

Rao

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In its most basic level of understanding, the Nicene philosophy is both the statement of our belief and the concise message of our beliefs. As a matter of fact, according to Webster's Dictionary, the philosophy is "a statement of the fundamental beliefs of the belief." It comes from the Latin language philosophy, which means, "I think." For Orthodox Christians, the Nicene philosophy is only that – the means for us to not just summarize our opinions, but to also share it with all who can hear.

First, it's worth noting that speaking "atheists this the really difficult work to do. Atheism, while it is technically the statement of thought, is actually the statement of the lack of thought. It's ticking the N/A corner when it comes to faith. There is the thing, absolutely thing, that unites atheists outside of these arguments "I don't believe God" or "I don't agree to the faith." They have, in essence, no unifying idea or set of beliefs to draw them together in the way that the typical religious group may take.

Unlike some of these other dimensions, I agree with Smart on the one. Ritual being the element of faith seems relatively standard and straightforward. If you consider the belief, it's unarguably going to have some practice attached to it. CMI acknowledges that atheism doesn't take rituals, but shrugs it off: "Because atheism is the relatively new move, it doesn't take much of the past to commemorate."

The look at Ninian smart's dimensions of belief demonstrates that they basically correspond to the dimensions of social life as a summary. The question is So, what does the spiritual expression of these dimensions (belief, practices, emotions, artistic expression) distinct from others? Writers like Otto and Tillich get asserted that, though this organization view of belief constitutes

essential, it constitutes that break-through of this specific subject, that "numinous" or the "unconditioned" that gives them new life again and again, by challenging them and reviving them at the same time (the notion of Reformation).

'Much content is conveyed and expressed not just by ritual but also by religious narrative or story. That is the third concept this mythological or narrative. It is the narrative line of religion. The concept may also be seen clearly in the example of capitalism. There are common myths, e.g., this mind that it makes more money to be happy, the story of this 'American dream,' and the story of the invisible hand of the market. Each of these may remain existing within the concept of capitalism.

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