

Church And University In The Scottish Enlightenment The Moderate Literati Of Edinburgh Edinburgh Classic Editions Edinburgh Classic Editions Eup

Born into slavery during the Civil War, Mary Church Terrell (1863–1954) would become one of the most prominent activists of her time, with a career bridging the late nineteenth century to the civil rights movement of the 1950s. The first president of the National Association of Colored Women and a founding member of the NAACP, Terrell collaborated closely with the likes of Frederick Douglass, Ida B. Wells, and W. E. B. Du Bois. *Unceasing Militant* is the first full-length biography of Terrell, bringing her vibrant voice and personality to life. Though most accounts of Terrell focus almost exclusively on her public activism, Alison M. Parker also looks at the often turbulent, unexplored moments in her life to provide a more complete account of a woman dedicated to changing the culture and institutions that perpetuated inequality throughout the United States. Drawing on newly discovered letters and diaries, Parker weaves together the joys and struggles of Terrell's personal, private life with the challenges and achievements of her public, political career, producing a stunning portrait of an often-under recognized political leader.

Church, Society and University
The Paris Condemnation of 1241/4
Routledge

There is great concern nowadays regarding the character and position of University studies all over Europe as the result of a possible coordination of University studies. Within this context, the subject of this book is the teaching and research activities of Universities and other European institutions in the field of Church-State relations. Four University scholars, Basdevant-Gaudemet, Puza, Kotiranta and Garcia Pardo, report along similar lines on the situation of University studies in this field in the different countries of the European Union. The first report also contains a historical description of the origins and development of the University studies of Church-State relations.

Thomas Woods discusses the Catholic intellectual critique of modernity during the period immediately before & after the turn of the 19th century. He shows how the nonpluralistic institution of Christianity responded to an increasingly pluralistic intellectual environment.

"This book recounts William Latta's far-reaching influence on agriculture at the university, throughout Indiana, and on a national level. Recognized as the Father of the School of Agriculture and of Extension at Purdue, Latta was an early and tireless promoter of the university and what it could do for the people of the state. From developing the four-year agriculture program, to conducting practical agricultural research prior to the creation of Purdue's Agricultural Experiment Station, to leading Purdue's agricultural outreach efforts to bring the university to the people, Latta's contributions are still evident in Purdue's modern-day agricultural programs." "Latta's story traces the history of agriculture at Purdue, showing agriculturists, historians, and the Purdue community where we've been and the foundation upon which we continue to build today's teaching, research, and Extension programs."--BOOK JACKET.

This fascinating and lively book provides the first comprehensive discussion of the production, circulation, and use of books in early Christianity. It explores the extent of literacy in early Christian communities; the relation in the early church between oral tradition and written materials; the physical form of early Christian books; how books were produced, transcribed, published, duplicated, and disseminated; how Christian libraries were formed; who read the books, in what circumstances, and to what purposes. Harry Y. Gamble interweaves practical and technological dimensions of the production and use of early Christian books with the social and institutional history of the period. Drawing on evidence from papyrology, codicology, textual criticism, and early church history, as well as on knowledge about the bibliographical practices that characterized Jewish and Greco-Roman culture, he offers a new perspective on the role of books in the first five centuries of the early church.

Boldly challenges Christians to rethink liberal assumptions about higher education, envisioning a church-centered education.

John Henry Newman's controversial *The Church of the Fathers* is published here for the first time in more than a century. It contains some of his earliest writings on fourth-century Christianity and is contemporary with the first Tracts of the Oxford Movement and *The Arians of the Fourth Century*. It was aimed at the general reader and is filled with extracts from the writings of the Church Fathers. In 1833 the controversial Irish Church Temporalities Bill had been enacted by the British Parliament, a Bill that proposed to abolish ten of the twenty-two sees of the (Anglican) Church of Ireland. Newman accused the State of violating the ancient doctrine of Apostolic Succession, and in this book draws parallels between the situation facing the church in the fourth century and the Anglican church in his day. The material was first written as a series of articles for the *British Magazine*; these were then revised and published in book form in 1840. Although unpopular with many of the British Establishment, it was popular with fellow Tractarians, who 'found in it for the first time the inspiration of the lives of the Saints, as real and human as if they were still alive, as indeed they were to Newman' (Meriol Trevor). A second edition was published in 1842.

