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Christians and Nonviolence in the Nuclear Age presents a constructive personal response that individuals can make to the challenge posed by nuclear weapons. It outlines a positive, nonviolent alternative to war. This alternative can be practiced in one's own personal life and extended into the arena of international relations. The book assesses the terrible realities of the Nuclear Age and sophisticated weapons systems in light of the biblical teachings about idolatry. Then it presents the life of Jesus as a model upon which women and men of good will can pattern a lifestyle of nonviolence. *Christians and Nonviolence in the Nuclear Age* proposes a new vision of self, country, and the world that measures up to the demands of the times. In light of that vision, the book suggests specific actions individuals and groups can take to change the course of our world from self-destruction to mutual understanding and cooperation. **Publisher Description** This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. A lively and accessible guide to the rich literary, philosophical and artistic achievements of the notorious age of Nero. 2009 Catholic Press Association Award Winner! **From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name."** Eucharist is the fullest expression of our life with God, a life we share with Christians throughout the ages. It is also a sensory experience, engaging us in the sights and sounds, tastes and touch of the worship. Edward Foley's revised and expanded **From Age to Age** draws readers into that sensory experience. He traces the development of Christian Eucharist from its Jewish roots to our own time. In addition to exploring the architecture, music, books, and vessels that contributed to each period's liturgical expressions, this edition introduces readers to the

theology of each age as well as the historical and cultural contexts that shaped the Eucharist. Richly illustrated with numerous images and quotations from period texts, this book is a feast for the mind and eye. Through many examples of the visual and auditory symbols that are central to Eucharist, readers will discover how Christian worship is embodied worship that from age to age gives glory to God and sanctifies people. Are you tired of reading another news story about Christians supposedly acting at their worst? Today there are too many examples of those claiming to follow Christ being caustic, divisive, and irrational, contributing to dismissals of the Christian faith as hypocritical, self-interested, and politically co-opted. What has happened in our society? One short outrageous video, whether it is true or not, can trigger an avalanche of comments on social media. Welcome to the new age of outrage. In this groundbreaking book featuring new survey research of evangelicals and their relationship to the age of outrage, Ed Stetzer offers a constructive way forward. You won't want to miss Ed's insightful analysis of our chaotic age, his commonsensical understanding of the cultural currents, and his compelling challenge to Christians to live in a refreshingly different way. This book is a learned essay at the intersection of politics, philosophy, and religion. It is first and foremost a diagnosis and critique of the secular religion of our time, humanitarianism, or the "religion of humanity." It argues that the humanitarian impulse to regard modern man as the measure of all things has begun to corrupt Christianity itself, reducing it to an inordinate concern for "social justice," radical political change, and an increasingly fanatical egalitarianism. Christianity thus loses its transcendental reference points at the same time that it undermines balanced political judgment. Humanitarians, secular or religious, confuse peace with pacifism, equitable social arrangements with socialism, and moral judgment with utopianism and sentimentality. With a foreword by the distinguished political philosopher Pierre Manent, Mahoney's book follows Pope Emeritus Benedict XVI in affirming that Christianity is in no way reducible to a "humanitarian moral message." In a pungent if respectful analysis, it demonstrates that Pope Francis has increasingly confused the Gospel with left-wing humanitarianism and egalitarianism that owes little to classical or Christian wisdom. It takes its bearings from a series of thinkers (Orestes Brownson, Aurel Kolnai, Vladimir Soloviev, and Aleksandr Solzhenitsyn) who have been instructive critics of the "religion of humanity." These thinkers were men of peace who rejected ideological pacifism and never confused Christianity with unthinking sentimentality. The book ends by affirming the power of reason, informed by revealed faith, to provide a humanizing alternative to utopian illusions and nihilistic despair. Asserting that the only way to understand the details of God's word is to have a clear understanding of it as a whole, Talbot sets forth a comprehensive view of God's dealings with man from the beginning to the end of all things. Through close analysis of the historical and conceptual roots of modern science and technology, Brian Brock here develops a theological ethic addressing a wide range of contemporary perplexities about the moral challenges raised by new technology. In this book, Craig Blomberg addresses the tough questions about the place and purpose of wealth and material possessions in a Christian's life. He points to the goodness of wealth, as God originally designed it, but also surveys the Bible's many warnings against making an idol out of money. So are material possessions a blessing for which we should long? And what are the dangers that the use or abuse of material possessions can produce? Blomberg expounds upon how the sharing of goods and possessions is the key safeguard against both greed and covetousness. He expands on the concept of giving generously, even sacrificially, to those who are needier, demonstrating how Christians can participate in God's original good design for abundance and demonstrate the world-altering gospel of Christ. Is there any one key to keeping possessions