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**Patristic and Medieval Atonement Theory**  
Junius Johnson  
2015-12-24 This guide will familiarize readers with the primary and secondary resources available for the study of patristic and medieval doctrines of Atonement. The book introduces the nature of the topic, clarifies the central issues, and provides readers with the bibliographic tools to begin a more in-depth study of the topic.

**A Kryptic Model of the Incarnation**  
Andrew Ter Ern Loke  
2016-03-03 The Incarnation, traditionally understood as the metaphysical union between true divinity and true humanity in the one person of Jesus Christ, is one of the central doctrines for Christians over the centuries. Nevertheless, many scholars have objected that the Scriptural account of the Incarnation is incoherent. Being divine seems to entail being omniscient, omnipotent and omnipresent, but the New Testament portrays Jesus as having human properties such as being apparently limited in knowledge, power, and presence. It seems logically impossible that any single individual could possess such mutually exclusive sets of properties, and this leads to scepticism concerning the occurrence of the Incarnation in
history. A Kryptic Model of the Incarnation aims to provide a critical reflection of various attempts to answer these challenges and to offer a compelling response integrating aspects from analytic philosophy of religion, systematic theology, and historical-critical studies. Loke develops a new Kryptic model of the Incarnation, drawing from the Greek word Krypsi meaning 'hiding', and proposing that in a certain sense Christ’s supernatural properties were concealed during the Incarnation. Old Testament Abstracts 1983 Analecta Gregoriana 1988 Reclaiming Participation Cynthia Peters Anderson 2014-11-01 In an era that oscillates regularly between nihilism and the erosion of moral vision, on the one hand, and pseudo-gnostic myths of self-apotheosis on the other, the classical Christian claim of human participation in the divine as the story of the transformation of human life in its physical, moral, spiritual, and eschatological dimensions takes on radical, counter-cultural color. It is an affirmation that offers hope and meaning for humanity secured by God’s participation in human life through Jesus Christ. The Christological ground of this claim is crucial to secure and animate the argument of this text. The author performs, in this, a retrieval of the Christological vision of the unification of the divine and the human in the single subject of Jesus Christ as the programmatic center point of human transformation and participation, articulated particularly by Cyril of Alexandria. The patristic pattern is used as a lens through which to examine and assess modern iterations—those of Karl Barth and Hans Urs von Balthasar. In this, the author provides a critical updating of this vital classical theme, annotating a vision of divine life opened up for created participation that can foster hope in the climes of contemporary life. Rethinking Fundamental Theology Gerald O’Collins 2011-05-26 This book identifies the distinguishing features of fundamental theology, as distinct from philosophical theology, natural theology, apologetics, and other similar disciplines. Addressing the potential for confusion about basic Christian claims and beliefs, Gerald O’Collins sets out to relaunch fundamental theology as a discipline by presenting a coherent vision of basic theological questions and positions that lay the ground for work in specific areas of systematic theology. Rethinking Fundamental Theology examines central theological
questions: about God, human experience and, specifically, religious experience; the divine revelation coming through the history of Israel and through the life, death and resurrection of Jesus; human faith that responds to revelation; the nature of tradition that transmits the record and reality of revelation; the structure of biblical inspiration and truth, as well as basic issues concerned with the formation of the canon; the founding of the Church with some leadership structures; the relationship between Christ’s revelation and the faith of those who follow other religions. O’Collins concludes with some reflections on theological method. Written with the scholarship and accessibility for which O’Collins is known and valued, this book will relaunch fundamental theology as a distinct and necessary discipline in faculties and departments of theology and religious studies around the world.