"For the past several decades, French historians have emphasized the writing of history in terms of structures, cultures, and mentalities, an approach exemplified by proponents of the *Annales* school. With this volume, Bernard Guenée, himself associated with the *Annalistes*, marks a decisive break with this dominant mode of French historiography. Still recognizing the *Annalistes'* indispensable contribution, Guenée turns to the genre of biography as a way to attend more closely to chance, to individual events and personalities, and to a sense of time as people actually experienced it, without sacrificing the conceptual rigor made possible by crisply stated *problématiques*. His engaging and detailed study links in sequence the lives of four French bishops who, because of their office, were intellectuals and politicians as well. These men rose in the hierarchy that was medieval society by dint of talent and ambition, not birth. What Guenée reveals is the career patterns and politics of an era that privileged youth yet granted certain advantages to those, such as Guenée's subjects, who survived to old age. He illustrates not only how these and other medieval men of the church were schooled but also how they learned from life, illuminating medieval and early modern history through their writings."--Jacket.

Using concrete examples, John T. Noonan, Jr., demonstrates that the moral teaching of the Catholic Church has changed and continues to change without abandoning its foundational commitment to the Gospel of Jesus Christ. Specifically, Noonan looks at the profound changes that have occurred over the centuries in Catholic moral teaching on freedom of conscience, lending for a profit, and slavery. He also offers a close examination of the change now in progress concerning divorce. In these changes Noonan perceives the Catholic Church to be a vigorous, living organism answering new questions with new answers, and enlarging the capacity of believers to learn through experience and empathy what love demands. He contends that the impetus to change comes from a variety of sources, including prayer, meditation on Scripture, new theological insights and analyses, the evolution of human institutions, and the examples and instruction given by persons of good will. Noonan also states that the Church cannot change its commitment to preaching the Gospel of Jesus Christ. Given this absolute, how can the moral teaching of the Church change? Noonan finds this question unanswerable when asked in the abstract. But in the context of the specific facts and events he discusses in this book, an

answer becomes clear. As our capacity to grasp the Gospel grows, so too, our understanding and compassion, which give life to the Gospel commandments of love, grow. "Having been an office neighbor of Judge John Noonan at the Kluge Center of the Library of Congress while this book was developing, I am delighted to see it in print. It is a careful and yet bold application of the concept of 'development of doctrine' to morals rather than to dogma, and a brilliant taxonomy of Christian attitudes toward slavery. The result of Judge Noonan's research is a deeper, if more complex, understanding of just what the continuity of the Orthodox-Catholic tradition implies. I look forward to discussing it with the author at greater length, and I cannot imagine any serious person who would not benefit from reading it." --Jaroslav Pelikan, Yale University

Lieven Boeve examines the place of theology in the university, the church and society. He emphasizes that theology certainly belongs to all of these three domains as it belongs to the nature of theology to involve itself in all three spheres, especially at the crossroads where they overlap. Boeve discusses the recent document *Theology Today* from the International Theological Commission which circumscribes theology's place and task in the Catholic Church. Boeve discusses how the difficult relation between theology and philosophy is typical for a Church which has difficulty with the dialogue in today's world; as well as examines the relation between theology and religious studies. Going further, Boeve offers a reflection on Catholic identity today, focusing more specifically on education. He presents four models for considering the identity of Catholic schools in the light of the changed society and argues that dialogue in a context of plurality and difference can lead to new, fruitful ways to shape even the Catholic identity. Boeve concludes his discussion with a short assessment of Pope Benedict's papacy and emphasizes the need for the Catholic Church to convert itself before it can call the world to do the same.