in their proper, God-intended perspective? Are there limits on how rich we should become or on how poor we should allow others to get? What does a truly Christian economic system look like? How does the Bible's teaching on wealth fit into the gospel? Controversy of the Ages carefully analyzes the debate by giving it perspective. Rather than offering arguments for or against a particular viewpoint on the age of the earth, the authors take a step back in order to put the debate in historical and theological context. The authors of this book demonstrate from the history of theology and science controversy that believers are entitled to differ over this issue, while still taking a stand against theistic evolution. But by carefully and constructively breaking down the controversy bit by bit, they show why the age issue is the wrong place to draw a line in the sand. In this book, Graham Turner confronts many of our assumptions about the Old and

New Testament and shows that they are centred around two themes: personal spirituality and social justice. "In this book, a Methodist minister examines the sources of John Wesley's ideas about marriage and shows how those beliefs found expression in the cleric's revision of the Anglican wedding service." "Author Bufford W. Coe describes the radical differences between a typical eighteenth-century wedding and a church wedding of today. He also tells the fascinating story of Wesley's romances with Sophia Hopkey and Grace Murray, based on his own private diaries, and shows how those relationships, as well as his miserably unhappy marriage, were affected by Wesley's beliefs about matrimony." "Four days after Wesley decided he would marry at the age of forty-seven, he spoke to a group of unmarried men and encouraged them to remain single. In the matrimonial service he devised for American Methodists, Wesley eliminated the custom of the bride being given in marriage by her father, although Wesley consistently taught that Christians should not marry without the consent of their parents. Wesley strongly condemned the Roman Catholic Church for requiring celibacy of its priests, but his own rules required that Methodist preachers who married during their initial probationary period were thereby disqualified." "In 1784, Wesley published The Sunday Service of the Methodists in North America with Other Occasional Services. Coe studies the components of Wesley's marriage liturgy from the Sunday Service to try to determine why Wesley revised the Anglican wedding service in the way that he did."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved How should Christians respond to war? This age-old question has become more pressing given Western governments' recent overseas military interventions and the rise of extremist Islamist jihadism. Grounded in conservative evangelical theology, this book argues the historic church position that it is inadmissible for Christians to use violence or take part in war. It shows how the church's propensity to support the "just wars," crusades, rebellions, or "humanitarian interventions" of its host nations over time has been disastrous for the reputation of the gospel. Instead, the church's response to war is simply to be the church, by preaching the gospel and making peace in the love and power of God. The book considers challenges to this argument for "gospel peace." What about warfare in the Old Testament and military metaphors in the New? What of church history? And how do we deal with tyrants like Hitler and terrorists like Islamic State? Charting a path between just war theory and liberal pacifism, numerous inspiring examples from the worldwide church are used to demonstrate effective and authentically Christian responses to violence. The author argues that as Christians increasingly drop their unbiblical addiction to war, we may be entering one of the most exciting periods of church history. Human beings seek meaning and purpose. To do so, we tell stories about the past, which we call history, and stories about what will occur in the future, constructed from memory and imagination. History is not a subject we study, but one we live. History is our medium, as water is to fish. No period of antiquity is more informative and influential for Western civilization than the Greco-Roman, the period from the time of Alexander the Great to the fall of the Roman Empire, an age that saw the emergence of Judaism and Christianity—twin traditions shaped against the background of pagan dominance. The meeting between Jew and Greek, Christian and pagan, revolutionized the ancient world. It represented a crucial moment in the history of Western society, when politics, economics, culture, and religion took a new turn. In time, these separate streams mingled and merged, forming the single and ever-widening current that gave birth to modernity. Moving against the stream of religious exclusivism, this book does not seek to further the cause of one particular religious perspective, but rather to gain insight on how ancient pagans, Jews, and Christians interacted with one another. This study advances contemporary attempts at dialogue and cooperation, enabling people of differing agendas to focus their energy on finding solutions to problems plaguing our planet. Response to the Other has much to offer specialists and non-specialists alike. This work can be used as a study guide, the questions at the end of each chapter suitable for individual or group use. For the most part, the first five books of the Bible are glossed over. The basic information is noted and we move on. However, when I was teaching in the State prisons, I decided to use these books at times to explain the beginning of things. In this present time, it appears that answers are popping up that want to explain these books. These books are the motive for the Bible. They satisfy God's plan for Why. That is the intention here. The Why of it all. From the smallest to the Greatest, there is always a Motive. Interest in the world of Late Antiquity is currently undergoing a significant revival, and in this provocative book, now reissued in paperback, E. R.

