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studies, and the English translation of his 2002 interview book on Islam is a welcome reminder that the subject of Islam can elicit more than shrillness. As an introduction to the subject and as an antidote to anodyne apologies, 111 Questions on Islam (Ignatius Press) is strongly recommended.

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Islam and ...

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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

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contribute to a growing interest in Islam, its culture, and its followers. They awaken old and new questions about a religious, 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

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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 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

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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.

From 1962 to 1965, in perhaps the most important religious event of the twentieth century, the Second Vatican Council met to plot a course for the future of the Roman Catholic Church. After thousands of speeches, resolutions, and votes, the Council issued

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sixteen official documents on topics ranging from divine revelation to relations with non-Christians. But the meaning of the Second Vatican Council has been fiercely contested since before it was even over, and the years since its completion have seen a battle for the soul of the Church waged through the interpretation of Council documents. The Reception of Vatican II looks at the sixteen conciliar documents through the lens of those battles. 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

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are united by a commitment to restoring the view that Vatican II should be interpreted and implemented in line with Church Tradition. The central problem facing Catholic theology today, these essays argue, is a misreading of the Council that posits a sharp break with previous Church teaching. In order to combat this reductive way of interpreting the Council, these essays provide a thorough, instructive overview of the debates it inspired.

"Gregg's book is the closest 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

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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 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

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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 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

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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.

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 place in religiously affected places. Is religion the main cause of terrorism, or does terrorism still arise

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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

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is about the appreciation of the principle of humanity. This is a growing attitude among many 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

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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 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.

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From the author of the bestselling *Why Catholics Are Right*, a perfectly timed book on the new Vatican -- where it is, where it needs to go, and why it is more relevant than ever. When Cardinal Jorge Mario Bergoglio, Archbishop of Buenos Aires, became Pope Francis in March 2013, there were almost 6,000 journalists in Rome to cover the Papal election. Some of them reported on the conclave with expertise and empathy, but others--either out of ignorance or an agenda--insisted on asking the same questions again and again: Is the Church going to change? Will the new Pope be flexible? Is Catholicism going to adapt to the times and alter its teaching on same-sex

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marriage, abortion, contraception, female ordination, celibate clergy, and divorce? Interestingly, these questions center on moral and sexual issues rather than directly theological topics, but they are all based on the premise that the Church is wrong, outdated, in need of fundamental transformation. Does the Church need to change, and if so, where? Where it cannot change, why is this so? In his signature frank style, Coren will explain and outline why the Church believes as 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--the transparency of leadership and

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finance; the competence of the curia and Vatican civil service; the approach the Church takes towards media, the way it deals with the detritus of the abuse crisis; and its approach to the developing world band towards others religions, particularly Islam--Coren will offer insight into the faith's next steps. The Church is at a crossroads, but perhaps more significantly and accurately, the Western world is at a crossroads, and how the Church reacts to and deals with this phenomenon will decide and define so very much of the future--of our future.

Eight hundred years ago, St. Francis of Assisi embarked on a mission to the port city of Damietta,

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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 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

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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 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

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establish harmony.

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