

Early Christianity And Society Heeng

Stephen M. Cherry draws upon a rich set of ethnographic and survey data, collected over a six-year period, to explore the roles that Catholicism and family play in shaping Filipino American community life. From the planning and construction of community centers, to volunteering at health fairs or protesting against abortion, this book illustrates the powerful ways these forces structure and animate not only how first-generation Filipino Americans think and feel about their community, but how they are compelled to engage it over issues deemed important to the sanctity of the family. Revealing more than intimate accounts of Filipino American lives, Cherry offers a glimpse of the often hidden but vital relationship between religion and community in the lives of new immigrants, and allows speculation on the broader impact of Filipino immigration on the nation. The Filipino American community is the second-largest immigrant community in the United States, and the Philippines is the second-largest source of Catholic immigration to this country. This ground-breaking study outlines how first-generation Filipino Americans have the potential to reshape American Catholicism and are already having an impact on American civic life through the engagement of their faith. The term ContactZone was coined in postcolonial discourse to signify the place where cultures and religions meet. It implies that first contact, cultural-religious exchange and conflict have always been determined by power-relations. Through making use of communication theories, hermeneutics and aesthetics intercultural theology generates new terminologies and theoretical tools to explore these interactions. Its scope ranges from issues such as dialogue and syncretism to fundamentalism and ethnicity. Perspectives of culture, religion, race, class and gender alike are involved in the necessary multi-axial approach. ContactZone is going to create a space where a choir of multiple voices is responding to the challenges of the cultural religious pluralism of the 21st century. Archbishop Paul Kwong (* 1950) develops the idea of "identity in community" as central to the mission and theological agenda of Christians in Hong Kong. In a wide-ranging multidisciplinary study, he analyzes diverse perspectives on the territory's recent history and compares the methodological approaches of local theologians with contextual theologies from other parts of the world. He argues that the overlapping cultural and religious identities of Christians in the Hong Kong Special Administrative Region (SAR) of China can empower Hong Kong people to embrace rather than to exclude differences and otherness, so that they can accept and live out our their identities in community without having to make a choice for one among the many.

This volume explores Chinese Christianity or Chinese Christianities in a variety of forms and expressions, including those from outside mainland China. Advancing a multi-disciplinary approach to the study of Chinese churches, the essays collected here engage many historical, sociological, cultural, and theological contingencies. The collection includes historical discussions of the early-20th-century encounters of Protestant and Catholic missionaries in China and the rise of Christianity among Malaysian Chinese and British Chinese communities, and revisiting K. H. Ting (or Ding Guangxun) from his theology and approach to the Bible in the 1930s-50s. These retrospectives give way to contemporary explorations into how Chinese churches in Shanghai and Vancouver negotiate their urban identities amidst the complexities of globalization. As a whole, this anthology interrogates Chinese Christianity's complex picture, helping readers to recognize the many shades and colors of the global Chinese Church. Alexander Chow is Senior Lecturer in Theology and World Christianity in the School of Divinity, University of Edinburgh, UK, and Co-Director of the Centre for the Study of World Christianity. Eastern Law is Assistant Director for Academic Programs at Overseas Ministries Study Center (OMSC) at Princeton Theological Seminary, USA. Alexander Chow is Senior Lecturer in Theology and World Christianity in the School of Divinity, University of Edinburgh, UK, and Co-Director of the Centre for the Study of World Christianity. Eastern Law is Assistant Director for Academic Programs at Overseas Ministries Study Center (OMSC) at Princeton Theological Seminary, USA.

This superb volume provides the first genuinely global one-volume history of the rise and development of the Christian faith. An international team of specialists takes seriously the geographical diversity of the Christian story, discussing the impact of Christianity not only in the West but also in Latin America, Africa, India, the Orient and Australasia.

The years following the Great Awakening in New England saw a great theological struggle between proponents of Calvinism and the champions of Christian liberty, setting the stage for American Unitarianism. The adherents of Christian liberty, who were branded Arminians by their opponents, were contending for the liberty of the mind and the soul to pursue truth and salvation free from prior restraint. The Arminian movement took shape as a major, quasi-denominational force in New England under the guidance of particular clergymen, most notably Ebenezer Gay, minister of the First Parish in Hingham, Massachusetts, from 1718 to 1787. Despite his ubiquitous presence in the history of Arminianism, however, Gay has been a historical enigma. Robert J. Wilson's purpose in this biography is to trace Gay's long and fascinating intellectual odyssey against the evolving social, political, and economic life of eighteenth-century Hingham as well as the religious history of the coastal region between Boston and Plymouth.

