



The Peaceable Kingdom

Jan De Hartog



The Peaceable Kingdom:

The Peaceable Kingdom Jon Silkin, 1954 Edward Hicks' The Peaceable Kingdom Ernest Goldstein, 1982 Analyzes several of the seventy known Peaceable Kingdoms particularly the 1824 one painted by the nineteenth century Quaker minister Edward Hicks **Edward Hicks, Painter of the Peaceable Kingdom** Alice Ford, 1998 Chronicles the life of self taught nineteenth century painter Edward Hicks drawing heavily from family correspondence and Hicks memoirs **The Peaceable Kingdom** Stanley Hauerwas, 1991-08-31 Stanley Hauerwas presents an overall introduction to the themes and method that have distinguished his vision of Christian ethics Emphasizing the significance of Jesus life and teaching in shaping moral life The Peaceable Kingdom stresses the narrative character of moral rationality and the necessity of a historic community and tradition for morality Hauerwas systematically develops the importance of character and virtue as elements of decision making and spirituality and stresses nonviolence as critical for shaping our understanding of Christian ethics

John Woolman's Path to the Peaceable Kingdom Geoffrey Plank, 2012-03-19 The abolitionist John Woolman 1720 72 has been described as a Quaker saint an isolated mystic singular even among a singular people But as historian Geoffrey Plank recounts this tailor hog producer shopkeeper schoolteacher and prominent Quaker minister was very much enmeshed in his local community in colonial New Jersey and was alert as well to events throughout the British Empire Responding to the situation as he saw it Woolman developed a comprehensive critique of his fellow Quakers and of the imperial economy became one of the most emphatic opponents of slaveholding and helped develop a new form of protest by striving never to spend money in ways that might encourage slavery or other forms of iniquity Drawing on the diaries of contemporaries personal correspondence the minutes of Quaker meetings business and probate records pamphlets and other sources John Woolman s Path to the Peaceable Kingdom shows that Woolman and his neighbors were far more engaged with the problems of inequality trade and warfare than anyone would know just from reading the Quaker s own writings Although he is famous as an abolitionist the end of slavery was only part of Woolman s project Refusing to believe that the pursuit of self interest could safely guide economic life Woolman aimed for a miraculous global transformation a universal disavowal of greed

Edward Hicks' The Peaceable Kingdom Ernest Goldstein, Edward Hicks, Don Stacy, 1982-01-01 Analyzes several of the seventy known Peaceable Kingdoms particularly the 1824 one painted by the nineteenth century Quaker minister Edward Hicks **The Peaceable Kingdom** Jan de Hartog, 1971 Public Violence in Canada, 1867-1982 Judy Margaret Curtis Torrance, 1986 Judy Torrance introduces the concept of public violence to denote acts widely considered to be violent and of importance to society Public violence differs from related concepts like political violence in explicitly recognizing that the subject matter is socially constructed **The peaceable kingdom** Ardyth Kennelly, **For the Life of the World** Robert J. Dean, 2016-05-13 What is the church What is its mission in the world Modern Protestantism s inability to provide a clear answer to these seemingly simple questions has resulted in vast confusion amongst pastors about the nature of their calling

and has left congregations languishing without a clear reason for existence Many of the voices and allegiances competing for the churches attention have rushed in to fill the void with the result that the church in modernity has frequently found itself captive to the prevailing culture Yet from within the belly of highly culturally accommodated churches both the German pastor theologian Dietrich Bonhoeffer and the American theological ethicist Stanley Hauerwas were able to articulate compelling visions of churches freed from their cultural captivity in order to truly and freely serve God and neighbor Against the complex and confusing backdrops of Nazi Germany and late twentieth and early twenty first century America respectively Bonhoeffer and Hauerwas sought to recover the ethical and political character of the Christian faith through recalling the church back to the christological center of its faith Together they provide a rich set of complementary and at times mutually correcting resources for the contemporary church as it seeks to faithfully bear witness to Christ amidst the ruins of Christendom

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