Abstract
This thesis is concerned with the hypothesis that an intellectual conversation between Christian and Hindu traditions on questions of aesthetic concern may not only prove mutually illuminating as such but also touch obliquely upon matters of religious and theological concern without exciting the defensive response often posed by more familiar strategies of inter-faith 'dialogue'. It seeks to establish the existence of sufficient conditions for such a conversation within the respective traditions. The Introduction considers the relevant model of 'conversation' distinguishing it from other forms of encounter between religious traditions. It proceeds by identifying three shared concerns: freedom and constraint, aesthetic experience and religious encounters, and the relationship between the material artwork and its significance. The first three chapters address them by examining various elements in Hindu traditions, including a detailed treatment of the Śilpaśāstras, a comprehensive consideration of the concept of rasa and its relation to religious experience, and an exploration of the role of the senses in scriptural traditions, the importance of Form and the value of the art object as a devotional aid. Finally it outlines the notion darśan, of seeing and being seen by a deity through a material image. The last three chapters address them by examining the work of Christian theologians including Dorothy Sayers on Art as Idea, exploring bequeathed traditions in iconography and the music of John Tavener, and expounding Tolkien's category of 'sub-creation'. It considers the work of David Brown, Richard Viladesau, John Ruskin, Frank Burch Brown and Abraham Kuyper who span a putative spectrum of equating aesthetic and religious experience at one end and strictly demarcating between them at the other end. It explores the relationship of the physical art object with its spiritual significance in the work of Dorothy Sayers, John Carey, Rowan Williams, David Brown and Trevor Hart.
Encountering God: Hindu and Christian Perspectives with Fransis Clooney and Radhanath Swami. Francis Clooney and Radhanath Swami, two individuals whose deep journeys into their own Christian and Hindu faiths have not only lead them to encounter God but the tradition of the other. Francis Clooney’s decision to teach in Katmandu, Nepal, as part of his Jesuit missionary training, ushered his introduction to various religions and a lifelong study in comparative theology. To keep this answer manageable we will limit our perspective on euthanasia or assisted suicide to a scenario where a physician administers a lethal injection to a person who wishes to end their life because they are suffering from an incurable sickness. We advise against it. If you are a believer who has repented, been baptized, received the Holy Spirit and are considering proactively ending your life (either by yourself or with assistance) is not the godly solution to a chronic health condition. Christians & Masturbation: Seven Perspectives. By Rachel Held Evans, on June 03, 2013. When I first introduced our yearlong series on Sexuality & The Church, I polled you for your input and ideas, and the most popular suggestion came from a reader named Lucy who wrote: “With sexuality (and with singleness) could you look at masturbation from a theological perspective? I wanted to get a diversity of perspectives in response to this question, so I contacted several folks whose opinion on matters related to sexuality I respect, and asked them this question: Is masturbation an acceptable component to healthy sexuality for Christians? Below are responses from Abigail Rine, Anna Broadway, Richard Beck, Dianna Anderson, Matthew Lee Anderson, Jenell Williams Paris, and Tara Owens.