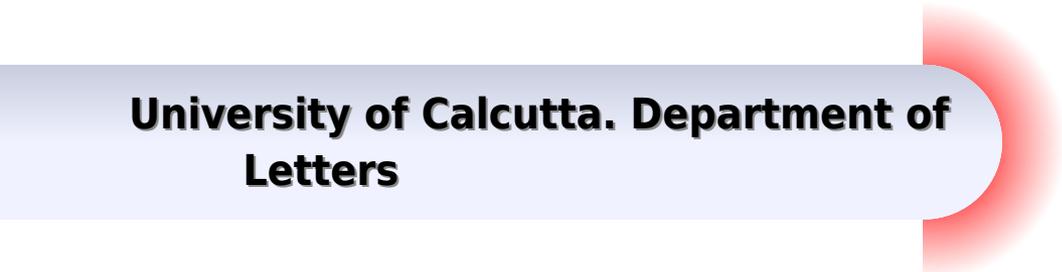


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Outlines of a New System of Physiognomy James W. Redfield,1849 *Turning the Other Cheek* Daniel Bingel,2013-04-03 Turning the Other Cheek is a modest attempt to present the discussion on nonviolence in a clear and concise approach It allows the reader to appreciate the foundations of teachings on tolerance and non retaliation arguing that violence is not just an occurrence in our world but an attitude that pervades our most common experiences Using instructive examples from diverse spiritual and respected models of peace Turning the Other Cheek presents nonviolence as an indispensable path to world peace amidst the reality of conflict suffering and evil in the world [Barth on the Descent into Hell](#) David Lauber,2017-09-29 The Christian confession that Jesus Christ descended into hell has been variously misunderstood or simply neglected by the Church and dogmatic theology This work is a significant retort to dogmatic

forgetfulness and ecclesial misunderstanding It succeeds in doing so by offering a close reading and critical analysis of Karl Barth s treatment of the descent into hell and its relation to his extraordinary theology of the atonement The reach of David Lauber s work is extended by placing Barth in conversation with Hans Urs von Balthasar s innovative theology of Holy Saturday In revealing and unexpected ways this book casts light upon the ecumenical breadth of Barth s theology It is a valuable interpretation of significant facets of Barth s doctrine of God reflection upon the passion of Jesus Christ and ethics In addition Lauber offers a constructive theological proposal for how the descent into hell affects the theological interpretation of Scripture the trinitarian being and activity of God and the non violent and authentic shape of Christian life and witness before our enemies *Dramatic Works*, 1876

The Stigmata in Medieval and Early Modern Europe Carolyn Muessig, 2020-02-06 Francis of Assisi s reported reception of the stigmata on Mount La Verna in 1224 is almost universally considered to be the first documented account of an individual miraculously and physically receiving the five wounds of Christ The early thirteenth century appearance of this miracle however is not as unexpected as it first seems Interpretations of Galatians 6 17 I bear the marks of the Lord Jesus Christ in my body had been circulating since the early Middle Ages in biblical commentaries These works perceived those with the stigmata as metaphorical representations of martyrs bearing the marks of persecution in order to spread the teaching of Christ in the face of resistance By the seventh century the meaning of Galatians 6 17 had been appropriated by bishops and priests as a sign or mark of Christ that they received invisibly at their ordination Priests and bishops came to be compared to soldiers of Christ who bore the brand stigmata of God on their bodies just like Roman soldiers who were branded with the name of their emperor By the early twelfth century crusaders were said to bear the actual marks of the passion in death and even sometimes as they entered into battle The Stigmata in Late Medieval and Early Modern Europe traces the birth and evolution of religious stigmata and particularly of stigmatic theology as understood through the ensemble of theological discussions and devotional practices Carolyn Muessig assesses the role stigmatics played in medieval and early modern religious culture and the way their contemporaries reacted to them The period studied covers the dominant discourse of stigmatic theology that is from Peter Damian s eleventh century theological writings to 1630 when the papacy officially recognised the authenticity of Catherine of Siena s stigmata

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