Medieval scholars and cultural historians have recently turned their attention to the question of "smells" and what olfactory sensations reveal about society in general and holiness in particular. *Sacred Scents in Early Christianity and Islam* contributes to that conversation, explaining how early Christians and Muslims linked the "sweet smell of sanctity" with ideals of the body and sexuality; created boundaries and sacred space; and imagined their emerging communal identity. Most importantly, scent—itsself transgressive and difficult to control—signaled transition and transformation between categories of meaning. Christian and Islamic authors distinguished their own fragrant ethical and theological ideals against the stench of oppositional heresy and moral depravity. Orthodox Christians ridiculed their 'stinking' Arian neighbors, and Muslims denounced the 'reeking' corruption of Umayyad and Abbasid decadence. Through the mouths of saints and prophets, patriarchal authors labeled perfumed women as existential threats to vulnerable men and consigned them to enclosed, private space for their protection as well as society's. At the same time, theologians praised both men and women who purified and transformed their bodies into aromatic offerings to God. Both Christian and Muslim pilgrims venerated sainted men and women with perfumed offerings at tombstones; indeed, Christians and Muslims often worshipped together, honoring common heroes such as Abraham, Moses, and Jonah. *Sacred Scents* begins by surveying aroma's quotidian functions in Roman and pre-Islamic cultural milieus within homes, temples, poetry, kitchens, and medicines. Existing scholarship tends to frame 'scent' as something available only to the wealthy or elite; however, perfumes, spices, and incense wafted through the lives of most early Christians and Muslims. It ends by examining both traditions' views of Paradise, identified as the archetypal Garden and source of all perfumes and sweet smells. Both Christian and Islamic texts explain Adam and Eve's profound grief at losing access to these heavenly aromas and celebrate God's mercy in allowing earthly

remembrances. Sacred scent thus prompts humanity's grief for what was lost and the yearning for paradisiacal transformation still to come.

This edited volume showcases theological reflections on the Hong Kong protests by scholars and activists from different national and cultural background. It discusses the meaning of crucifixion, atonement, the suffering Messiah, justice, the demonic, and the roles of the Church in a time of global unrest and social ferment and protest.

The rapid growth of Christianity in the global south is not just a demographic shift—it is transforming the faith itself. The *Encyclopedia of Christianity in the Global South* traces both the history and the contemporary themes of Christianity in more than 150 countries and regions. It includes maps, images, and a detailed timeline of key events.

In this work, Elizabeth Turner addresses a central question in post-Reconstruction social history: why did middle-class women expand their activities from the private to the public sphere and begin, in the years just before World War I, an unprecedented activism? Using Galveston as a case study, Turner examines how a generally conservative, traditional environment could produce important women's organizations for Progressive reform. She concludes that the women of Galveston, though slow to respond to national movements, were stirred to action on behalf of their local community.

Local organizations, particularly Episcopal and Presbyterian churches, and traditional everyday social activities provided a nurturing environment for budding reformers, and a foundation for activist organizations and programs such as poor relief and progressive reform. Ultimately, women became politicized even as they continued their roles as guardians of traditional domestic values. *Women, Culture, and Community* will appeal to scholars and students of the post-Reconstruction South, women's history, activist history, and religious history.

It has often been held that missions rode on the coattails of colonialism. In the case of the British administered island of Singapore, the pluriform missions of the Methodist missionaries demonstrated industry, innovation, and integrity, which in many ways question the charge of compromise and complicity between missions and colonialism. This historical survey presents the case that the Methodist missionaries collaborated with the colonial administration insofar where benefits might be gleaned from cooperation but were intuitively commandeered by a different commander-in-chief and whose primary motivation of love for the Lord, for the people, and for the land were objectively evident.

A greater fluidity in social relations and hierarchies was experienced across Europe in the early modern period, a consequence of the major political and religious upheavals of the sixteenth and seventeenth centuries. At the same time, the universities of Europe became increasingly orientated towards serving the territorial state, guided by a humanistic approach to learning which stressed its social and political utility. It was in these contexts that the notion of the scholar as a distinct social category gained a foothold and the status of the scholarly group as a social elite was firmly established. University scholars demonstrated a great energy when characterizing themselves socially as learned men. This book investigates the significance and implications of academic self-fashioning throughout Europe in the early modern period. It describes a general and growing deliberation in the fashioning of individual, communal and categorical academic identity in this period. It explores the reasons for this growing self-consciousness among scholars, and the effects of its expression - social and political, desired and real.

