

Chapter 1 : Modern mythology: A-Z List of Modern Gods and Goddesses, spirits and monsters names

"The wide-ranging, comparative approach of the book, coupled with the inclusion in each chapter of detailed bibliographical references, make The God of Modernity a useful text which can readily be understood by students and is to be recommended as of interest to a wide readership, including undergraduates in the history, politics and social.

Pinstriped suit, neatly trimmed grey beard, stormy eyes and a very large, dangerous lightning bolt. Sometimes he travels the world in disguise, so be nice to everyone! You never know when the next person you meet might be packing the master bolt. In the old days, Zeus ruled over his unruly family of Olympians while they bickered and fought and got jealous of each other. Not much different than today, really. Zeus always had an eye for beautiful women, which often got him in trouble with his wife, Hera. Usually prefers classic Greek dresses and a simple silver crown, though she can blend in as needed. She usually appears as a beautiful older woman, and enjoys turning into birds when she needs to hide or spy. She hangs out where family life is strongest: That strange woman you saw at Laser Quest, serving pizza and singing Happy Birthday? Yes, that was probably her. Hera has no patience with demigods, the children of godly affairs. She was the enemy of Heracles and many others, though she did have a soft spot for mortal heroes, like Jason. If an old woman asks you to carry her piggyback across a river, do it. You might win the favor of a goddess! Hawaiian shirt, shorts, flip flops, and a three-pointed trident. Poseidon walks the beaches of Florida, occasionally stopping to chat with fishermen or take pictures for tourists. Poseidon was always a moody guy. On his good days, he did cool stuff like create horses out of sea foam. On his bad days, he caused minor problems like destroying cities with earthquakes or sinking entire fleets of ships. The goddess prefers simple dresses of green or gold, though you can often find her in gardening clothes. Demeter divides her time between the upper world, where she oversees the growing season and produces commercials encouraging people to eat more cereal products part of a balanced breakfast! Demeter was one of the quieter goddess. As long as the crops were growing and the farmers were happy, Demeter was content. When Hades stole her daughter Persephone, Demeter stopped all plants from growing, and people started starving. Hard to make a cheeseburger with no grain for bread and no grass for the cows. Torch, Corn plant though popcorn works, too Roman name: Biker leathers, Harley Davidson, sunglasses and a stinking attitude. Can be found riding his Harley around the suburbs of LA. One of those gods who could pick a fight in an empty room. Back in the day, this son of Zeus and Hera used to be inseparable from his shield and helmet. Fought on the side of the Trojans during the war of Troy, but, frankly, has been involved in every minor skirmish since Goldilocks told the three bears that their beds were a little uncomfy. A bloody spear, a wild boar the animal with the nastiest attitude Roman name: Athena is always accompanied by at least one owl, her sacred and fortunately housebroken animal. So start working on that revolutionary new bread slicer! Athena was one of the most active goddesses in human affairs. She helped out Odysseus, sponsored the entire city of Athens and made sure the Greeks won the Trojan War. The owl Roman name: Minerva Apollo God of archery, music, poetry, prophecy, medicine, and later on the god of the sun. He typically looks like a movie star with the fashionably shabby clothes, the laid back attitude, the brilliant smile, and the Ray Ban sunglasses. His sun chariot morphs into a fine Maserati. Do NOT ask him to recite his poetry. You can find Apollo cruising down Sunset Avenue looking cool, or hanging out at parties chatting with writers or rock stars. He likes to be the center of attention wherever he goes. Apollo was into everything, from music to medicine, probably because he thought he was better at everything than anyone else. When the old sun god Helios retired, Apollo took over that job too, though he was mostly thought of as the god of poetry and music. Her eyes are silver like the moon, and she tends to dress in white and silver. Artemis can be found roaming the countryside with her handmaidens, the Hunters of Artemis. Imagine an immortal, very deadly Girl Scout troop, on a permanent camp out, hunting monsters. Artemis enjoyed hunting with her handmaidens and basically kept to herself unless she was bothered. Once a male hunter tried to spy on Artemis while she was bathing. The goddess turned him into a deer and her hunters tracked him down and killed him. The moon, the deer Roman name: Ugly face, scraggly beard, massive powerful hands. The god likes to hang out in his workshop fixing cars and building inventions. You want a robot to do your homework, or a life-sized metal

giant to stomp on your enemies. Hephaestus can have one ready in a matter of hours. Hephaestus is a jealous husband, always on the lookout for that scoundrel Ares and anyone else who might want to flirt with his wife which is basically every man with a pulse. The anvil and hammer Roman name: Any of them might be Aphrodite in disguise. She promised Prince Paris the most beautiful mortal woman in the world if he judged Aphrodite the fairest goddess in a contest, and Paris readily agreed. When he got Helen for his wife, it started the Trojan War and thousands died, but hey, at least Aphrodite got what she wanted! Did you have a question about his activities as god of thieves? Hermes got started young as a troublemaker. When he was one day old, he sneaked out of his crib and stole some cattle from his brother Apollo. Apollo liked it so much he forgot all about the cows. The lyre made Apollo very popular with the ladies, which was more than he could say about the cattle. Leopard-skin shirt, walking shorts, purple socks and sandals, the general pasty demeanor of someone who has been up partying much too late. He can usually be found playing pinochle with a group of terrified satyrs on the front porch of the Big House. If you want to join the game, be prepared to bet large. Dionysus invented wine, which so impressed his father Zeus that he promoted Dionysus to god. The guy who invented prune juice, by contrast, got sentenced to the Fields of Punishment. Dionysus mostly spent his time partying it up in Ancient Greece, but once a crew of sailors tried to kill him, thinking the god was too incapacitated to fight back. Dionysus turned them into dolphins and sent them over the side. The moral of this story: Do not mess with a god, even a drunk one. He sits on a throne of bones. Hades rarely leaves his obsidian palace in the Underworld, probably because of traffic congestion on the Fields of Asphodel freeway. He oversees a booming population among the dead and has all sorts of employment trouble with his ghouls and specters. This keeps him in a foul mood most of the time. Hades is best known for the romantic way he won his wife, Persephone. Really, though, how would you like to marry someone who lives in a dark cave filled with zombies all year round? Hypnos appears as a young man with wings sprouting from his brow, probably to keep him from doing a face plant whenever he falls asleep. Sometimes he is seen carrying an upside-down torch. Probably because the flames keep him awake. Hypnos lives in Erebus, deep in the Underworld, but can often be found trying out the mattresses at the Sleep Shop. He is the son of Nyx Night and loves putting people to sleep. He is the brother of Thanatos Death. But unlike his brother, Hypnos might let you wake up eventually. Hypnos could be good or bad in ancient times. He brought rest and dreams, but he could also sneak up on you and cause you to doze off at bad moments. In his Roman form of Somnus, the god liked to make sentries fall asleep on duty which was an automatic death sentence or make ship navigators fall asleep at the wheel. Nike has the wings of an angel and rides a chariot. She usually has a golden laurel wreath handy to give to the winners of major battles, sports competitions, and the state lottery. The goddess does not find it amusing to be confused with footwear. You are likely to meet Nike at the World Series, the Superbowl, and most other major sporting events, where she will be hovering overhead, deciding which team to grant victory. She values bravery and skill, though she also likes a good halftime show. Nike was very popular, since everybody wanted victory. Olympic athletes would sacrifice to her, as would soldiers before a big battle.

