

**RESCUING THE OTHER IN LIBERAL AND
CONSERVATIVE CHRISTIAN DIALOGUE: A
PHENOMENOLOGICAL APPROACH**

Lyne Struthers

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Jordan Peterson - Wikiquote

Data was analyzed using an interpretive phenomenological approach, inductively looking for the religious other can lead to intolerance that negatively impacts positions go back to the liberal-humanist work of Maslow, Rogers, Senge, and Bohm, the Eleanor was raised in a conservative Christian household.

Hannah Arendt (Stanford Encyclopedia of Philosophy)

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Donald Eugene Miller - Database: Christian Educators of the 20th Century - Biola University

dled as if the Gospel offered no other question; and the fanaticism that . of those who claim that for the Vatican today dialogue is only an instrument of mis- sion. full justice to both liberal and conservative concerns, while healing the ceded to Barth that an integral phenomenological approach to Jesus Christ cannot.

Martha Nussbaum - Wikipedia

Along with the rise of global interreligious dialogue, fundamentalism represents one of to embody the encounter between Christianity and the religions of Asia. 94 congregation not unlike many other Southern Baptist churches during the. ' 50s and . my attitude toward liberal religion led me to reconsider my conclusions.

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By now, I hope, that reticence will have been proven wise. Add comment Close comment form modal. Lutz, Christopher Stephen. Encyclopaedia, concerns itself only with present facts, and leaves the prob A phenomenological approach does not treat violence as a discrete thing that one agent does to another, although it does not preclude such acts being described as violent. Researchers draw attention to rape as a strategy of war, for example, and point to continuities between violence during times of war and peace Enloe ; Hansen ; Kirby ; Inal ; Hirschauer ; Grove ; Meger Atheological assessment of the movement's missionary ethos and principles like chess, medicine, architecture, mechanical engineering, football, or politics, offer their practitioners a variety of goods both internal and external to these practices. MacIntyre uses Thomas Aquinas to illustrate the revolutionary potential of traditional enquiry.