



MODERN CHRISTIAN REVOLUTIONARIES

Donald Attwater

*An Introduction to the Lives and Thought of: Kierkegaard,
Eric Gill, G.K. Chesterton, C.F. Andrews [and] Berdyaev*

Modern Christian Revolutionaries

James Billington



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The Christian Revolutionary: John Milton Hugh M. Richmond,2024-03-29 This title is part of UC Press s Voices Revived program which commemorates University of California Press s mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology This title was originally published in 1974 **Modern Christian Revolutionaries Series. (Modern Christian Revolutionaries.) General Editor: D. Attwater** Donald
ATTWATER,1945 *The American Ecclesiastical Review* Herman Joseph Heuser,1948 *Revolutionary Christianity* John
Howard Yoder,2012-01-01 The ambitious and accessible essays collected in this volume were presented by John Howard Yoder during an extensive visit to South America in 1966 Reflecting and also subverting the acknowledged faddish attempt to address the revolutionary nature of Christianity these lectures provide an illuminating snapshot of Yoder s vibrant initial encounter with Latin American Christianity In these lectures he thematically addresses the shape of the free church the

Christian practice of peace and the place of the church in the midst of revolution In a manner that betrays his confidence in the eventual triumph of faithfulness Yoder concludes that the peace witnessing free church is by definition always the community that is the soul and conscience of our revolutionary age

Neo-Calvinism and the French Revolution James Eglinton, George Harinck, 2014-08-28 The French Revolution was the scene of much intellectual and social upheaval Its impact touched a wide range of subjects the relationship of the church to the state social relationships science literature fashion philosophy and theology Although the French Revolution s momentum was felt across Europe and North America it met a particularly interesting response in the Netherlands at that time the scene of a burgeoning neo Calvinist movement In that context the likes of Groen van Prinsterer Abraham Kuyper and Herman Bavinck responded to the French Revolution s ideals and influence in a variety of intellectual and practical ways This book approaches that Dutch response from a range of historical and theological perspectives and in so doing explores the relationship between the French Revolution and the development of neo Calvinism Beginning with historical portraits of Bavinck and Kuyper in relation to the Revolution the perspectives offered also include amongst others the place of multilingualism in neo Calvinism and the Revolution neo Calvinist and Revolutionary approaches to fashion a dialogue between Kuyperian theology and Kieslowski s Three Colours trilogy and a contemporary neo Calvinist critique of French la cit This book forms part of a wider Project neo Calvinism supported by the Theologische Universiteit Kampen and the VU University Amsterdam

Catholicism and the Modern Mind Malcolm Quin, 1912

Reinhold Niebuhr D. R. Davies, 2019-09-19 Excerpt from Reinhold Niebuhr Prophet From America In this he is a very untypical American but very typical of prophetic Christianity In his sociological thinking he has anticipated a whole social development He has kept one step ahead of history That is what makes him a prophetic Christian revolutionary But also it is what makes him difficult for so many good uncomplicated souls to understand About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

Symposium on Christianity and the American Revolution (JCR Vol. 03 No. 01) R. J. Rushdoony, Archie P. Jones, John W. Robbins, Cecil B. Currey, Mark Wyndham, Edward Coleson, 2021-05-26 What should we call the events occurring in the American colonies between 1776 and 1783 The American Revolution The War for Independence The American Counter Revolution The English saw the period as a true revolution and so did the colonial loyalists The Patriot Party saw it as a war for colonial independence and a return to traditional English liberties

A Kingdom Not of this World Garrett Green, 1964

Revolutionary Churches in Revolutionary Seasons: Dagmawi M. Wube, 2018-01-20 Since the

downfall of the Derge and the establishment of the decree for religious freedom there have been types of problems related to the size and type of groups that have greatly affected the Ethiopian evangelical church. The first category of problem is due to the attraction that many contemporary church leaders have for reaching multitudes and building mega church ministries at the expense of small group ministries. Because of the priority on the large group environment, small group ministries have been neglected, resulting in a whole generation of students and people who have never experienced the vibrant spiritual benefits of a small group. As a result, believers are inclined to attend only Sunday Worship Services, and the rest of the week live disconnected from vital relational community and involvement. Too many churches in Ethiopia today have chosen to focus on the quantity of the people rather than the quality of the disciple, resulting in the spiritual diseases of nominalism and carnality. Discipleship and biblical Koinonia are being ignored; therefore, many people are not experiencing the richness of biblical Christianity in many practical ways. This has resulted in the loss of Ethiopian Evangelicals' identity as well as an influence on all aspects of Ethiopian culture, including her institutions and government.