Chapter 2 : Importance of Religion and Religious Beliefs

The nation, as a culturally defined community, is the highest symbolic value of modernity; it has been endowed with a quasi-sacred character equalled only by religion. In fact, this quasi-sacred character derives from religion.

What are some modern forms of idolatry? All the various forms of modern idolatry have one thing at their core: We no longer bow down to idols and images. Instead we worship at the altar of the god of self. This brand of modern idolatry takes various forms. Then we rush out to buy the newest item, garment or gadget and the whole process starts over. This insatiable desire for more, better, and newer stuff is nothing more than covetousness. The tenth commandment tells us not to fall victim to coveting: Second, we worship at the altar of our own pride and ego. This often takes the form of obsession with careers and jobs. Millions of men and increasingly more women spend hours a week working. Even on the weekends and during vacations, our laptops are humming and our minds are whirling with thoughts of how to make our businesses more successful, how to get that promotion, how to get the next raise, how to close the next deal. In the meantime, our children are starving for attention and love. We fool ourselves into thinking we are doing it for them, to give them a better life. But the truth is we are doing it for ourselves, to increase our self-esteem by appearing more successful in the eyes of the world. All our labors and accomplishments will be of no use to us after we die, nor will the admiration of the world, because these things have no eternal value. This too is meaningless and a great misfortune. What does a man get for all the toil and anxious striving with which he labors under the sun? All his days his work is pain and grief; even at night his mind does not rest. Third, we idolize mankind through naturalism and the power of science. We cling to the illusion that we are lords of our world and build our self-esteem to godlike proportions. We embrace the goddess of environmentalism and fool ourselves into thinking we can preserve the earth indefinitely when God has declared that this current age will have an end: The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. As this passage states, our focus should not be on worshipping the environment but on living holy lives as we wait eagerly for the return of our Lord and Savior. He alone deserves worship. Finally, and perhaps most destructively, we worship at the altar of self-aggrandizement or the fulfillment of the self to the exclusion of all others and their needs and desires. This manifests itself in self-indulgence through alcohol, drugs, and food. Those in affluent countries have unlimited access to alcohol, drugs prescription drug use is at an all-time high, even among children, and food. Obesity rates in the U. The self-control we so desperately need is spurned in our insatiable desire to eat, drink, and medicate more and more. We resist any effort to get us to curb our appetites, and we are determined to make ourselves the god of our lives. All idolatry of self has at its core the three lusts found in 1 John 2: It is not of God, but of Satan, and in it we will never find fulfillment. This is the great lie and the same one Satan has been telling since he first lied to Adam and Eve. Sadly, we are still falling for it. Even more sadly, many churches are propagating it in the preaching of the health, wealth, and prosperity gospel built on the idol of self-esteem. But we will never find happiness focusing on ourselves. Our hearts and minds must be centered on God and on others. When we love the Lord and others with everything that is in us, there will be no room in our hearts for idolatry.

Chapter 3 : Modernity | PHILOSOPHY

Get this from a library! The god of modernity: the development of nationalism in Western Europe. [Josep R Llobera] -- This book provides an integrated framework for the explanation of how nationalism has become one of the most powerful ideologies of modern times.

Public Becoming Less Religious Chapter 1: Importance of Religion and Religious Beliefs While religion remains important in the lives of most Americans, the Religious Landscape Study finds that Americans as a whole have become somewhat less religious in recent years by certain traditional measures of religious commitment. For instance, fewer U. The unaffiliated not only make up a growing portion of the population, they also are growing increasingly secular, at least on some key measures of religious belief. Among people who do identify with a religion, however, there has been little, if any, change on many measures of religious belief. People who are affiliated with a religious tradition are as likely now as in the recent past to say religion is very important in their lives and to believe in heaven. They also are as likely to believe in God, although the share of religiously affiliated adults who believe in God with absolute certainty has declined somewhat. When seeking guidance on questions of right and wrong, a plurality of Americans say they rely primarily on their common sense and personal experiences. But there has been a noticeable increase in the share of religiously affiliated adults who say they turn to their religious teachings for guidance. This chapter takes a detailed look at the religious beliefs of U. Importance of Religion Three-quarters of U. Although religion remains important to many Americans, its importance has slipped modestly in the last seven years. For Americans who are religiously affiliated, the importance people attach to religion varies somewhat by religious tradition. These figures have stayed about the same in recent years. Smaller majorities of most other religious groups say religion plays a very important role in their lives. Fewer Jews, Buddhists and Hindus say religion is very important to them, but most members of those groups indicate that religion is at least somewhat important in their lives. The survey also finds that older adults are more likely than younger adults to say religion is very important in their lives, and women are more likely than men to express this view. Additionally, those with a college degree typically are less likely than those with lower levels of education to say religion is very important in their lives. And blacks are much more likely than whites or Hispanics to say religion is very important in their lives. These patterns are seen in the population as a whole and within many " though not all " religious groups. Majorities of adherents of most Christian traditions say they believe in God with absolute certainty. But this conviction has declined noticeably in recent years among several Christian groups. Among non-Christians, the pattern is mixed. As was the case in , most religiously unaffiliated people continue to express some level of belief in God or a universal spirit. There is considerable variation in the way members of different religious groups conceive of God. For example, seven-in-ten Christians think of God as a person with whom people can have a relationship. Among non-Christian faiths, it is more common to see God as an impersonal force. Although the share of adults who believe in God has declined modestly in recent years, among those who do believe in God, views about the nature of God are little changed since In both and , roughly two-thirds of people who believe in God said they think of God as a person, while just under three-in-ten see God as an impersonal force. The survey also finds that, overall, women are more likely than men to say they believe in heaven, and those with less than a college degree are more likely than those with a college degree to express this view. Slightly bigger shares of blacks and Hispanics than whites say they believe in heaven, and older Americans are slightly more likely than younger adults to hold this belief. In many cases, however, these demographic differences in belief in heaven are smaller within religious traditions than among the public as a whole. Among evangelical Protestants, for example, men are just as likely as women to believe in heaven, and young people are just as likely as older evangelicals to hold this belief. However, there are minimal differences between men and women and between younger and older adults on this question. Among members of other Christian traditions, smaller majorities say the Bible is the word of God. There has been little change in recent years in the share of Christians who believe the Bible should be interpreted literally, word for word. For the most part, however, differences in beliefs about the Bible are