Snake-handlers and faith-healers, tent meetings and river baptisms, impoverished country churches and imposing city edifices all are elements of that segment of American protestanism known as the "minor sects." These religions--Church of Christ, Assembly of God, Free Will Baptist, Cumberland Presbyterian, and the many Holiness and Pentecostal churches, among other lesser-known bodies--make up a significant majority among the more than 67 million United States protestants. Generally considered churches of the lower classes--the "common man"--these sects have been stereotyped as theologically conservative, socially reactionary, and racially bigoted. *WHITE SECTS AND BLACK MEN* examines sectarian attitudes and behavior during the period following World War II.

"Based on an extraordinarily rich and varied collection of diaries, letters, and autobiographies of European Americans and African Americans, this book presents the voices and views of unpropertied, unprivileged people and sensitively probes the commonalities and differences in their experiences and perspectives. Hansen persuasively argues that recognizing the 'social' domain illuminates the agency of working people and dissolves the stereotypically gendered public/private dichotomy."--Nancy Grey Osterud, author of *Bonds of Community* "It is a pleasure to welcome Karen Hansen into the first rank of historical sociologists. In this superb model of scholarship, she leads us on an illuminating tour of the social life of literate working people in antebellum New England. Her arena is 'the social'--the territory that overlaps with private and public, where the dynamics of friendship, visiting, gossip, and collective worship combine to fashion many of life's great joys and sorrows. Best of all, she tells her story through the experiences of the people themselves. In a clear and honest way, Hansen manages to raise fundamental questions about perceived conceptions of gender, class, and the public-private dichotomy."--Neil J. Smelser, University of California, Berkeley "This wonderful book makes a real contribution to our understanding of the lives of women and men in antebellum New England. With its focus on people of modest means and its meticulous and insightful exploration of friendship, visiting, gossip, and church-going, Hansen's work refines and concretizes how we conceive the 'social.'"--Mary Ann Clawson, Wesleyan University "How refreshing it is to see someone address the big issues in sociology based on the experience of real people. Karen Hansen has valuable things to say about the limits of the public/private distinction and the importance of the social. Her book moves the discussion of these issues to a new level."--Alan Wolfe, author of *The Human Difference*

In the late 1960s, the American city found itself in steep decline. An urban crisis fueled by federal policy wreaked destruction and displacement on poor and working-class families. The urban drama included religious institutions, themselves undergoing fundamental change, that debated whether to stay in the city or move to the suburbs. Against the backdrop of the Black and Brown Power movements, which challenged economic inequality and white supremacy, young Latino radicals began occupying churches and disrupting services to compel church communities to join their protests against urban renewal, poverty, police brutality, and racism. *Apostles of Change* tells the story of these occupations and establishes their context within the urban crisis; relates the tensions they created; and articulates the activists' bold, new vision for the church and the world. Through case studies from Chicago, Los Angeles, New York City, and Houston, Felipe Hinojosa reveals how Latino freedom movements frequently crossed boundaries between faith and politics and argues that understanding the history of these radical politics is essential to understanding the dynamic changes in Latino religious groups from the late 1960s to the early 1980s.

Based on the National Study of Youth and Religion--the same invaluable data as its predecessor, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*--Kenda Creasy Dean's compelling new book, *Almost Christian*, investigates why American teenagers are at once so positive about Christianity and at the same time so apathetic about genuine religious practice. In *Soul Searching*, Christian Smith and Melinda Lundquist Denton found that American teenagers have embraced a "Moralistic Therapeutic Deism"--a hodgepodge of banal, self-serving, feel-good beliefs that bears little resemblance to traditional Christianity. But far from faulting teens, Dean places the blame for this theological watering down squarely on the churches themselves. Instead of proclaiming a God who calls believers to lives of love, service and sacrifice, churches offer instead a bargain religion, easy to use, easy to forget, offering little and demanding less. But what is to be done? In order to produce ardent young Christians, Dean argues, churches must rediscover their sense of mission and model an understanding of being Christian as not something you do for yourself, but something that calls you to share God's love, in word and deed, with others. Dean found that the most committed young Christians shared four important traits: they could tell a personal and powerful story about God; they belonged to a significant faith community; they exhibited a sense of vocation; and they possessed a profound sense of hope. Based on these findings, Dean proposes an approach to Christian education that places the idea of mission at its core and offers a wealth of concrete suggestions for inspiring teens to live more authentically engaged Christian lives. Persuasively and accessibly written, *Almost Christian* is a wake up call no one concerned about the future of Christianity in America can afford to ignore.

