

A Shared World Christians And Muslims In The Early Modern Mediterranean

A new international maritime order was forged in the early modern age, yet until now histories of the period have dealt almost exclusively with the Atlantic and Indian oceans. *Catholic Pirates and Greek Merchants* shifts attention to the Mediterranean, providing a major history of an important but neglected sphere of the early modern maritime world, and upending the conventional view of the Mediterranean as a religious frontier where Christians and Muslims met to do battle. Molly Greene investigates the conflicts between the Catholic pirates of Malta--the Knights of St. John--and their victims, the Greek merchants who traded in Mediterranean waters, and uses these conflicts as a window into an international maritime order that was much more ambiguous than has been previously thought. The Greeks, as Christian subjects to the Muslim Ottomans, were the very embodiment of this ambiguity. Much attention has been given to Muslim pirates such as the Barbary corsairs, with the focus on Muslim-on-Christian violence. Greene delves into the archives of Malta's pirate court--which theoretically offered redress to these Christian victims--to paint a considerably more complex picture and to show that pirates, far from being outside the law, were vital actors in the continuous negotiations of legality and illegality in the Mediterranean Sea. *Catholic Pirates and Greek Merchants* brings the Mediterranean and Catholic piracy into the broader context of early modern history, and sheds new light on commerce and the struggle for power in this volatile age.

In little over a century, the Pentecostal movement has emerged from small bands of revival seekers to become one of the largest Christian groups in the world. Primarily a movement within Western Christianity for much of its brief history, it is increasingly characterized as a global movement. Pentecostal theology and ministry in a Western context must engage global Pentecostalism and be willing to rethink its traditional patterns of thought and practice in light of the evolving nature of the movement. The essays in this book come mainly from the McMaster Divinity College 2008 Pentecostal Forum: "The Many Faces of Pentecostalism: Pentecostalism and Globalization." The first section outlines the nature of globalization and establishes it as the context for contemporary Pentecostal theology and ministry. The other contributions explore the impact of globalization on traditional areas of Pentecostal theology, such as Spirit baptism and speaking in tongues, and twenty-first-century Pentecostal ministry.

"This book is about the most dramatic religion story of the early 21st century, yet one that most people in the West have little idea is even happening: The global war on Christians," writes John Allen. "We're not talking about a metaphorical 'war on religion' in Europe and the United States, fought on symbolic terrain such as whether it's okay to erect a nativity set on the courthouse steps, but a rising tide of legal oppression, social harassment and direct physical violence, with Christians as its leading victims. However counter-intuitive it may seem in light of popular stereotypes of Christianity as a powerful and sometimes oppressive social force, Christians today indisputably form the most persecuted religious body on the planet, and too often its new martyrs suffer in silence." This book looks to shatter that silence. From Iraq and Egypt to Sudan and Nigeria, from Indonesia to the Indian subcontinent, Christians in the early 21st century are the world's most persecuted religious group. According to the secular International Society for Human Rights, 80 percent of violations of religious freedom in the world today are directed against Christians. In effect, our era is witnessing the rise of a new generation of martyrs. Underlying the global war on Christians is the demographic reality that more than two-thirds of the world's 2.3 billion Christians now live outside the West, often as a beleaguered minority up against a hostile majority-- whether it's Islamic fundamentalism in the Middle East and parts of Africa and Asia, Hindu radicalism in India, or state-imposed atheism in China and North Korea. In Europe and North America, Christians face political and legal challenges to religious freedom. Allen exposes the deadly threats and offers investigative insight into what is and can be done to stop these atrocities.-back of book.

In this pathbreaking volume, Ross Shepard Kraemer provides the first comprehensive look at women's religions in Greco-Roman antiquity. She vividly recreates the religious lives of early Christian, Jewish, and pagan women, with many fascinating examples: Greek women's devotion to goddesses, rites of Roman matrons, Jewish women in rabbinic and diaspora communities, Christian women's struggles to exercise authority and autonomy, and women's roles as leaders in the full spectrum of Greco-Roman religions. In every case, Kraemer reveals the connections between the social constraints under which women lived, and their religious beliefs and practices. The relationship among female autonomy, sexuality, and religion emerges as a persistent theme. Analyzing the monastic Jewish Therapeutae and various Christian communities, Kraemer demonstrates the paradoxical liberation which women achieved by rejection of sexuality, the body, and the female. In the epilogue, Kraemer pursues the disturbing implications such findings have for contemporary women. Based on an astonishing variety of primary sources, *Her Share of the Blessings* is an insightful work that goes beyond the limitations of previous scholarship to provide a more accurate portrait of women in the Greco-Roman world.