This set includes all four volumes of the critically acclaimed *History of Central Asia* series. The epic plains and arid deserts of Central Asia have witnessed some of the greatest migrations, as well as many of the most transformative developments, in the history of civilization. Christoph Baumer's ambitious four-volume treatment of the region charts the 3000-year drama of Scythians and Sarmatians; Soviets and transcontinental Silk Roads; trade routes and the transmission of ideas across the steppes; and the breathless and brutal conquests of Alexander the Great and Chinghiz Khan. Masterfully interweaving the stories of individuals and peoples, the author's engaging prose is richly augmented throughout by colour photographs taken on his own travels. This set includes *The Age of the Steppe Warriors* (Volume 1), *The Age of the Silk Roads* (Volume 2), *The Age of Islam and the Mongols* (Volume 3) and *The Age of Decline and Revival* (Volume 4)

Beginning in 1701, missionary-minded Anglicans launched one of the earliest and most sustained efforts to Christianize the enslaved people of Britain's colonies. Hundreds of clergy traveled to widely-dispersed posts in North America, the Caribbean, and West Africa under the auspices of the Society for the Propagation of the Gospel in Foreign Parts (SPG) and undertook this work. Based on a belief in the essential unity of humankind, the Society's missionaries advocated for the conversion and better treatment of enslaved people. Yet, only a minority of enslaved people embraced Anglicanism, while a majority rejected it. *Mastering Christianity* closely explores these missionary encounters. The Society hoped to make slavery less cruel and more paternalistic but it came to stress the ideas that chattel slavery and Christianity were entirely compatible and could even be mutually beneficial. While important early figures saw slavery as troubling, over time the Society accommodated its message to slaveholders, advocated for laws that tightened colonial slave codes, and embraced slavery as a missionary tool. The SPG owned hundreds of enslaved people on its Codrington plantation in Barbados, where it hoped to simultaneously make profits and save souls. In Africa, the Society cooperated with English slave traders in establishing a mission at Cape Coast Castle, at the heart of the trans-Atlantic slave trade. The SPG helped lay the foundation for black Protestantism but pessimism about the project grew internally and black people's frequent skepticism about Anglicanism was construed as evidence of the inherent inferiority of African people and their American descendants. Through its texts and practices, the SPG provided important intellectual, political, and moral support for slaveholding around the British empire. The rise of antislavery sentiment challenged the principles that had long underpinned missionary Anglicanism's program, however, and abolitionists viewed the SPG as a significant institutional opponent to their agenda. In this work, Travis Glasson provides a unique perspective on the development and entrenchment of a pro-slavery ideology by showing how English religious thinking furthered the development of slavery and supported the institution around the Atlantic world.

This work suggests that it is possible to maintain that Paul had a lively interest in the salvation of the individual, without having to revert to traditional Lutheran interpretations of the text. It focuses on three important texts in Romans.

This book examines the complex relationships of civil society and Christianity in Greater China. Different authors investigate to what extent Christians demonstrate the quality of civic virtues and reflect on the difficulties of applying civil society theories to Chinese societies.

A stunning scholarly achievement, Moffett's *History of Christianity in Asia* reveals how Christianity took roots in Asia against incredible odds. When this book was published in Japanese in 1982 it was awarded the prestigious Jiro Osaragi Prize. It is an important contribution to the understanding of the mental and spiritual world of Japan just over two generations ago. The author argues that just as the period of isolation up to the middle of the 19th century was crucial for Japan's development, so the Second World War represented another crucial period for the country. These years were a period of intellectual isolation during which significant development took place.

In the late 1870s, thousands of Chinese men left coastal British Columbia and the western United States and headed east. For them, the Prairies were a land of opportunity; there, they could open shops and potentially earn enough money to become merchants. The result of almost a decade's research and more than three hundred interviews, *Cultivating Connections* tells the stories of some of Prairie Canada's Chinese settlers – men and women from various generations who navigated cultural difference. These stories reveal the critical importance of networks in coping with experiences of racism and establishing a successful life on the Prairies.

First published in 1990. Routledge is an imprint of Taylor & Francis, an informa company.

Between the ninth and the fifteenth centuries, Central Asia was a major political, economic and cultural hub on the Eurasian continent. In the first half of the thirteenth century it was also the pre-eminent centre of power in the largest land-based empire the world has ever seen. This third volume of Christoph Baumer's extensively praised and lavishly illustrated new history of the region is above all a story of invasion, when tumultuous and often brutal conquest profoundly shaped the later history of the globe. The author explores the rise of Islam and the remarkable victories of the Arab armies which - inspired by their vital, austere and egalitarian desert faith - established important new dynasties like the Seljuks, Karakhanids and Ghaznavids. A golden age of artistic, literary and scientific innovation came to a sudden end when, between 1219 and 1260, Genghiz Khan and his successors overran the Chorasman-Abbasid lands. Dr Baumer shows that the Mongol conquests, while shattering to their enemies, nevertheless resulted in much greater mercantile and cultural contact between Central Asia and Western Europe.

