

# Fundamentalism

- Fundamentalism is the belief that everything in the bible is true, and you cannot question or interpret it.
- This belief was very popular in the US South during the 1920' s.
- Southern states passed laws that made it illegal to teach Charles Darwin' s theory of evolution.

# True Fundamentalism

**John O'Loughlin**



## **True Fundamentalism:**

*True Fundamentalism* E. G. Thompson, 1999-01-01 Dr E G Thompson uses a biographical approach to draw attention to the underpinnings of theological Fundamentalism in America He looks at the lives and ministries of eight early American preachers discovering their zeal and unwavering commitment to Calvinism a legalism that runs counter to the biblical doctrine of grace He details behaviors of these preachers that he finds outrageous and argues against the methods of biblical interpretation which they have used to bolster their position

**Toward Peace** Lyle R. Strathman, 2013-05-15 *Toward Peace* proposes that truth is essential in all matters of social intercourse for humanity to progress on any meaningful path toward peace The manuscript progresses from the notion that there is objective truth to the notion that the enactment of truth in human activity is essential for the establishment of peace but it admits that human beings tend to wander between knowledge and ignorance and between a beneficent will and a concupiscent will The manuscript explores among other matters the contemporary subjects of fundamentalism and laissez faireism individualism and collectivism economics evolution abortion education and government from philosophical scientific religious and artistic points of view This is accomplished by interweaving philosophical ideas expressed by Plato and Aristotle with parables and aphorisms expressed by ancient Indian and Chinese wise men with Judaic and Christian scripture and with contemporary economic data and in vogue political notions The book is organized into three distinct parts Part I Truth articles 1 through 5 establishes the notion that there is objective truth that humanity can at least partially know these truths and that a foundation of truth is essential for the establishment of any meaningful path toward peace It develops the notion that just as the laws of physics must correctly reflect the physical parameters that an object presents so too civil laws must correctly reflect the human parameters that a human being presents In other words law must reflect that truth which a being presents of itself itself The finality of this part suggests that truthful enactments by humanity are acts of love that pave the way toward peace Article 1 is a short dissertation on human discord It denotes that since the age of reason there has been an emerging notion that majority rule democracy coupled with humanity's technical prowess would lead toward peace but which history has shown not to be the case Article 2 establishes the accepted idea that there is a reality there is real being but also that human beings are limited in their ability to acquire complete knowledge of such reality Article 3 establishes the idea that there is truth in every being in every object there is objective truth The article presents the notion that objective truth presents itself as the nature of a thing in complete correspondence with its substance objective truth is the nature of a thing its act in agreement with its substance that which it is It also presents the notion that human beings come to know an object by that nature which the object presents of itself subjective truth devolves from objective truth Article 4 advances the idea that laws are humanly contrived statements derived from the intrinsic truths in the beings to which they refer or relate true laws may not violate the intrinsic truths in the beings to which they refer or relate Article 5 proposes the idea that a love of truth and its

compliment the enactment and application of true laws are precursors to the path leading toward peace Part II Contentions articles 6 through 11 offers commentaries on some of the more contentious matters that cause social conflict in the contemporary world The specific topics were chosen to show that truth is often marginalized or mutilated and even ignored or rejected during the course of humanity's search for answers in matters of social concern Article 6 is a dissertation on fundamentalism and laissez faireism and shows how each leads toward social discord Fundamentalism rejects those truths that fall outside its pre ordained dictum while laissez faireism simply rejects truths not of its choice Article 7 is a study of the human social composition including a logical diagram which analyses human fortune intellect free will and physical condition It develops the notion that because of human frailty and finitude majority opinion and majority rule a **The Methodist Review** ,1922 **Methodist Magazine and Quarterly Review** ,1928 The Congregationalist ,1928 Althusser and Pasolini Agon Hamza,2016-06-01 Agon Hamza offers an in depth analysis of the main thesis of Louis Althusser's philosophical enterprise alongside a clear engaging dissection of Pier Paolo Pasolini's most important films There is a philosophical religious and political relationship between Althusser's philosophy and Pier Paolo Pasolini's films Hamza teases out the points of contact placing specific focus on critiques of ideology religion ideological state apparatuses and the class struggle The discussion however does not address Althusser and Pasolini alone Hamza also draws on Spinoza Hegel Marx and i ek to complete his study Pasolini's films are a treasure trove of Althusserian thought and Hamza ably employs Althusserian terms in his reading of the films Althusser and Pasolini provides a creative reconstruction of Althusserian philosophy as well as a novel examination of Pasolini's film from the perspective of the filmmaker's own thought and Althusser's theses