In a powerful challenge to conventional wisdom, Philip Hamburger argues that the separation of church and state has no historical foundation in the First Amendment. The detailed evidence assembled here shows that eighteenth-century Americans almost never invoked this principle. Although Thomas Jefferson and others retrospectively claimed that the First Amendment separated church and state, separation became part of American constitutional law only much later. Hamburger shows that separation became a constitutional freedom largely through fear and prejudice. Jefferson supported separation out of hostility to the Federalist clergy of New England. Nativist Protestants (ranging from nineteenth-century Know Nothings to twentieth-century members of the K.K.K.) adopted the principle of separation to restrict the role of Catholics in public life. Gradually, these Protestants were joined by theologically liberal, anti-Christian secularists, who hoped that separation would limit Christianity and all other distinct

religions. Eventually, a wide range of men and women called for separation. Almost all of these Americans feared ecclesiastical authority, particularly that of the Catholic Church, and, in response to their fears, they increasingly perceived religious liberty to require a separation of church from state. American religious liberty was thus redefined and even transformed. In the process, the First Amendment was often used as an instrument of intolerance and discrimination.

Excerpt from *Lest We Forget: A History of University Place Christian Church, Champaign-Urbana, Illinois, 1883-1957* This book relates the story of the founding and the growth of this church as it has expanded its services through the years. It attempts to give a glimpse of the struggles, the courageous efforts and the triumphs of a body of steadfast earnest people working together under the shadow of a great University. Mr. Page, an elderly minister of the Christian Church moved his family to Champaign in 1874 so that his six remaining children might acquire a university education. He bought two rooming houses in the 300 block on South Wright Street from the Illinois Industrial University. One house was a rooming house for boys and one for girls. A dining room was built connecting the two and the place was named Students' Home. 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.

"The enigmatic link between the natural and artistic beauty that is to be contemplated but not eaten, on the one hand, and the eucharistic beauty that is both seen (with the eyes of faith) and eaten, on the other, intrigues me and inspires this book. One cannot ask theo-aesthetic questions about the Eucharist without engaging fundamental questions about the relationship between beauty, art (broadly defined), and eating."—from *Eating Beauty* In a remarkable book that is at once learned, startlingly original, and highly personal, Ann W. Astell explores the ambiguity of the phrase "eating beauty." The phrase evokes the destruction of beauty, the devouring mouth of the grave, the mouth of hell. To eat beauty is to destroy it. Yet in the case of the Eucharist the person of faith who eats the Host is transformed into beauty itself, literally incorporated into Christ. In this sense, Astell explains, the Eucharist was "productive of an entire 'way' of life, a virtuous life-form, an artwork, with Christ himself as the principal artist." The Eucharist established for the people of the Middle Ages distinctive schools of sanctity—Cistercian, Franciscan, Dominican, and Ignatian—whose members were united by the eucharistic sacrament that they received. Reading the lives of the saints not primarily as historical documents but as iconic expressions of original artworks fashioned by the eucharistic Christ, Astell puts the "faceless" Host in a dynamic relationship with these icons. With the advent of each new spirituality, the Christian idea of beauty expanded to include, first, the marred beauty of the saint and, finally, that of the church torn by division—an anti-aesthetic beauty embracing process, suffering, deformity, and disappearance, as well as the radiant lightness of the resurrected body. This astonishing work of intellectual and religious history is illustrated with telling artistic examples ranging from medieval manuscript illuminations to sculptures by Michelangelo and paintings by Salvador Dalí. Astell puts the lives of medieval saints in conversation with modern philosophers as disparate as Simone Weil and G. W. F. Hegel.