Christ Can Make You Fully Human
Kenneth C. Kinghorn 2003

Kinghorn rejects both the over-optimistic view of human potential that runs rampant in secular humanism, and the over-pessimistic view held by some Christians. With biblical insight he clearly shows how to discover in Jesus an image of humanity that promises to fulfill the longings and hungers native to every human spirit. (Christian Religion)

The Faithfulness of Jesus the Messiah
Walter D. Zorn
2020-10-26

Strange how one little word, the Greek word pistis, can make a profound difference in understanding the Bible. Pistis is usually translated “faith,” but in different contexts of the New Testament the word can have several other meanings such as “faithfulness,” “trustworthiness,” “solemn promise or oath,” “proof or pledge,” “conviction,” and “doctrine (of the Christian faith).” This book will challenge the reader’s understanding of Paul’s expression pistis Christou, “faith/faithfulness of Christ,” and the use of the pistis word group (verb, noun, and adjective) throughout the New Testament. Given the Old Testament background to this word, one will learn how the apostle Paul utilized an obscure phrase from the prophet Habakkuk to refer to a coming Messiah who in turn lived in faithfulness to the Father’s will to die on a cross for the sins of the world. This book will reveal how the gospel is emphasized throughout the New Testament in terms of “the faithfulness of Jesus the Messiah.” New and fresh interpretations of various texts will challenge the traditional
When a person comprehends pistis as God’s faithfulness and the Messiah’s faithfulness, the only human response is pistis itself, meaning faithfulness as described in Hebrews 11. God is faithful and Jesus is faithful. Will he find us faithful?

Dogma and Ecumenism Matthew Levering 2020 “Catholic and Protestant theologians reflect upon the five major documents of Vatican II through the lens of Karl Barth’s response to the council”--

A Saint for East and West Daniel Haynes 2019-01-10 In 1054 CE, the Great Schism between Eastern and Western Christianity occurred, and the official break of communion between the two ancient branches of the church continues to this day. There have been numerous church commissions and academic groups created to try and bridge the ecumenical divides between East and West, yet official communion is still just out of reach. The thought of St. Maximus the Confessor, a saint of both churches, provides a unique theological lens through which to map out a path of ecumenical understanding and, hopefully, reconciliation and union. Through an exposition of the intellectual history of Maximus’ theological influence, his moral and spiritual theology, and his metaphysical vision of creation, a common Christianity emerges. This book brings together leading scholars and thinkers from both traditions around the theology of St. Maximus to cultivate greater union between Eastern and Western Christianity.

Christ and Human Rights Professor George Newlands 2013-05-28 Human rights is one of the most important geopolitical issues in the modern world. Jesus Christ is the centre of Christianity. Yet there exists almost no analysis of the significance of Christology for human rights. This book focuses on the connections. Examination of rights reveals tensions, ambiguities and conflicts. This book constructs a Christology which centres on a Christ of the vulnerable and the margins. It explores the interface between religion, law, politics and violence, East and West, North and South. The history of the use of sacred texts as ‘texts of terror’ is examined, and theological links to legal and political dimensions explored. Criteria are developed for action to make an effective difference to human rights enforcement and resolution between cultures and religions on rights.

Divine Perfection and Human Potentiality Jarred A. Mercer 2019-01-02 The place of Hilary of Poitiers in the debate
developments of early Christianity is tenuous in contemporary scholarship. His invaluable historical position is unquestioned, but the coherence and significance of his own thought is less certain. In this book, Jarred A. Mercer makes a case for understanding Hilary not only as an important historical figure, but as a noteworthy and independent thinker. Divine Perfection and Human Potentiality offers a new paradigm for understanding Hilary’s work De Trinitate. The book contends that in all of Hilary’s polemical and constructive argumentation, which is essentially trinitarian, he is inherently developing an anthropology. The work therefore reinterprets Hilary’s overall theological project in terms of the continual, and for him necessary, anthropological corollary of trinitarian theology- to reframe it in terms of a “trinitarian anthropology.” The coherence of Hilary’s work depends upon this framework, and without it his thought continues to elude his readers. Mercer demonstrates this through following Hilary’s main lines of trinitarian argument, out of which flow his anthropological vision. These trinitarian arguments unfold into a progressive picture of humanity from potentiality to perfection.