**Collected Supernotational Writings Vol.II** John O'Loughlin,2029-09-18 In Volume II of John O Loughlin's collected supernotational philosophy project he has combined the titles Critique of Post Dialectical Idealism Philosophical Truth Veritas Philosophicus and Last Judgements which span the period 1989-93 and have allowed him to bring some kind of strict chronology to bear on a series of writings dubbed supernotational to distinguish them from essays on the one hand and aphorisms on the other thereby treading a kind of intermediate position between essays and aphorisms in the interests of what became a gradual progression towards an enhanced sense of philosophical logic commensurate so we believe with Supertruth and ultimately a kind of plateau of aphoristic purism which took shape in the ensuing years A Centretruths Editorial *Last Judgements* John O'Loughlin,2022-04-23 As suggested by its title LAST JUDGEMENTS is the last of the so called supernotational volumes of loosely aphoristic material stemming from Devil and God the Omega Book 1985-6 and is a kind of summing up of and in some sense elaboration upon various of the themes previously explored However it would be wrong to underestimate the original aspects of this project which though comparatively short paved the way for a kind of aphoristic purism more supra egocentrically commensurate with metaphysical truth **Global Dictionary of Theology** William A. Dyrness,Veli-Matti Kärkkäinen,2009-10-25 Theological dictionaries are foundational to any theological library But

until now there has been no Global Dictionary of Theology a theological dictionary that presumes the contribution of the Western tradition but moves beyond it to embrace and explore a full range of global expressions of theology The Global Dictionary of Theology is inspired by the shift of the center of Christianity from the West to the Global South But it also reflects the increase in two way traffic between these two sectors as well as the global awareness that has permeated popular culture to an unprecedented degree The editorial perspective of the Global Dictionary of Theology is an ecumenical evangelicalism that is receptive to discovering new facets of truth through listening and conversation on a global scale Thus a distinctive feature of the Global Dictionary of Theology is its conversational approach Contributors have been called on to write in the spirit of engaging in a larger theological conversation in which alternative views are expected and invited William A Dyrness Veli Matti K rkk inen Juan F Martinez and Simon Chan edit approximately 250 articles written by over 100 contributors representing the global spectrum of theological perspectives Pastors theological teachers theological students and lay Christian leaders will all find the Global Dictionary of Theology to be a resource that unfolds new dimensions and reveals new panoramas of theological perspective and inquiry Here is a new launching point for doing theology in today s global context

**The Christian Century** ,1923      **The Theosophical Path** Katherine Augusta Westcott Tingley,1924  
*The Religious Herald* ,1924      Fundamentalisms Christopher H. Partridge,2001 Any account of the modern world that ignores the impact of the forces of fundamentalism will be significantly deficient Whether one considers debates within faith communities concerning the correct interpretation of sacred writings or opposition to Western secular values or religiously inspired political activism or indeed some forms of international terrorism fundamentalism seems to be a perennial and ubiquitous religious tendency Written from sociological ethnographical anthropological missiological and theological perspectives these essays provide a source of reliable information and thoughtful reflection on contemporary manifestations of fundamentalism and fundamentalist like trends

**The New American Church Monthly** ,1924 Includes section Book reviews      Cumulative List of Organizations Described in Section 170 (c) of the Internal Revenue Code of 1954 ,1979

**The Homoeopathic Director** R. C. Ghose,1925      Truth Seeker ,1925      School Betterment Studies ,1930      **B'nai B'rith Magazine** ,1924      **Christian Register and Boston Observer** ,1930

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