larger across religious traditions e. Beliefs About Religion and Modernity Respondents in the survey who are affiliated with a religion were asked to choose one of three statements that best reflects their view of how their religion should engage with modernity. Muslims are closely divided on whether their religion should preserve traditional beliefs and practices or adjust traditional beliefs and practices in light of new circumstances. Among other religious groups, including Jews, mainline Protestants and Catholics, the most common view is that religions should adjust traditional practices. Among the non-Christian religious traditions that are large enough to be analyzed, most say many religions can lead to eternal life. Most Christians who say many religions can lead to eternal life also say non-Christian religions can lead to heaven. In fact, half of all Christians say some non-Christian faiths can lead to eternal life, while about four-in-ten say either that theirs is the one true faith leading to eternal life or that only Christianity can result in everlasting life. About one-in-ten Christians express no opinion or provide other views on these matters. This view is less common among other Christian groups. Since the Religious Landscape Study, however, the share of U. This turn to religious teachings as a source of moral guidance has occurred across many religious traditions, with the largest increases among evangelical Protestants and Catholics. Members of historically black Protestant churches are more divided: Nearly two-thirds of U. Among members of non-Christian faiths, about three-quarters assert that determining right from wrong is often situational.

Modernity has as its goal the creation of a better world with no particular reference to God - it is a secular concept. As such, that which constitutes "better" is, or can be, a shifting definition.

What do you call a Christian whose mind is so constructed that belief in God is almost impossible? The crisis is not financial, though financial stumbles do reveal some of the cultural weakness within modernity. In many countries, it appears that very little is required to fill the streets with violent protest though often the protest is itself without clear guidance or purpose. The tragedy of Western Christianity is often shared by Eastern Christianity: Despite its tragic failures, the Church has not disappeared for thoughts on the historical problems within the Eastern Church, I reference an article by Met. Much of Christian practice today has fallen into the individualism of modernity. The Christian life as a common life, lived only in the context of Christ Body, the Church, is, for many, a concept that has little content beyond a sense of camaraderie with other Christians. A way of life in its true meaning refers to the fact that true union with Christ is the only means of true existence — all else is death or a movement towards non-existence. In the post-Christian world, institutions have become ephemeral, based, at best, on the raw, coercive power they possess and can threaten to wield. That a pope could bring the Holy Roman Emperor Henry IV to his knees in the snow is now a tale of things past and was not much of a tale at the time. Christians speak, issue statements to various governmental bodies, usually to no avail. The Church is not as strong as an opinion poll. To recognize Christ as the very source of our existence and well-being is to place nothing ahead of Him, or in competition with Him. It is to recognize that our true life is constituted by love of God, love of neighbor, and love of enemy. Everything else is subsidiary and of less significance. It is to place our life under the judgement of the End of all Things, rather than any other time or place. There is nothing inherently good or true in its constitution, nothing which demands our loyalty. A real God, is the end of all that secularism professes. The crisis of our present world order is that it has no particular relationship with the God Who Is. It has established itself as superior to all else and the judge of the utility of all things. As such, it can have no true God. To reject modernity and secularism sets a Christian on a path of conflict and difficulty. It requires that we see modernity for what it is simply another human construct and secularism for what it is another human effort to relegate God to a relative station. It is a path marked by tension and struggle and much misunderstanding. But this is the struggle of our time, the crisis and tragedy which belong to our age. May we have the wisdom to know our own age, and to know the true God in the midst of all things and to discern His voice from all of the delusions which seductively call to us.

Chapter 5 : Postmodernism (Stanford Encyclopedia of Philosophy)

This modern God resembles the gods of primitive religions; He is a super-human open to any criticism of heroic warriors, secular rulers, and ordinary mortals.

No really-existing fascism has arisen within humanity that was not industrialist. This then begs an obvious question—“why do those of us who oppose industrialization find ourselves being accused of being fascist? To say why would take too long, but basically it is because it is impossible to define Fascism satisfactorily without making admissions which neither the Fascists themselves, nor the Conservatives, nor Socialists of any colour, are willing to make. Because we are not Nazis nor fascists, and perhaps because we mistake the *mauvaise foi* of our critics as honest confusion, we too often accept a mysterious sense and moral duty to respond. Worse, is it not strange we feel obligated to provide a defense to such a false accusation? Most of us who accede to the demands of our accusers that we must differentiate ourselves from those odious ideologies find ourselves drowning in the morass of contemporary political discourse. No amount of evidence is enough, no amount of repeated statements that we hate fascism ever suffices. As in those situations, the critic who stands in opposition to modern, industrial, capitalist civilization—with its regimes of authority, its hierarchies of divided race and labor, its vapid and alienating aesthetic, and all the forms of its civic religion worshipping progress and destructive technology—is somehow to be held account for abhorrent political constellations to which none of us ascribe. To fail to answer to is to be deemed guilty. Let this essay be our final answer. We are neither fascists nor Nazis. But now that we have said this, we must now go further, because the question itself is wrong in its false constellation of fascism as anti-civilizationist, anti-modernist, or anti-industrial. The truth is quite the opposite. Except by the most inverted of logics, neither the 20th century Nazis and fascists, nor their 21st century counterparts, can possibly be seen as anything but fanatic devotees of the Modern, evangelists of industrialization, and fundamentalist defenders of civilization. Scientific study of the effects of cold exposure on the human body. Consider the National Socialists. For all their deployment of romantic aesthetics and traditionalist rhetoric, Nazism was both essentially industrialist and modernist. Nor were the Nazis anti-civilizationist by any means. Neither can the organization of Italian and Spanish society under the fascism of Mussolini and Franco be painted as anti-modern, anti-industrialist, or anti-civilization. While neither reached the same levels of Fordist industrial efficiency that German society under the Nazis attained, industrial efficiency was a core aspect of fascist propaganda. That is, the answer is not a comfortable one for our critics, because fascism is hardly the only modern political ideology for which industrial production is a core, foundational value. The Authoritarian Communism of the USSR and China, which morphed later into State-Capitalism in both places, similarly organized the labor power of the people over which those ideologies ruled into wide-scale industrial production. With the introduction of machinery into economy, wings are given to liberty. The machine is the symbol of human liberty, the sign of our domination over nature, the attribute of our power, the expression of our right, the emblem of our personality. While the actually-existing iterations of both Fascism and Authoritarian Communism organized the societies over which they ruled along industrialized principles, and many anarchist tendencies likewise fantasize about such arrangements, none of these political systems can claim to have birthed industrialism. That honor instead goes to the ideological system which founded Modernity and still dominates the world: Industrialism started in England in the early 18th century with the birth and quick spread of textile mills, midwifed by the imperative of modernization articulated by Adam Smith, Thomas Hobbes, and other Enlightenment philosophers. Children of the Modern: The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilisation. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i. In one word, it creates a world after its own image. Civilization, Modernity, and Industrialization are all part of the same delusion, a forced imposition of mechanistic logic upon the rest of life. These are rights inextricable from industrialisation, the energy which propels it, and the damage it does to the earth. The mansion of modern freedoms stands on an ever-expanding base of fossil-fuel use. But we must