Jesus, Son of God, Son of Mary, Immanuel Donald J. Goergen 2003-09-04
The Anchor Bible Dictionary: A-C
David Noel Freedman 1992 Draws on experts in archaeology to provide information on such aspects of the Bible as cultural history, folklore in the ancient Near East, travel and communication, music, and even the use of computers in Biblical studies
Communion Thomas Neendoor 1998
The Original Sin and Human Diseases Hanna Rizk Wannas, MD FRCS, ED FICS 2014-01-30 This text is unique; it is the first book of its kind that challenges the theory of evolution by the word of God. In the text, it will be proved beyond doubt that the word of God is powerful with a two-edged sword. It divides asunder and exposes the counterfeit and the false. Not only that, but it proves the validity of the arguments by using medical and surgical studies of the patients’ ailments. The author is a scientist and a surgeon. He studied anatomy and embryology in full details that makes him argue with confidence. The doctrine of creation has a solid foundation which is the true word of God. The author used the results of surgical procedures that are done by spiritual knowledge compared to others done by natural man, whose knowledge is based...
theory of evolution. These have changed the procedures from difficult and complicated, to a single day procedure with financial gains to the patient and to the public. The relation between sin, diseases, and death is studied and proved beyond doubt. The salvation by justification, sanctification, and righteousness is explained and also proved beyond doubt. Man is created and evolved to a higher degree of holiness by the working power of the Holy Spirit, contrary to evolution by genetic mutation and natural selection that might promote the man to a high intellectual standard, but this usually brings low moral value with it, that at the end lead to death from moral decay, alcoholism, and drug addiction. The evolution is produced by knowledge and experience, and it caries with it, away from God, all the destructive elements to humans.

**Christ and Human Rights** George Newlands 2017-09-29 Human rights is one of the most important geopolitical issues in the modern world. Jesus Christ is the centre of Christianity. Yet there exists almost no analysis of the significance of Christology for human rights. This book focuses on the connections. Examination of rights reveals tensions, ambiguities and conflicts. This book constructs a Christology which centres on a Christ of the vulnerable and the margins. It explores the interface between religion, law, politics and violence, East and West, North and South. The history of the use of sacred texts as ‘texts of terror’ is examined, and theological links to legal and political dimensions explored. Criteria are developed for action to make an effective difference to human rights enforcement and resolution between cultures and religions on rights.

**The Humanity of Christ** James P. Haley 2017-10-12 This work is a critical analysis of Karl Barth’s unique adoption of the concepts anhypostasis and enhypostasis to explain Christ’s human nature in union with the Logos, which becomes the ontological foundation that Barth uses to explain Jesus Christ as very God and very man. The significance of these concepts in Barth’s Christology first emerges in the Göttingen Dogmatics and is then more fully developed throughout the Church Dogmatics. Barth’s unique coupling together of anhypostasis and enhypostasis provides the ontological grounding, flexibility, and precision that so uniquely characterizes his Christology. As such, Barth expresses the Word became flesh as the revelation of God’s
flows out of the coalescence of Christ’s human nature with his divine nature as the mediation of reconciliation. This ontological dynamic provides the impetus for Barth’s critique of Chalcedon’s static definition of the union of divine and human natures in Christ from which Barth transitions to an active definition of these two natures. Not only does anhypostasis and enhypostasis explain the dynamic union between the divine and human natures in Christ, but also the dynamic union between Jesus Christ and his Church, which reaches its apex in the reconciliation of humanity with God, in Christ. The ontological foundation of anhypostasis and enhypostasis in Christ’s union with his Church explains the importance of the royal man in understanding genuine human nature, the exaltation of human nature, and the sanctification of human nature. Out of Galilee M. Darrol Bryant 2018-04-20 Out of Galilee: The History of Christian Thought as a Great Conversation is an ambitious exploration of Christian thought over two millennia. It discloses the remarkable unity in diversity of the thought of women, monks, mystics, men, philosophers, and theologians who are seeking to unfold the meaning and mystery of divine intention in Jesus Christ. From the first century in Galilee to the early apologists such as Irenaeus, from Augustine’s Confessions to the mystic voices of Hildegard of Bingen and Teresa of Avila, and to reformers such as Martin Luther and John Calvin, Christians have sought to understand the Christian vision and unfold paths of spirituality. The quest continues among Pietists, among Puritans such as Jonathan Edwards, and among Methodists. Together with modern thinkers such as Schliermacher and contemporaries such as Thomas Berry and Abhishiktananda, these notable figures have woven the living narrative of Christian thought. You will find them all here, in accessible language intended for a generalist audience. Avoiding technical language, Out of Galilee reveals the essential contributions of each to the story of Christian thinking through the ages. The Self-emptying God Peter J. Colyer 2014-10-17 ””Christ emptied himself,”” we read in Paul’s letter to the Philippians - words that are probably part of an early Christian liturgy. In this book, Peter Colyer examines in detail the concept of the self-emptying (kenosis) of Christ and of the ways in which this understanding of the historic figure of Jesus Christ has been extended to the whole of human nature.
The sections of the book deal with: the need for compatibility between theological and scientific views of the natural world; the increase...