Provides informative description and analysis of the historical, economic, political and socio-cultural development of the Chinese in this country -- Book jacket.

The increasingly pressing and depressing situation of Planet Earth poses urgent ethical questions for Christians. But, as Cynthia Moe-Lobeda argues, the future of the earth is not simply a matter of protecting species and habitats but of rethinking the very meaning of Christian ethics. The earth crisis cannot be understood apart from the larger human crisis-economic equity, social values, and human purpose are bound up with the planet's survival. In a sense, she says, the whole earth is a moral community.

Amanda Porterfield offers a survey of ideas, rituals, and experiences of healing in Christian history. Jesus himself performed many miracles of healing, and Christians down the ages have seen this as a prominent feature of their faith. Indeed, healing is one of the most constant themes in the long and sprawling history of Christianity. Changes in healing beliefs and practices offer a window into changes in religious authority, church structure, and ideas about sanctity, history, resurrection, and the kingdom of God. Porterfield chronicles these changes, at the same time shedding important new light on the universality of religious healing. Finally, she looks at recent scientific findings about religion's biological effects, and considers the relation of these findings to ages-old traditions about belief and healing.

Sacred Scents in Early Christianity and Islam Rowman & Littlefield

List of members in each volume.

Shows the inseparability of textuality, materiality, and history in discussions of the body.

This collection brings together legal scholars and Christian theologians for an interdisciplinary conversation responding to the challenges of global migration. Gathering 14 leading scholars from both law and Christian theology, the book covers legal perspectives, theological perspectives, and key concepts in migration studies. In Part 1, scholars of migration law and policy discuss the legal landscape of migration at both the domestic and international level. In Part 2, Christian theologians, ethicists, and biblical scholars draw on the resources of the Christian tradition to think about migration. In Part 3, each chapter is co-authored by a scholar of law and a scholar of Christian theology, who bring their respective resources and perspectives into conversation through a conversation on key themes within migration studies. The work provides a truly interdisciplinary introduction to the topic of migration for those who are new to the subject; an opportunity for immigration lawyers and legal scholars to engage Christian theology; an opportunity for pastors and Christian theologians to engage law; and new insights on key frameworks for scholars who are already committed to the study of migration.

Now revised and updated to incorporate numerous new materials, this is the major source for researching American Christian activity in China, especially that of missions and missionaries. It provides a thorough introduction and guide to primary and secondary sources on Christian enterprises and individuals in China that are preserved in hundreds of libraries, archives, historical societies, headquarters of religious orders, and other repositories in the United States. It includes data from the beginnings of Christianity in China in the early eighth century through 1952, when American missionary activity in China virtually ceased. For this new edition, the institutional base has shifted from the Princeton Theological Seminary (Protestant) to the Ricci Institute for Chinese-Western Cultural Relations at the University of San Francisco (Jesuit), reflecting the ecumenical nature of this monumental undertaking.

An encyclopedia of the many ethnic groups who make up the Australian people.

Records the creative and intellectual development of Emerson as a man of letters through a collection of his writings

Christianity is one of the fastest growing religions in China. Despite its long history in China and its significant indigenization or intertwinement with Chinese society and culture, Christianity continues to generate suspicion among political elites and intense debates among broader communities within China. This unique book applies socio-cultural methods in the study of contemporary Christianity. Through a wide range of empirical analyses of the complex and highly diverse experience of Christianity in contemporary China, it examines the fraught processes by which various forms and practices of Christianity interact with the Chinese social, political and cultural spheres. Contributions by top scholars in the field are structured in the following sections: Enchantment, Nation and History, Civil Society, and Negotiating Boundaries. This book offers a major contribution to the field and provides a timely, wide-ranging assessment of Christianity in Contemporary China.

Russian Orthodox Christianity is the cornerstone of a diverse cultural community in modern Hong Kong. This book explores the contributions that this group has made to the social landscape of Hong Kong from the British colonial period to the current era of integration into China.

Intended for counsellors and spiritual directors, this text aims to assist gay men and lesbian women in relationships, prayer, liturgy, and in the problems produced by their commitment to, or rejection of, institutional religion.

Creating Community with Food and Drink in Merovingian Gaul exposes the manner in which feasting and fasting, in other words, ritualized actions not performed solely for the purpose of nourishment, were central to social interaction in Gaul both prior and subsequent to Christianization of the mixed population of Franks and Gallo-Romans. In exploring these issues using a multidisciplinary methodology, Effros suggests that scholars may assess historical manifestations of the use of food and drink to create and reinforce the social hierarchy. Effros addresses the tensions between monastic and lay communities and focuses on patronage through food and drink as a source of informal

power, a subject too often overlooked in favour of institutional structures more familiar to twentieth-century historians.
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