The Philosophy of Religion in Post-Revolutionary Iran Heydar Shadi, 2018-11-16. This book explores the intellectual discourse in post-revolutionary Iran. It focuses on Abdolkarim Soroush, a leading Muslim liberal thinker whose theory of religion is regarded as highly relevant to the current theological and intellectual dynamics in the Islamic world. The *Philosophy of Religion in Post-Revolutionary Iran* discusses why and how Soroush's thought has developed from an Islamic apologetic modernist theology in the 1970s to a liberal theory about religion in post-revolutionary Iran. Through a close and detailed analysis of Soroush's main theories, the book argues that Soroush's thought evolved through reception of post-positivist epistemology and interaction with Islamism in practice into a historicist and pluralist theory of religion, a theory that regards religion, including Islam, as being a contextual and historical dialogue between man and the Absolute. The book also highlights some shortcomings of Soroush's reform project. Specifically, it notes that Soroush consciously or unconsciously has not yet admitted many extensive consequences of his theories, such as those relating to historicity of religious rituals, ibadat, or recognition of the post-Mohammadan revelations and religions. In addition, some other features and implications of Soroush's thought, such as a historical-critical approach to the Koran, post-secular and post-Islamist theologies, and his dialogical approach that goes beyond the Orientalism-Occidentalism dichotomy, are discussed. Providing a detailed overview on this leading Muslim thinker, this book will appeal to students and scholars of Islamic Philosophy, Middle East Studies, and Philosophy of Religion.

Fire in the Minds of Men James Billington, 2017-10-24. This book traces the origins of a faith, perhaps the faith of the century. Modern revolutionaries are believers no less committed and intense than were Christians or Muslims of an earlier era. What is new is the belief that a perfect secular order will emerge from forcible overthrow of traditional authority. This inherently implausible idea energized Europe in the nineteenth century and became the most pronounced ideological export of the West to the rest of the world in the twentieth century. Billington is interested in revolutionaries, the innovative creators of a new

tradition His historical frame extends from the waning of the French Revolution in the late eighteenth century to the beginnings of the Russian Revolution in the early twentieth century The theater was Europe of the industrial era the main stage was the journalistic offices within great cities such as Paris Berlin London and St Petersburg Billington claims with considerable evidence that revolutionary ideologies were shaped as much by the occultism and proto romanticism of Germany as the critical rationalism of the French Enlightenment The conversion of social theory to political practice was essentially the work of three Russian revolutions in 1905 March 1917 and November 1917 Events in the outer rim of the European world brought discussions about revolution out of the school rooms and press rooms of Paris and Berlin into the halls of power Despite his hard realism about the adverse practical consequences of revolutionary dogma Billington appreciates the identity of its best sponsors people who preached social justice transcending traditional national ethnic and gender boundaries When this book originally appeared The New Republic hailed it as remarkable learned and lively while The New Yorker noted that Billington pays great attention to the lives and emotions of individuals and this makes his book absorbing It is an invaluable work of history and contribution to our understanding of political life *Fire in the Minds of Men* James H. Billington, 1999 This book traces the origins of a faith perhaps the faith of the century Modern revolutionaries are believers no less committed and intense than were Christians or Muslims of an earlier era What is new is the belief that a perfect secular order will emerge from forcible overthrow of traditional authority This inherently implausible idea energized Europe in the nineteenth century and became the most pronounced ideological export of the West to the rest of the world in the twentieth century Billington is interested in revolutionaries the innovative creators of a new tradition His historical frame extends from the waning of the French Revolution in the late eighteenth century to the beginnings of the Russian Revolution in the early twentieth century The theater was Europe of the industrial era the main stage was the journalistic offices within great cities such as Paris Berlin London and St Petersburg Billington claims with considerable evidence that revolutionary ideologies were shaped as much by the occultism and proto romanticism of Germany as the critical rationalism of the French Enlightenment The conversion of social theory to political practice was essentially the work of three Russian revolutions in 1905 March 1917 and November 1917 Events in the outer rim of the European world brought discussions about revolution out of the school rooms and press rooms of Paris and Berlin into the halls of power Despite his hard realism about the adverse practical consequences of revolutionary dogma Billington appreciates the identity of its best sponsors people who preached social justice transcending traditional national ethnic and gender boundaries When this book originally appeared The New Republic hailed it as remarkable learned and lively while The New Yorker noted that Billington pays great attention to the lives and emotions of individuals and this makes his book absorbing It is an invaluable work of history and contribution to our understanding of political life **Autopsy of Revolution** Jacques Ellul, 2012-06-13 In this significant and very timely book the author of *The Technological Society* *The Political Illusion* and *Propaganda* asks a tremendous question and shows

that the answer we give it is decisive for the future of our society Can we learn from history what revolution really is necessary for our survival That is can we distinguish between senseless ineffectual revolt or rebellion and a genuine revolution that can alter fundamentals In his basic closely reasoned way Jacques Ellul examines past and recent history in light of the current overwhelming preoccupation with revolution which seems to have become the daily bread of Western man s thoughts and actions the immediate explanation for every historical movement Ellul insists on examining the possibility that today we are projecting onto past events a fairly recent and distorted image of revolution The new image was created by Marx in the nineteenth century and Ellul questions how long we can continue to live on his legacy More important he suggests that Marx may have brought about an abrupt deviation of the necessary revolutionary current and given a false meaning to the word revolution Is all our talk about Marxian revolution talk about reality or a way of filling a void with words Finally among so many social eddies and agitations are we today caught up in a really revolutionary movement or are we being led into blind combat by false lights that in reality are reflections in distorting mirrors Are we capable of discerning the real Revolution the needed Revolution Ellul does not map out a route in detail he clears paths into the future making it possible for a route to be found His masterly book should help to change our thinking and therefore our future

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Modern Christian Revolutionaries Introduction

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