**Catechism of the Catholic Church**
Catholic Church 1997 This updated second edition of the Catechism of the Catholic Church incorporates all the final modifications made in the complete, official Latin text, accompanied by line-by-line explanations of orthodox Catholicism, summaries of each section, a detailed index, extensive cross-references, and helpful footnotes.

**The Theology of William Porcher Dubose**
Robert Boak Slocum 2000 Out of this he constructs an account of the relevance of DuBose’s theological vision for the life and unity of the church today.

**Handbook of Catholic Theology**
Wolfgang Beinert 1995 Everything one needs to know about Catholic theology can be found in this essential handbook. Biblically and historically based, ecumenically oriented, up to date, and easy to use, the book’s eleven major categories contain more than 300 alphabetical, cross-referenced entries, each one to four pages in length. Index. Illustrations.

**Fundamentals of Catholicism: God, Trinity, Creation, Christ, Mary**
Kenneth Baker 1982

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**The Hours of the Universe**
Delio, Ilia 2021-01-20

**Passion and Compassion in Early Christianity**
Susan Wessel 2016-03-27 This book examines how early Christians cultivated affective compassion as a virtue in a Roman world that valued emotional tranquillity.

**Jesus: Fallen?**
Emmanuel Hatzidakis 2013-11-01 Was Jesus Christ a fallen human being, like us? Was His human nature corrupt and sinful, inherently and necessarily subject to suffering and death? Did He inherit a fallen humanity? If His humanity was fallen how was He sinless? Did He have human ignorance? In what way was His human will involved in the plan of salvation? What effect did the hypostatic union have on His humanity? In Jesus: Fallen?, Emmanuel Hatzidakis, a Greek Orthodox priest, addresses these and other controversial questions pertaining to the human nature of Christ, which are debated in many Christian denominations, and in his own Church. The theology advanced in the book is the traditional theology of the historic Church. In all the modern confusion of multiple Christs, here we have the perennial image of the incarnate God, the Theanthropos Christ. The book should appeal to every serious Christian and student of theology, history of dogma, and spirituality.
Church History who is comfortable neither with liberalism nor fundamentalism, but who is searching for the authentically true teachings of Christianity. Hatzidakis draws richly from the patristic inheritance of East and West in an original, refreshing, and accessible way. He refutes opinions formed by many eminent postlapsarian theologians. This pivotal study is the first to address this topic from an Eastern Orthodox perspective and in this regard it constitutes an important contribution to Christology. A well-researched study it sheds light on an Eastern Orthodox perspective on this intriguing and crucial topic. It maintains that the subject of Christ’s humanity and its understanding is neither a theologoumenon nor an abstract intellectual cogitation, but a matter of profound soteriological and anthropological import.