Dodds anticipated some of the themes now engaging scholars. There is abundant material for the study of religious experience in late antiquity, and through it Professor Dodds examines, from a sociological and psychological standpoint, the personal religious attitudes and experiences common to pagans and Christians in the period between Marcus Aurelius and Constantine. He looks first at general attitudes to the world and the human condition before turning to specific types of human experience. World-hatred and asceticism, dreams and states of possession, and pagan and Christian mysticism are all discussed. Finally Dodds considers both pagan views of Christianity and Christian views of paganism as they emerge in the literature of the time. Although primarily written for social and religious historians, this study will also appeal to all those interested in the ancient world and its thought. This book is primarily for the Christian, but anyone who reads its pages will be enriched by its content. All should understand the full and complete gospel of the Lord Jesus Christ. The Christian's hope, when fully understood, is the greatest promise ever given to any being in all of God's creation. When the good news is revealed, it gives the believer what I call "hold-on power." Hold-on power is what the Christian receives when the Holy Spirit makes known in his or her being that everything in the gospel is true and, therefore, worthy of holding on to. The truths written in this book do just that--and also for all non-Christian readers. You will find a Christian perspective on aliens, UFOs, and whether there is life on other planets. Was there life on earth before the emergence of man? Where do demons come from, and did God make them? What is the future for all of creation? These and many, many more questions will be addressed by this revelation; but most importantly, the reader will learn what happens in the universe when all who are going to heaven are admitted, and the kingdom of God is instituted. It is my hope that all who read will understand the full scope of the unsearchable riches of Christ and, just like me, repent and receive the Lord Jesus Christ and this wonderful hope. Do you want to make a true difference in the world? Dr. Ron Sider does. He has, since before he first published *Rich Christians in an Age of Hunger* in 1978. Despite a dramatic reduction in world hunger since then, 34,000 children still die daily of starvation and preventable disease, and 1.3 billion people, worldwide, remain in abject poverty. So, the professor of theology went back to re-examine the issues by twenty-first century standards. Finding that Conservatives blame morally reprehensible individual choices, and Liberals blame constrictive social and economic policy, Dr. Sider finds himself agreeing with both sides. In this new look at an age-old problem, he offers not only a detailed explanation of the causes, but also a comprehensive series of practical solutions, in the hopes that Christians like him will choose to make a difference. 'A searingly passionate book' - Bettany Hughes *In The Darkening Age*, Catherine Nixey tells the little-known - and deeply shocking - story of how a militant religion deliberately tried to extinguish the teachings of the Classical world, ushering in unquestioning adherence to the 'one true faith'. The Roman Empire had been generous in embracing and absorbing new creeds. But with the coming of Christianity, everything changed. This new faith, despite preaching peace, was violent, ruthless and intolerant. And once it became the religion of empire, its zealous adherents set about the destruction of the

old gods. Their altars were upturned, their temples demolished and their statues hacked to pieces. Books, including great works of philosophy and science, were consigned to the pyre. It was an annihilation. A Book of the Year in the *Daily Telegraph*, the *Spectator*, the *Observer*, and *BBC History Magazine* A *New York Times* Book Review Editors' Choice Winner of the Royal Society of Literature Jerwood Award for Nonfiction Providing a comprehensive account of religion in British society and culture between 1900 and 2000, this book traces how Christian Puritanism and respectability framed the people amidst world wars, economic depressions, and social protest. Chronicles the major events that took place between the accession of Diocletian and the death of Constantine and discusses the people, places, and issues that influenced society during that time. Employs the sectarian battles which divided African Christians in late antiquity to explore the nature of violence in religious conflicts. We are living in the "Age of Migration" and migration has a profound impact on all aspects of society and on religious institutions. While there is significant research on migration in the social sciences, little study has been done to understand the impact of migration on Christianity. This book investigates this important topic and the ramifications for Christian theology and ethics. It begins with anthropological and sociological perspectives on the mutual impact between migration and Christianity, followed by a re-reading of certain events in the Hebrew Scripture, the New Testament, and Church history to highlight the central role of migration in the formation of Israel and Christianity. Then follow attempts to reinterpret in the light of migration the basic Christian beliefs regarding God, Christ, and church. The next part studies how migration raises new issues for Christian ethics such as human dignity and human rights, state rights, social justice and solidarity, and ecological justice. The last part explores what is known as "Practical Theology" by examining the implications of migration for issues such as liturgy and worship, spirituality, architecture, and education. In this provocative book, the author argues that American Christianity, especially evangelicalism, has been corrupted by the dominance of consumerism in modern life. The church's mostly uncritical adoption of this secular condition has resulted in an idolatrous morphing of the message of Christ into just another brand. With *Brand Jesus*, Wigg Stevenson names the growing concern felt by many Christians at the commodification of their faith. Using Paul's letter to the Romans as a starting point, Wigg Stevenson 'reads' the letter to today's church, speaking to our consumerist situation through the parallels with Paul's Rome. Though rooted unapologetically in a love for the church, *Brand Jesus* does not shy away from provocative claims about the melding of Christian faith and consumer ideals; the rise of market-driven theology; the blurring boundaries between the law and religion; and other topics. Wigg Stevenson describes the current situation of both church and society and issues a challenge to it: When faith is a product for consumption, how can the church be faithful to Christ as living Lord, instead of as *Brand Jesus*? This revised edition explains to a new generation - in a much changed culture - what can be done about the imbalances of poverty and wealth in our world at the turn of the millennium. Rev. ed. of: *Buddhism and Christianity*. Bibliography: p. 133-134. Includes index.