go even further, because the rights offered by Liberal Democratic Capitalist Modern, Industrial civilization are themselves only an offer after conquest. As many contemporary critics of human rights discourse from India and Africa, including Makau Mutua, have observed, the concept of rights is inextricable from the existence of a state which defines to whom those rights extend and do not extend and enforces and exports those rights. Let us be clear: The promises of an order in which humanity is entitled to peace, prosperity, and happiness and that human life must be preserved at all costs are not only false but are bound up in the logic that reduces the earth to ashes, purges the gods from the wild hills and deep forests, all while poisoning the very humanity that it claims to deify. The gifts of modernity were never offered in good faith. Expand the length of life, but reduce the quality of that life. Kill the gods and worship humanity, but destroy and degrade human life like never before. Create technology that will remake the earth to serve us, but turn the earth into a barren wasteland that will literally boil us alive. Banish superstition and the irrational, but be governed by faith in technological progress and the market, neither of which you may question. Tuskegee syphilis experiment, one of many similar experiments on Black and Central American people to test the efficacy of syphilis treatment. Victims were lied to about the nature of the experiments. These are the sacred proofs to the worshippers of the Modern, evidence that what the Modern has wrought in the world is Good and Just. Yet rarely is it mentioned how these things have been gotten. Much of modern medicine requires first the torture of some other living thing to give it its efficacy. We can cure syphilis thanks to experimentation on poor Black men, we can treat mental disorders thanks to the lobotomization of women diagnosed with hysteria. Schizophrenic woman before and after lobotomy. When they speak of peace, they do not speak of the barrel of the gun and the threat of nuclear annihilation which gives the great modern civilizations their serene placidity. The right to property comes through the slaughter of indigenous peoples through colonial conquest. The right to wealth and even access to social safety nets both are funded through the exploitation of the poor outside the modern construct of Nation. Freedom to communicate through technological wonders built by near-slave labor from materials mined by actual slave-labor. The Enlightenment claimed to banish the darkness within humanity and raise humans above the rest of nature. In so doing, it conjured a new darkness into the world, the Modern. Perhaps numbered among its chief conjurers were those who truly believed that science and technics could make the world a paradise for all. It has done nothing of the sort, but rather scorched the skies, melted the glaciers, poisoned the air, and further yoked nature—“including the human”—to the capitalists and their machine logic. Yet even humans are ground up into bone and dust to feed the machines of progress, their lungs blackened, fingers broken, bodies crippled, minds subjugated, environments ruined, souls destroyed. How much more the myriad other parts of nature? The extinctions speak for themselves. More probably, the Modern was yet another mere trick to consolidate power. Promises that humanity could be perfected, sorrow and suffering eradicated, inequality eliminated—all by men who themselves owned slaves, spread war and rape, and subjugated all that lives to their dominance. Upon the ancient shrines of forsaken gods of nature they placed the human, then proceeded to sacrifice not just the natural world but other humans themselves to their vain worship of the modern. Let us make the admission the fascists, the socialists, and the liberal democrats refuse to make. Fascism could not have been possible without the worship of the Modern the Enlightenment birthed. Nazi doctors and scientists vivisectioning and dissecting humans to find in their entrails the cause of their behavior merely continued the work begun by the Enlightenment. The efficiency of their war machine was only possible thanks to the humanist search in centuries past to perfect the movement of human in industry. As with the three monotheist religions which together inform them, they each worship the Modern and merely disagree on how to implement Its will. And let us say yet one more thing: Those who praise the Modern for its medicine must answer first for the Black and Indigenous people experimented upon to bring it forth into the world. Those who defend the Modern for its rights and freedoms must first answer for the colonial rape and slaughter which brings those rights and freedoms. Those who celebrate the Modern for the peace and prosperity of its cities must first answer for the homeless, the displaced, and the murdered. Those who sing paens to the Modern for its technological progress must first answer for the children mining the minerals to make computers and smartphones. It is we who accuse you, defenders of the Modern and its industrial, humanistic delusions. It is you who must answer for the very reason we rage against the Modern, with its

machine logic that mobilized entire populations to eradicate what once connected humans to nature and its gods. It is you who must answer for the Modern industrial camps in which humans were dissected, dismembered, and killed in the name of saving civilization from barbarism. It is not us but you who must account for the latest technology that sorted the deported and damned, for the most scientifically advanced chemicals which choked out their lives. We have seen what your civilization and your progress really means. We have seen what your technology, your government, your orders of discipline and your machines are really for. In the slums, the prisons, the gutters, and the factories we have seen how fascistic your vision of humanity actually is, and in the dying forests, the rising seas, and the darkened skies we see what comes of people that forget its gods to become Modern. He lives with his family among mountains and rivers in Western New England. He walks with the moon. His recently released collection, *Witches In a Crumbling Empire*, is available now.