The Priority of John

John A. T. Robinson 2011-03-01 It has been the fate of many books on John to be left unfinished, for its interpretation naturally forms the crowning of a lifetime. I have myself been intending to write a book on the Fourth Gospel since the ‘fifties, before I broke off (reluctantly) to be Bishop of Woolwich, though I am grateful now that I did not produce it prematurely at that time. It means however that I shall be compelled to refer to and often recapitulate material directly or indirectly related to the Johannine literature, which I have written over the years (some of it indeed while I was bishop). Many scholars in fact, if not most now, think that the author of the Gospel himself never lived to finish it and have seen the work as the product of numerous hands and redactors. As will become clear, I prefer to believe that the ancient testimony of the church is correct that John wrote it ‘while still in the body’ and that its roughnesses, self-corrections and failures of connection, real or imagined, are the result of its not having been smoothly or finally edited. If so I am in good company. At any rate who could wish for a better last testimony from his friends than that ‘His witness is true’ (John 21.24)? In other words, he got it right—historically and theologically. --From the Introduction At the time of his death in December 1983, John Robinson had completed the text of the book on which his 1984 Bampton lectures were to be based, so that it is possible to see the full details of his extremely controversial argument that the Gospel of John was the first Gospel to be written. Dr. Robinson himself once described the dawning of his conviction that...
the case as a ‘Damascus Road experience’, and his presentation of the evidence is made with all the customary vigor with which he would argue for something in which he deeply believed. The objections which need to be overcome to stand on its head what has long been one of the fundamental assumptions of New Testament scholarship are substantial, but here once again Dr. Robinson shows that so much of what is taken as established fact in that area is no more than preference and presumption. Certainly he will provoke rethinking on a whole series of topics, from the chronology of Jesus’ ministry to the nature of his teaching. As The Listener said of the equally controversial Redating the New Testament: The greatest pleasure Dr. Robinson gives is purely intellectual. His book is a prodigious virtuoso exercise in inductive reasoning and an object lesson in the nature of historical argument and historical knowledge. This sequel equals, if not excels, its predecessor in those respects and is a fitting tribute to a brilliant New Testament scholar. The manuscript was prepared for publication by Dr. Chip Coakley, Dr Robinson’s pupil, now Lecturer in Religious Studies in the University of Lancaster.

Abraham’s Children Richard Harries 2006-03-30 Abraham’s Children brings together essays by leading scholars of each faith to address key issues for the faiths and to collaboratively identify common ground and pose challenges for the future. The book will inspire readers in the process of interfaith dialogue, contribute clearly to vital religious issues of contemporary world concern and help readers to understand faiths that are different from their own. Rediscovering the Human Andrea M. Ng’weshemi 2002 By assuming that the data for understanding the human being and human nature is given and therefore remains the same at all times and in all places, Christian theological anthropology has barely quenched the quests for meaning and fulfillment that have constantly emerged in every age. Modern western theologians such as Barth and Rahner have sought to tie theological anthropology with Christology, with the conviction that Jesus Christ is paradigmatic of what humanity should be.

The Gospel of Life Pope John Paul II 1995-04 Reaffirming the “greatness and inestimable value of human life,” Pope John Paul II discusses in this encyclical letter the present-day legal, ethical, and moral threats to life.

Krsna and Christ Steven Tsoukalas 2011-09-01
work compares the Krsnavatara (Krsna in his avatara doctrines of Sankara and Ramanuja and the incarnation of Christ as represented by classical Christian orthodoxy, and draws out comparative theological and soteriological implications. It does so first by examining the epistemologies, theologies and world views of Sankara and Ramanuja, and the theology and world view of classical Christian orthodoxy, so that, second, an adequate foundation and subsequent thorough representation of avatara and incarnation might be accomplished, in order that, third, accurate comparisons may be drawn between avatara and incarnation. The result of this study is a demonstration that many of the popularly held similarities between avatara and incarnation are superficial, and that therefore careful consideration of epistemologies and ontologies should be undertaken when comparing theologies and soteriologies pertinent to avatara and incarnation. From Tomb to Text examines what this means for the understanding of the Johannine Jesus in two interrelated ways. First Petterson takes these claims to revelation through writing seriously, noting the immense effort expended by biblical scholars in order to dismiss them and to produce a canonically palatable John. With few exceptions, Johannine studies have consistently attempted to domesticate or tame John’s book through reference to, and in harmony with, an externalized historical reality or with a synoptic pattern. Second, the study suggests alternative ways of understanding John once this synoptic compulsion has been dissolved. Petterson argues that John’s Jesus is unacceptable to the project for the recovery of ‘Early Christianity’ as imagined in Johannine research over the last 70 years or so. Instead, she shows how John produces itself as the vehicle of Jesus’ revelation in place of a body. This takes place through its use of writing, its characteristic use of verbs and syntax, and its mode of revelation. The book thus situates John in a context that does not begin with, and thus attempts to be, unconstrained by fixed categories of Christ, gnosticism, Eucharist, body and flesh, and shows how such readings curtail the fullness of the text.