Christian colleges have been set up by Christian churches throughout American history. But all too often these schools and the groups that support them come into conflict, typically over what is being taught in religion and philosophy classes. *Christian College, Christian Calling* seeks not so much to resolve this tension between congregation and academy as to explain why it exists and why it might even be fruitful. Instructors of philosophy, theology, church history, Biblical studies, and ministry from Azusa Pacific University explain the value of their disciplines in down-to-earth terms—not in terms of academic achievement but in terms of the Christian life. Looking to get past the stereotypes of liberal, faith-diluting colleges and conservative, unthinking churches, *Christian College, Christian Calling* provides an invaluable resource for anyone concerned about the mission and relevance of Christian higher education.

In this unique educational history, Donald B. Kraybill traces the sociocultural transformation of Eastern Mennonite University from a fledgling separatist school founded by white, rural, Germanic Mennonites into a world-engaged institution populated by many faith traditions, cultures, and nationalities. The founding of Eastern Mennonite School, later Eastern Mennonite University, in 1917 came at a pivotal time for the Mennonite community. Industrialization and scientific discovery were rapidly changing the world, and the increasing availability of secular education offered tempting alternatives that threatened the Mennonite way of life. In response, the Eastern Mennonites founded a school that would "uphold the principles of plainness and simplicity," where youth could learn the Bible and develop skills that would help advance the church. In the latter half of the twentieth century, the university's identity evolved from separatism to social engagement in the face of churning moral tides and accelerating technology. EMU now defines its mission in terms of service, peacebuilding, and community. Comprehensive and well told by a leading scholar of Anabaptist and Pietist studies, this social history of Eastern Mennonite University reveals how the school has mediated modernity while remaining consistently Mennonite. A must-have for anyone affiliated with EMU, it will appeal especially to sociologists and historians of Anabaptist and Pietist studies and higher education.

The late eighteenth century witnessed an explosion of intellectual activity in Scotland by such luminaries as David Hume, Adam Smith, Hugh Blair, William Robertson, Adam Ferguson, James Boswell, and Robert Burns. And the books written by these seminal thinkers made a significant mark during their time in almost every field of polite literature and higher learning throughout Britain, Europe, and the Americas. In this magisterial history, Richard B. Sher breaks new ground for our understanding of the Enlightenment and the forgotten role of publishing during that period. *The Enlightenment and the Book* seeks to remedy the common misperception that such classics as *The Wealth of Nations* and *The Life of Samuel Johnson* were written by authors who eyed their publishers as minor functionaries in their profession. To the contrary, Sher shows how the process of bookmaking during the late eighteenth-century involved a deeply complex partnership between authors and their publishers, one in which writers saw the book industry not only as pivotal in the dissemination of their ideas, but also as crucial to their dreams of fame and monetary gain. Similarly, Sher demonstrates that publishers were involved in the project of bookmaking in order to advance human knowledge as well as to accumulate profits. *The Enlightenment and the Book* explores this tension between creativity and commerce that still exists in scholarly publishing today. Lavishly illustrated and elegantly conceived, it will be must reading for anyone interested in the history of the book or the

production and diffusion of Enlightenment thought.

A fascinating account of the long and sometimes difficult association of religion and public education in the United States provides a much-needed historical perspective on such educational issues as sexuality, morality, and multiculturalism. Reprint.

Written to highlight the Catholic Church's central role in shaping Western Civilization, this book shows how the Church gave birth to modern science, international law, the free market economy, and much, much more.

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In 1241/4 the theology masters at the university at Paris with their chancellor, Odo of Chateauroux, mandated by their bishop, William of Auvergne, met to condemn ten propositions against theological truth. This book represents the first comprehensive examination of what hitherto has been a largely ignored instrument in a crucial period of the university's early maturation. However, the book's ambition goes wider than this. The condemnation provides a window through which to view the wider doctrinal, intellectual, institutional and historical developments within the emerging university. These include the advent of the Dominicans and Franciscans at the university; and the developing focus of Paris theologians on using their learning for preaching at a time of a rapid and sometimes divergent development of doctrine and concerns over the newly-translated Aristotelian and associated Arab and Jewish works, heresy, the Greek Church and the Jews. The book compares the condemnation's ten articles with the major statement of Catholic principles in the first canon of the Fourth Lateran Council, 1215, and assesses what conclusions can be drawn from their apparent correlation. Its examination of the condemnation in the context of the surrounding wider developments provides the basis for a much better understanding of the university and its theology faculty in the formative years between the grant of its statutes in 1215 and the better known period from the 1250s onwards, which included major figures such as Thomas Aquinas; and this, in turn, should lead to a better understanding of the later period itself and its doctrinal and institutional developments.