Chapter 6 : God - Wikipedia

A Characterization of Modernity Modernity, like individualism, is a socio-politico-economic phenomenon that gradually began after the Middle Ages subsided and the Enlightenment values and promise of "progress" through reason, science, and technology began to propagate in Europe.

In many translations of the Bible , when the word LORD is in all capitals, it signifies that the word represents the tetragrammaton. It means "Wonderful Teacher" in the Punjabi language. Waheguru is also described by some as an experience of ecstasy which is beyond all descriptions. The most common usage of the word "Waheguru" is in the greeting Sikhs use with each other: General conceptions Main article: Conceptions of God There is no clear consensus on the nature or the existence of God. The dharmic religions differ in their view of the divine: Many polytheistic religions share the idea of a creator deity , although having a name other than "God" and without all of the other roles attributed to a singular God by monotheistic religions. Jainism is polytheistic and non-creationist. Monotheists hold that there is only one god, and may claim that the one true god is worshiped in different religions under different names. God is described in the Quran as: In Islam, God is transcendent and does not resemble any of his creations in any way. Thus, Muslims are not iconodules , and are not expected to visualize God. Theism , Deism , and Pantheism Theism generally holds that God exists realistically, objectively, and independently of human thought; that God created and sustains everything; that God is omnipotent and eternal; and that God is personal and interacting with the universe through, for example, religious experience and the prayers of humans. Some theists ascribe to God a self-conscious or purposeful limiting of omnipotence, omniscience, or benevolence. Theism is sometimes used to refer in general to any belief in a god or gods, i. God exists, but does not intervene in the world beyond what was necessary to create it. Common in Deism is a belief that God has no interest in humanity and may not even be aware of humanity. Pandeism combines Deism with Pantheistic beliefs. The contemporaneous French philosopher Michel Henry has however proposed a phenomenological approach and definition of God as phenomenological essence of Life. Non-theistic views See also: Evolutionary origin of religions and Evolutionary psychology of religion Non-theist views about God also vary. Some non-theists avoid the concept of God, whilst accepting that it is significant to many; other non-theists understand God as a symbol of human values and aspirations. Stephen Jay Gould proposed an approach dividing the world of philosophy into what he called " non-overlapping magisteria " NOMA. In this view, questions of the supernatural , such as those relating to the existence and nature of God, are non - empirical and are the proper domain of theology. The methods of science should then be used to answer any empirical question about the natural world, and theology should be used to answer questions about ultimate meaning and moral value. In this view, the perceived lack of any empirical footprint from the magisterium of the supernatural onto natural events makes science the sole player in the natural world. Both authors claim however, that it is possible to answer these questions purely within the realm of science, and without invoking any divine beings. Anthropomorphism Pascal Boyer argues that while there is a wide array of supernatural concepts found around the world, in general, supernatural beings tend to behave much like people. The construction of gods and spirits like persons is one of the best known traits of religion. He cites examples from Greek mythology , which is, in his opinion, more like a modern soap opera than other religious systems. In line with this reasoning, psychologist Matt Rossano contends that when humans began living in larger groups, they may have created gods as a means of enforcing morality. In small groups, morality can be enforced by social forces such as gossip or reputation. However, it is much harder to enforce morality using social forces in much larger groups. Rossano indicates that by including ever-watchful gods and spirits, humans discovered an effective strategy for restraining selfishness and building more cooperative groups. Isaac Newton saw the existence of a Creator necessary in the movement of astronomical objects. Arguments about the existence of God typically include empirical, deductive, and inductive types. Different views include that: Lewis , and the Ontological Argument formulated both by St. Famed pantheist philosopher Baruch Spinoza would later carry this idea to its extreme: In Query 31 of the Opticks, Newton simultaneously made an argument from design and for the necessity of

intervention: For while comets move in very eccentric orbs in all manner of positions, blind fate could never make all the planets move one and the same way in orbs concentric, some inconsiderable irregularities excepted which may have arisen from the mutual actions of comets and planets on one another, and which will be apt to increase, till this system wants a reformation. Thomas believed that the existence of God is self-evident in itself, but not to us. Now because we do not know the essence of God, the proposition is not self-evident to us; but needs to be demonstrated by things that are more known to us, though less known in their nature—namely, by effects. Thomas believed that the existence of God can be demonstrated. Briefly in the *Summa theologiae* and more extensively in the *Summa contra Gentiles*, he considered in great detail five arguments for the existence of God, widely known as the *quinque viae* Five Ways. For the original text of the five proofs, see *quinque viae*

Motion: Some things undoubtedly move, though cannot cause their own motion. Since there can be no infinite chain of causes of motion, there must be a First Mover not moved by anything else, and this is what everyone understands by God. As in the case of motion, nothing can cause itself, and an infinite chain of causation is impossible, so there must be a First Cause, called God.

Existence of necessary and the unnecessary: Our experience includes things certainly existing but apparently unnecessary. Not everything can be unnecessary, for then once there was nothing and there would still be nothing. Therefore, we are compelled to suppose something that exists necessarily, having this necessity only from itself; in fact itself the cause for other things to exist. If we can notice a gradation in things in the sense that some things are more hot, good, etc. This then, we call God

Note: Thomas does not ascribe actual qualities to God Himself.

Ordered tendencies of nature: A direction of actions to an end is noticed in all bodies following natural laws. Anything without awareness tends to a goal under the guidance of one who is aware. McGrath, argue that the existence of God is not a question that can be answered using the scientific method. Krauss and Sam Harris as evidence that God is an imaginary entity only, with no basis in reality. The assignment of these attributes often differs according to the conceptions of God in the culture from which they arise. For example, attributes of God in Christianity, attributes of God in Islam, and the Thirteen Attributes of Mercy in Judaism share certain similarities arising from their common roots. Names 99 names of Allah, in Chinese Sini script

The word God is "one of the most complex and difficult in the English language. That the Bible "includes many different images, concepts, and ways of thinking about" God has resulted in perpetual "disagreements about how God is to be conceived and understood". One of them is Elohim. Another one is El Shaddai, translated "God Almighty". Many traditions see God as incorporeal and eternal, and regard him as a point of living light like human souls, but without a physical body, as he does not enter the cycle of birth, death and rebirth. God is seen as the perfect and constant embodiment of all virtues, powers and values and that he is the unconditionally loving Father of all souls, irrespective of their religion, gender, or culture.