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of a more familiar earthly Jesus. Petterson concludes by outlining ways in which John can be read if these containment strategies are disregarded.

Tempted for Us John E. McKinley 2009-07-01 This is an approach to Christ’s impeccability and temptation through exploring and evaluating the theological models that have been developed from the early church to the present day. Drawing from tradition and the relevant biblical evidence, John McKinley argues that Jesus was truly tempted in ways that are closely relevant to the temptations common to us. Having been tempted for us in this way, Jesus can provide true help as the credible example to follow and truly sympathetic ally in the fight against sin. Key to understanding how Jesus remained unable to sin and sharply vulnerable to temptation is the role of the Holy Spirit.

Fullness of Humanity T. E. Pollard 1982

T. F. Torrance and Eastern Orthodoxy Matthew Baker 2015-11-05 A properly ecumenical theology, T. F. Torrance believed, points the church to Christ as the only source and reality of its own unity. Its only hope for unity must be discovered in him and unveiled to the church, rather than pieced together and manufactured through ecumenical slogans and well-meaning intentions. Acting on this belief, Torrance initiated an international dialogue of Reformed and Orthodox Churches, which culminated when the World Alliance of Reformed Churches and the Orthodox Church issued a groundbreaking joint statement of agreement concerning the Trinity in 1991, a move beyond the filioque controversy that has divided East and West for a millennium. The current volume on T. F. Torrance and Eastern Orthodoxy continues the theological and ecclesial work of the reintegration of Western and Eastern traditions on a classical patristic foundation.

Augustine through the Ages Allan D. Fitzgerald 2009-04-09 The definitive reference work on Augustine that scholars, from all fields of theological study, describe as “superb” and “indispensable” for students, scholars, libraries, and anyone interested in studying Augustine. While the work provides exhaustive resources on Augustine’s own life and his theological and pastoral work, it also provides an exceptional wealth of information about scholarship, past and present on the great theologian. Moreover, it documents the influence of Augustine on the Catholic Church, the Reformation and on great thinkers and theologians.
Kierkegaard, Luther, Erasmus, and Calvin. Topics range from archeology to martyrdom, from imagination to Augustine’s personal friends.

**Incarnation** Thomas F. Torrance 2015-03-25 This first of two volumes comprises Thomas F. Torrance’s lectures delivered to students in Christian Dogmatics on Christology at New College, Edinburgh, from 1952 to 1978. In eight chapters these expertly edited lectures focus on the meaning and significance of the incarnation and the person of Christ.

**Christ and Horrors** Marilyn McCord Adams 2006-09-21

Publisher description

Autism, Humanity and Personhood Jennifer Anne Cox 2017-05-11 Theological anthropology is charged with providing an understanding of the human, but there are numerous challenges to this. Autism is a pervasive developmental disorder, the main characteristic of which is difficulty in social interaction. In its severest form, a person with low-functioning autism may be both intellectually impaired and unable to relate to others as persons. Theological anthropology can exclude people who are cognitively impaired because it has historically upheld reason as the image of God. Recent theology of intellectual disability has bypassed this difficulty by emphasising relationality as the image of God. However, this approach has the unfortunate consequence of excluding people with severe low-functioning autism. This calls for a new approach to theological anthropology. Autism, Humanity and Personhood provides a Christ-centred, inclusive anthropology which does not exclude people with severe autism. The book takes a conservative evangelical approach to severe autism and the challenges it poses to theological anthropology. It considers significant aspects of salvation history – creation, incarnation, atonement and resurrection – in order to build a solid theological foundation for an inclusive theological anthropology. As long as we look within the individual, it is difficult to find a solid basis for the humanity of people who are severely intellectually and developmentally impaired. Instead of trying to ground humanity and personhood within the individual with autism, the book outlines an extrinsic basis for theological anthropology. That extrinsic basis is the gift of humanness and personhood from Jesus Christ, who alone is fully human and the true image of God. Jesus has overcome sin and death, which have wreaked havoc on the human person.
Therefore, his incarnate life, death and resurrection are more than enough basis to declare that people with the most severe intellectual and developmental impairment are truly human persons.