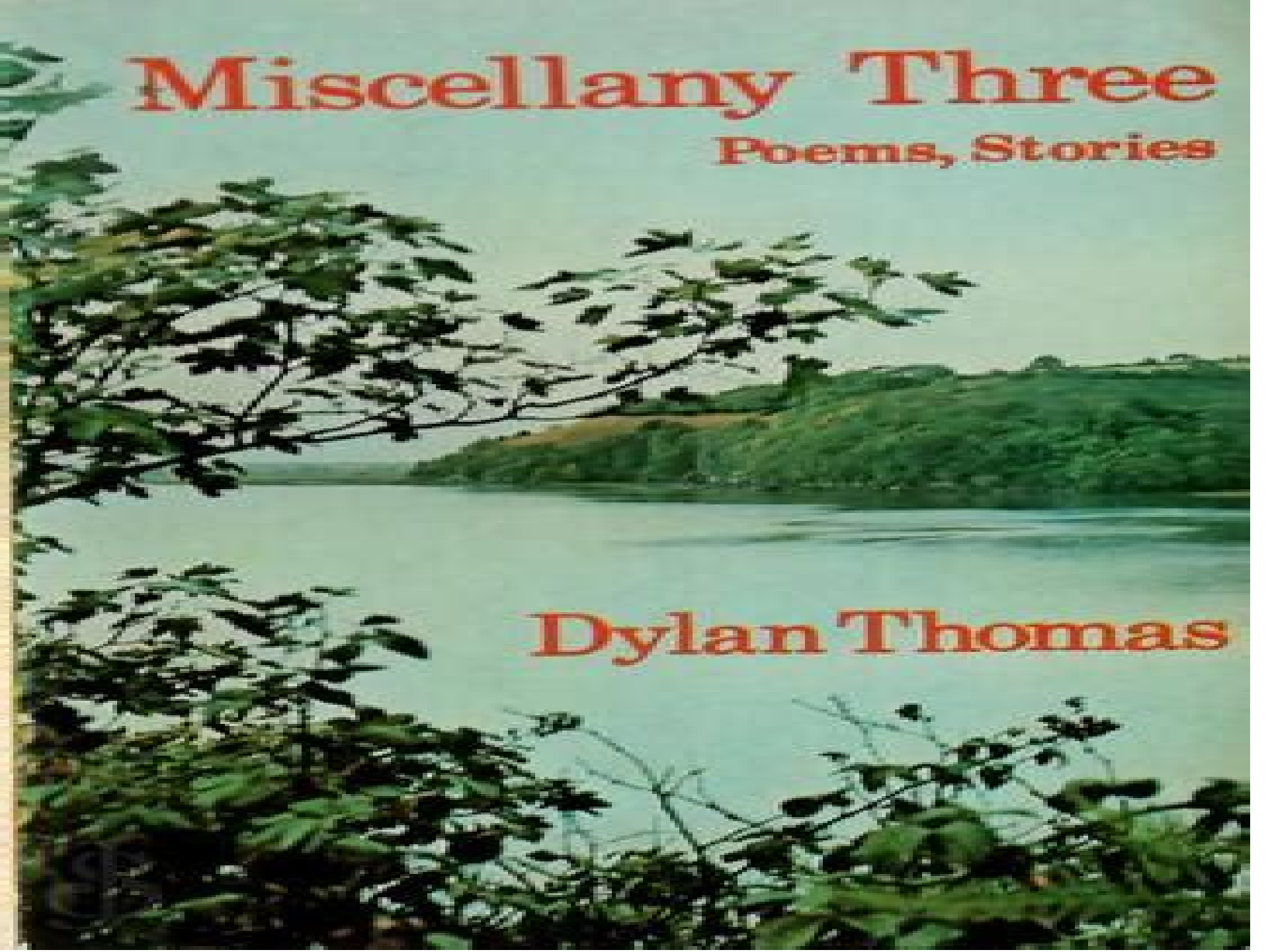


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a means to the end of opposing injustice He concludes that the cultivation of narrative sensibility is an important tool for both moral improvement and political justice *The Theology of Jonathan Edwards* Michael J. McClymond, Gerald R.

McDermott, 2012-01-05 Scholars and laypersons alike regard Jonathan Edwards 1703-58 as North America's greatest theologian The *Theology of Jonathan Edwards* is the most comprehensive survey of his theology yet produced and the first study to make full use of the recently completed seventy-three volume online edition of the Works of Jonathan Edwards The book's forty-five chapters examine all major aspects of Edwards's thought and include in-depth discussions of the extensive secondary literature on Edwards as well as Edwards's own writings Its opening chapters set out Edwards's historical and personal theological contexts The next thirty chapters connect Edwards's theological loci in the temporally ordered way in which he conceptualized the theological enterprise beginning with the triune God in eternity with his angels to the history of redemption as an expression of God's inner reality ad extra and then back to God in eschatological glory The authors analyze such themes as aesthetics metaphysics typology history of redemption revival and true virtue They also take up such rarely explored topics as Edwards's missiology treatment of heaven and angels sacramental thought public theology and views of non-Christian religions Running throughout the volume are what the authors identify as five basic theological constituents trinitarian communication creaturely participation necessitarian dispositionalism divine priority and harmonious constitutionalism Later chapters trace his influence on and connections with later theologies and philosophies in America and Europe The result is a multi-layered analysis that treats Edwards as a theologian for the twenty-first century global Christian community and a bridge between the Christian West and East Protestantism and Catholicism conservatism and liberalism and charismatic and non-charismatic churches **Faith and Action** Roger Antonio Fortin, 2002 Based on extensive primary

archival materials *Faith and Action* is a comprehensive history of the Catholic Archdiocese of Cincinnati over the past 175 years Fortin paints a picture of the Catholic Church's involvement in the city's development and contextualizes the changing values and programs of the Church in the region He characterizes the institution's history as one of both faith and action From the time of its founding to the present the way Catholics in the archdiocese of Cincinnati have viewed their relationship with the rest of society has changed with each major change in society In the beginning while espousing separation of church and state and religious liberty they wanted the Church to adapt to the new American situation In the mid-nineteenth century Cincinnati Catholics dealt with a dominant Protestant culture and at times a hostile environment whereas a century later it had become much more a part of the American mainstream Throughout most of the nineteenth and early twentieth centuries most Catholics saw themselves as outsiders During the past fifty years however Cincinnati Catholics like most of their counterparts in the United States have felt more confident and viewed themselves as very much a part of American society Publisher's description *Miscellany poems concluded. Miscellaneous poems published from more correct copies. Hero and*

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