Chapter 7 : God's Modern Timeline for Israel converging in " John McTernan's Insights

Modernity as Hope, Modernity as Doom. Modernization brought a series of seemingly indisputable benefits to people. Lower infant mortality rate, decreased death from starvation, eradication of some of the fatal diseases, more equal treatment of people with different backgrounds and incomes, and so on.

The philosophy that governs our culture is rooted in violence, the ability to make things happen and to control the outcome. It is a deeply factual belief. We can indeed make things happen, and, in a limited way, control their outcome. But we soon discover and have proven it time and again that our ability to control is quite limited. Many, many unforeseeable consequences flow from every action. If I am working in a very, self-contained environment, then the illusion of total control can be maintained for a very long time. If, say, I am building a watch, my actions and their results can remain on a desktop. However, when the scale of action begins to increase, the lack of true control begins to manifest itself. Actions on the level of an entire society or culture are beyond our ability to manage. A culture is not a very large watch. But we think it is. That delusion lies at the very heart of the philosophy of modernity. The arguments supporting the success of modernity are always misleading. The single desired effect *e*. But every unplanned consequence is ignored the massive displacement of black families, etc. Certain actions are extremely desirable such as ending slavery , but every action carries its unforeseen cost. Modernity always wins, because it cooks the books. We take what is not so and force it to be otherwise. The field and the parking lot, as innocuous and innocent as they may be, also create consequences that were not part of the plan. The only means of dealing with these consequences are to employ more violence to alter things yet again requiring yet more violence, *ad infinitum* , or to treat the consequences as an acceptable change. In this sense, to be an active part of the world is to employ violence. We do not sit lightly on the surface of our planet. Most human societies across history, have made a moderate peace with the world in which they live, using forms of violence whose consequences have been well-enough tolerated and accounted for so as to be bearable. The rate of change in such societies was modest, and within the limits that a culture could easily accommodate. Large and rapid change is another thing entirely. Modernity is not about how to live rightly in the world, but about how to make the world itself live rightly. The difference could hardly be greater. The inception of modernity, across the 18th and 19th centuries, was marked by revolution. The Industrial Revolution, the rise of various forms of capitalism, the birth of the modern state with its political revolutions, all initiated a period of ceaseless change marked by winners and losers. Of course, success is measured by statistics that blur the edges of reality. X-number of people find their incomes increased, while only Y-number of people suffer displacement and ruination. So long as X is greater than Y, the change is a success. The trick is to be an X. The ceaseless re-invention of the better world rarely takes stock of its own actions. That large amounts of any present ruination are the result of the last push for progress is ignored. It is treated as nothing more than another set of problems to be fixed. As the fixes add up, a toxic culture begins to emerge: As the toxicity rises, so the demand for ever more action and change grows, and, with it, the increase in violence of all types. The amount of our human existence that now requires rather constant technological intervention is staggering. The entire modern pattern of dating, marriage, family and procreation are impossible without chemical and biological intervention. The abortion of nearly one-third of all children conceived is but a single example. The foundations of our present society are built on doing profound violence to human nature. And this is but a single example. It should be noted that I have not suggested some mode of existence that is free of violence. Human beings make things happen, as does most of creation. Modernity, however, is another matter. Its better world has no limits, its project is never-ending. What are the proper limits of violence? Are there boundaries that must not be crossed? Modernity has as its goal the creation of a better world with no particular reference to God " it is a secular concept. The approach of classical Christianity does not oppose change there is always change , nor does it deny that one thing might be better than another. There are other elements within the commandments of Christ that minimize and restrict the use of violence. There is, for example, no commandment to make the world a better place, nor even to make progress towards a better world. Only God controls the outcome of history. Keeping the commandments

of Christ is not doing nothing. It is, however, the refusal to use violence to force the world into ever-changing imaginary versions of the good. I will cite a somewhat controversial example all examples would be controversial, for modernists love nothing better than to argue about how to next use violence to improve the world. Consider the task of education. Teaching children to read, write and do numbers is not a terribly modern thing. It has been done for centuries, and, occasionally, done rather successfully. But the education industry a subset of government exists as an ever-changing set of standards, techniques, and procedures, whose constantly changing results occasion ever-increasing testing, change, control, management and violence to yield frequently lesser results. This example could be, *mutatis mutandis*, multiplied over the whole of our increasingly dysfunctional culture. Every problem is greeted only with the question of how it might be fixed, with no one ever suggesting that the fixing of the world might be our largest problem. Again, this is not an all-or-nothing thing. The classical world was not passive nor was there an absence of change. Modernity has chosen economics as the measure of the good, treating increasing productivity as the engine of progress and prosperity and the primary measure of a better world. Debates over the best means of driving such productivity, whether through command-and-control or passive market forces, have been the primary arguments within modernity. There are many, many other goods that could be, and have been the measure of a culture. The only reason for using economic productivity is the false belief that material prosperity is the fount of all blessings. If we are rich enough, we will be happy. Remaking the Middle East has not only failed completely but cost hundreds of thousands of lives, a large proportion of which were complete innocents. The resulting chaos has been, at best, a distraction from our unrelenting pleasure in the entertainment industry, though our wars have generated a very popular genre of video game. Violence itself has become a consumer product. This picture of the modern world can, in the modern Christian mind, provoke an immediate response of wondering what can be done to change it. The difficult answer is to quit living as though modernity were true. How should we live? First, live as though in the coming of Jesus Christ, the Kingdom of God has been inaugurated into the world and the outcome of history has already been determined. Quit worrying Second, love people as the very image of God and resist the temptation to improve them. Third, refuse to make economics the basis of your life. Your job is not even of secondary importance. It gives it power that is not legitimate and enables a project that is anti-God. Fifth, learn to love your enemies. God did not place them in the world for us to fix or eliminate. If possible, refrain from violence. Sixth, raise the taking of human life to a matter of prime importance and refuse to accept violence as a means to peace. Every single life is a vast and irreplaceable treasure. Seventh, cultivate contentment rather than pleasure. It will help you consume less and free you from slavery to your economic masters. Eighth, as much as possible, think small. You are not in charge of the world. Love what is local, at hand, personal, intimate, unique, and natural. Ninth, learn another language. Very few things are better at teaching you about who you are not. Tenth, be thankful for everything, remembering that the world we live in and everything in it belongs to God. It is worth noting that when Roman soldiers approached John the Baptist and asked him how they should live, he told them to be content with their wages and to do violence to no one. They were in charge of the world in their day – or so they could mistakenly think.