The instant New York Times bestseller and companion book to the PBS series. "Absolutely brilliant . . . A necessary and moving work." —Eddie S. Glaude, Jr., author of *Begin Again* "Engaging. . . . In Gates's telling, the Black church shines bright even as the nation itself moves uncertainly through the gloaming, seeking justice on earth—as it is in heaven." —Jon Meacham, *New York Times Book Review* From the New York Times bestselling author of *Stony the Road* and one of our most important voices on the African American experience comes a powerful new history of the Black church as a foundation of Black life and a driving force in the larger freedom struggle in America. For the young Henry Louis Gates, Jr., growing up in a small, residentially segregated West Virginia town, the church was a center of gravity—an intimate place where voices rose up in song and neighbors gathered to celebrate life's blessings and offer comfort amid its trials and tribulations. In this tender and expansive reckoning with the meaning of the Black Church in America, Gates takes us on a journey spanning more than five centuries, from the intersection of Christianity and the transatlantic slave trade to today's political landscape. At road's end, and after Gates's distinctive meditation on the churches of his childhood, we emerge with a new understanding of the importance of African American religion to the larger national narrative—as a center of resistance to slavery and white supremacy, as a magnet for political mobilization, as an incubator of musical and oratorical talent that would transform the culture, and as a crucible for working through the Black community's most critical personal and social issues. In a country that has historically afforded its citizens from the African diaspora tragically few safe spaces, the Black Church has always been more than a sanctuary. This fact was never lost on white supremacists: from the earliest days of slavery, when enslaved people were allowed to worship at all, their meetinghouses were subject to surveillance and destruction. Long after slavery's formal eradication, church burnings and bombings by anti-Black racists continued, a hallmark of the violent effort to suppress the African American struggle for equality. The past often isn't even past—Dylann Roof committed his slaughter in the Mother Emanuel AME Church 193 years after it was first burned down by white citizens of Charleston, South Carolina, following a thwarted slave rebellion. But as Gates brilliantly shows, the Black church has never been only one thing. Its story lies at the heart of the Black political struggle, and it has produced many of the Black community's most notable leaders. At the same time, some churches and denominations have eschewed political engagement and exemplified practices of exclusion and intolerance that have caused polarization and pain. Those tensions remain today, as a rising generation demands freedom and dignity for all within and beyond their communities, regardless of race, sex, or gender. Still, as a source of faith and refuge, spiritual sustenance and struggle against society's darkest forces, the Black Church has been central, as this enthralling history makes vividly clear.

Since its original publication in 1985, *Church and University in the Scottish Enlightenment* has come to be regarded as a classic work in eighteenth-century Scottish history and Enlightenment studies. It depicts Hugh Blair, Alexander Carlyle, Adam Ferguson, John Home, and William Robertson as an intimate coterie that played a central role in the Scottish Enlightenment, seen here not only as an intellectual but as a cultural movement. These men were among the leaders in the University of Edinburgh, in the Moderate party in the Church of Scotland, and in Edinburgh's thriving clubs. They used their institutional influence and their books, plays, sermons, and pamphlets to promulgate the tenets of Moderatism, including polite Presbyterianism, Christian Stoicism, civic humanism, social and political conservatism, and the tolerant, cosmopolitan values of the international Enlightenment. Using a wide variety of sources and an interdisciplinary methodology, this collective biography portrays these "Moderate literati" as zealous activists for the cause in which they believed, ranging from support for a Scots militia, Ossian, and Roman Catholic relief to opposition to the Jacobite rebellion of 1745 and the American and French Revolutions.

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