Chapter 8 : ModernityCharacteristics

Modern mythology from Godchecker - the legendary mythology encyclopedia. Your guide to the Modern gods, spirits, demons and legendary monsters. Our unique mythology dictionary includes original articles, pictures, facts and information from Modern Mythology: New Gods and Fictional Deities.

Starting around BC, the nation was totally destroyed, not once but twice. Amazingly, after each destruction, it came back into existence. Not only was the nation destroyed twice, but each time nearly all of the people were taken captive into foreign countries. Yet they returned to the land. All this points to the uniqueness of Israel. This nation is not like the others because it is based on an everlasting covenant with God! In BC, the great Babylonian king, Nebuchadnezzar, totally destroyed the nation, government, Jerusalem and the temple. This destruction resulted in nearly all the Jews being taken captive to Babylon. When a people were taken captive as the Jews were, they usually were lost in history. The Jews are different. They remained in Babylon for 70 years and then returned to rebuild Jerusalem and their temple. The Romans, some years later in 70 AD, again destroyed the nation, Jerusalem and the temple. The Jews once again were defeated totally and were dispersed into all the world. The devastation was awesome. Israel should have ended as a nation and probably as a people in BC, but it survived. Israel, definitely should have ended as a nation in 70 AD, but as the ancient Bible prophets wrote, the nation literally was reborn. This occurred in We live in the time that Israel is again a nation, with Jerusalem as its capital. The people once again speak Hebrew and even have shekels for money! We are living in a time when Bible prophecy is happening before our eyes! The God of Israel deals with the nations as they bless or curse his nation Israel, and his city Jerusalem. This book shows the authority of the Bible as the word of God. In a very unique way, it shows, through the flow of history and current events, how God directly is working to fulfill his prophetic plan for Israel! Throughout history you can see that God deals with the Jewish people and Israel like no other. Just as God dealt with Israel throughout history in a unique way, so it is today, as God seems to have a specific timeline in which events are occurring. You can follow this unique timeline which follows: Starting on August 29, the first Zionist Congress met in Basil, Switzerland to begin plans for the modern state of Israel in what was then Palestine. The reason for this was a tremendous outbreak of anti-Semitism in France and throughout Europe. A war followed which ended with Jerusalem being divided. This war was fought between June 5 and 10, with the result that on June 7, Jerusalem was united as the capital of Israel. When examining these prophetic events regarding Israel, it becomes very clear that dramatic events are happening in years ending with 7. If you take it one step further, these events are spaced years apart that can be divide by Then taking one more step, the years between are , , 70, 50, 30, and The concept of a Jewish State. The Blueprint for a Jewish State. The reality and first phase of the State of Israel. Phase two of the State of Israel. Phase three of the State of Israel? The Convergence with From the beginning of the Zionist movement it is exactly years. From the Balfour Declaration and the capturing of Jerusalem it is exactly years. From the United Nations declaration it is exactly 70 years. From the uniting of Jerusalem it is exactly 50 years. Other connections From the Zionist movement to the Balfour Declaration it is exactly 20 years. From the Zionist movement to the UN declaring the Jewish state it is exactly 50 years. From the Zionist movement to the unifying of Jerusalem it is exactly 70 years. From the Balfour Declaration to the UN declaration it is exactly 30 years. From the Balfour Declaration to the unifying of Jerusalem it is exactly 50 years. From the UN declaration to the unifying of Jerusalem it is exactly 20 years. The Year Luke I am NOT predicting that any prophetic events like those listed are going to happen. What I am saying is that based on the listed timeline, if God follows this pattern, something incredible is going to happen in So many of these timeline patterns are converging this year that it is a warning to be prepared for a cataclysmic event that may happen. What I also noticed is that the events all happened during either extreme anti-Semitism, war, including world wars, or as the result of one. None of them happened during a time of peace or by a peaceful treaty, but they all resulted from tremendous violence and hatred. What Could Happen in ? Just as it was prior to both World Wars, today there is a tremendous buildup of anti-Semitism in Europe, with the United Nations and the European Union continually condemning Israel for building on the land, especially in Jerusalem. As

ended, the nations were focused on Jerusalem and demanding that it be divided and made the capital of a Palestinian State. With all of the tension building against Israel and Jerusalem, might be the year for an awesome war over Jerusalem, or a war that will start and end up with the focus on Jerusalem. It is very possible that the war could light the fuse to Armageddon. This war will not be Armageddon, but a war that will dramatically change the world order and set the stage for the antichrist and Armageddon. It is very possible that this war could break the back of Islam. If this becomes a Muslim religious war over Jerusalem, it is very possible that God will judge Islam over his city and show the world that he is the Holy God of Israel and allah is not God. This would fulfill, for example, Psalm 83, Obadiah and Isaiah 17 along with many other prophecies. With the defeat of Islam, Israel would be free to build the long-awaited third temple on the Temple Mount, and thus, start the countdown for the coming of the antichrist, Armageddon, and the Second Coming of Jesus Christ. For the full teaching on this, see my three part DVD series: I am happy to say that with the election of President Donald Trump, it appears that America has avoided the fatal mistake over Israel and Jerusalem! I am so delighted to report this. Help and Special Offer My ministry has exploded throughout the world. Millions have been printed in over 20 languages with a backlog of five million in India alone! Incredible numbers of Hindus, Muslims, yes Muslims Buddhists, and pagans have come to Christ for salvation and healing. Throughout Asia and Africa, there are now thousands of pastors working with me. The ministry has grown far beyond what I can provide financially just to meet the printing costs. This means the DVD is free. To order the special go to: [As America Has Done to Israel](#).

Chapter 9 : Modern Paganism - Wikipedia

Mike, it is not Russian culture vs. modernity. It is the Kingdom of Heaven (God with us) vs the world. Since it is the Kingdom much about it will not change, but since it is mediated by the God-man, Jesus Christ, it will be adaptable to specific human needs and challenges in specific times and places.

While these terms are essentially inter-related, they are conceptually distinguished. Modernity is not a cutting-edge technology, state-of-the-art product, latest trend of some sort, or the like. This shift in human thinking and relations produced unprecedented socio-economic-political conditions that have drastically restructured our lives. Life of a meager serf meant something in the grand scheme of things. Everything under the sun signified a purpose and had an aspect of sacredness. The modern consciousness relates to itself and to others by standardizing, proceduralizing, reifying, and quantifying them—making them predictable. Modernity is a state of being whereby life is principally and disenchantingly lived in terms of standards, procedures, quantities, and bureaucracies—many of which are blindly unperceptive or intentionally disregarding to the ever-changing human conditions. According to philosopher W. Since the medieval men believed that God had created everything for this purpose, they held that the way to explain anything was to show how it promotes this end. The result was that medieval science was teleological in form. And since, of course, the underlying purpose was that of the one supreme and totally good God, the medieval sciences all pointed beyond themselves to religion. The universe was a vast sacerdotal system: Everything meant something beyond itself in this religious drama. Nothing was simply what it was. A tree was not merely a tree, a bird was not merely a bird; a footprint in the sand was not merely a footprint—they were all signs, just as the particular footprint Robinson Crusoe saw was a sign to him that he was not alone on the island. And what was true of the rest of the created universe was true of man. He was not merely man; he was a child of God. And his supreme task was to get back into that right relation with God that his first parent had lost. The one supremely important vertical relationship of man to God, which absorbed all the attention of men of the Middle Ages, was eventually replaced by a network of horizontal relations connecting every individual to his social and physical milieu. For the classical mind, the universe, if not sacerdotal, was at least teleological. If the classical mind did not conceive of everything as worshipping God, it at least conceived of all things as subserving some purpose and aiming at some good. Hence, for the classical mind, as for the medieval, purpose was the primary mode of explanation. In contrast—and as a result of the success of the new physics, which was rigorously nonteleological in orientation—the modern mind became hostile to the use of purpose as an explanatory principle. It never occurred to the medieval mind that values might not be objectively real. The fact that men of the classical period and the Middle Ages agreed that values are objectively real is connected, of course, with the teleological conception of the universe that they shared. If the purpose anything subserves gives it value, and if purposes are objective, values will be objective. The same consideration also yields a hierarchy of goods, for values can be compared in terms of the relative height and significance of the purposes they subserve. Moreover, modern men did not merely abandon the teleological conception of the universe; gradually they substituted for it a conception of the universe that seemed incompatible with the objectivity of values. Where would astronomy be without the telescope? But these instruments, which have led to the discovery of innumerable astronomical and biological facts, throw no light at all on values. When a scientist dissects a corpse in a laboratory, he finds no evidence of the courage or magnanimity the living man displayed. Nor do microscopes or telescopes reveal God or Freedom or immortality. As long as men believe that these instruments give them the whole truth about the universe, it is difficult for them also to believe that God, freedom, and immortality, courage, justice, and piety are objective realities. It is difficult, that is, for them not to assume that what the instruments reveal—the facts in their spatiotemporal relations—is reality, and that what the instruments do not reveal—the soul, the forms, and the values that classical and medieval minds conceived to be constituent elements in the universe—is merely subjective feeling. In his *The Present Age*, he writes: In fact, one is tempted to ask whether there is a single man left ready, for once, to commit an outrageous folly. Nowadays not even a suicide kills himself in desperation. Before taking the step he

deliberates so long and so carefully that he literally chokes with thought. It is even questionable whether he ought to be called a suicide, since it is really thought which takes his life. He does not die with deliberation but from deliberation. In his *The Sickness unto Death*, he portentously warns: In a very profound but discombobulating manner, he writes: Literally it means a sickness of which the end and the result are death. Thus, from a Christian point of view, no earthly, physical sickness is the sickness unto death, for [physical] death is indeed the end of the [physical] sickness, but [physical] death is not the end [from a Christian point of view]. If there is to be any question of a sickness unto death in the strictest sense, it must be a sickness of which the end is death and death is the end. This is precisely what despair is. Literally speaking, there is not the slightest possibility that anyone will die from this sickness or that it will end in physical death. On the contrary, the torment of despair is precisely this inability to die. Thus to be sick unto death is to be unable to die, yet not as if there were hope of life; no, the hopelessness is that there is not even the ultimate hope, death. When death is the greatest danger, we hope for life; but when we learn to know the even greater danger, we hope for death. When the danger is so great that death becomes the hope, then despair is the hopelessness of not even being able to die. Ironically, the cure for this despair, metaphorically speaking, is to die! Has he got lost? Did he lose his way like a child? Or is he hiding? Thus they yelled and laughed. We have killed him!—you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Are we not plunging continually? Is there still any up or down? Are we not straying as through an infinite nothingness? Do we not feel the breath of empty space? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? And we have killed him. What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us—“for the sake of this deed he will belong to a higher history than all history hitherto. This tremendous event is still on its way, still wandering; it has not yet reached the ears of men. Deeds, though done, still require time to be seen and heard. This deed is still more distant from them than the most distant stars—and yet they have done it themselves. If we simply called ourselves. We are all three in such an advanced stage that one. Ours is no longer the bitterness and passion of the person who has torn himself away and still feels compelled to turn his unbelief into a new belief, a purpose, a martyrdom. We have become cold, hard, and tough in the realization that the way of this world is anything but divine; even by human standards it is not rational, merciful, or just. We know it well: The death of God is expressive of the fact that, the traditional values are on their way out. But in the main one may say: Much less may one suppose that many people know as yet what this event really means—and how much must collapse now that this faith has been undermined because it was built upon this faith, propped up by it, grown into it; for example, the whole of our. This long plenitude and sequence of breakdown, destruction, ruin, and cataclysm. Marx was a keen observer of how the Industrial Revolution and capitalism radically changed our lives and the course of history. Since his job is the principal source of his livelihood, he is chained to the job, which, by and large, pays just enough. In all likelihood, his spouse is already experiencing the same wretched conditions. Later, after watching their favorite television programs, the couple may suddenly feel that they can find a sense of fulfillment, or even a sense of identity, by going to a mall and shop. As he expresses it in his *Paris Manuscripts*: Marx fundamentally construed humans as adventurous and creative beings, with faculties geared toward externalizing their creativity through productions of cultural artifacts, such as tools, buildings, artworks, literature, science, and et cetera. Therefore, per Marx, the history of human creative production has been a history of alienation from our creative nature. Money dethrones all the gods [cf. Money is the universal, independently constituted value of all things. It has therefore deprived the whole world, both the world of man and nature, of its own value. This alien being rules him and he worships it.