Civilisations in Conflict?

Christians and Jews in the Ottoman Arab World

Surprise the World

The Undivided Past

A Social-Scientific Reading of Philippians 2.5-11

The Biblical World

Sharing the Gospel in Everyday Encounters

This book takes a global approach to violence between husbands and wives in faith contexts. Focusing primarily on Christians, the book uses anthropological, theological and historical methods, which intersect with, and are challenged by, lay and ordained women and men from sixteen countries. Focusing on marital violence, the book explores ways to understand how various churches, their priests, preachers, theologians and members, approach the topic, interpret the texts, and, with often thoughtless complicity, hide from the sin. Drawing on over a decade researching marital violence in Christian contexts across five continents, Elizabeth Koepping, an anthropologist and priest, presents testimonies from abused women, as well as theological and cultural justifications for spousal abuse employed by perpetrators and bystanders. She argues that if violence against the (female) spouse is understood as proper behaviour by manly men towards unruly wives, Christians may set aside the core text 'Men and women are made in the Image of God', enabling and silently colluding in abuse. The book shows that spousal abuse is an ecumenical phenomenon present all over the inhabited world, and therefore in all Christian churches and indeed other faith traditions.

The dramatic changes that have taken place both in global society and in the church have implications for how the church does missions in the twenty-first century. These trends include the rise of postmodernism, the spiritual decline in the West and the advance of the gospel in the rest of the world, and the impact of technology on society and missions. *The Changing Face of World Missions* is for the mission-minded church leader or lay person who wants to understand these trends. Each chapter identifies and evaluates a trend, examines it in light of Scripture, and proposes a practical response. Important terms are defined, and sidebars help readers think through the issues on their own.

In a narrative that is at once thoughtful and passionate, an award-winning historian reveals the history of peaceful coexistence between Muslims, Christians, and Jews over the course of fourteen centuries until the present day. The harsh reality of religious conflict is daily news, and the rising tensions between the West and Islam show no signs of abating. However, the relationship between Muslims, Christians, and Jews has not always been marked with animosity; there is also a deep and nuanced history of peace. From the court of caliphs in ancient Baghdad, where scholars engaged in spirited debate, to present-day Dubai, where members of each faith work side by side, Karabell traces the forgotten legacy of tolerance and cooperation these three monotheistic religions have enjoyed—a legacy that will be vital in any attempt to find common ground and reestablish peace.

In 1563, the Council of Trent published its Decrees, calling for significant reforms of the Catholic Church in response to criticism from both Protestants and Catholics alike. Bishops, according to the Decrees, would take the lead in implementing these reforms. They were tasked with creating a Church in which priests and laity were well educated, morally upright, and focused on worshipping God. Unfortunately for these bishops, the Decrees provided few practical suggestions for achieving the wide-ranging changes demanded. Reform was therefore an arduous and complex process, which many bishops struggled to accomplish or even refused to undertake fully. *The Bishop's Burden* argues that reforming bishops were forced to be creative and resourceful to accomplish meaningful change, including creating strong diocesan governments, reforming clerical and lay behavior, educating priests and parishioners, and converting non-believers. The book explores this issue through a detailed case study of the episcopacy of Cardinal-Bishop Gregorio Barbarigo of Padua (bp. 1664-1697), asking how a dedicated bishop formulated a reform program that sought to achieve the Church's goals. Barbarigo, like other reforming bishops, borrowed strategies from a variety of sources in the absence of clear guidance from Rome. He looked to both pre- and post-Tridentine bishops, the Society of Jesus, the Venetian government, and the Propaganda Fide, which he selectively emulated to address the problems he discovered in Padua. The book is based primarily on the detailed records of Barbarigo's visitations of rural parishes and captures the rarely-heard voices of seventeenth-century Italian peasants. *The Bishop's Burden* helps us understand not only the changes experienced by early modern Catholics, but also how even the most sophisticated plans of central authorities could be frustrated by practical realities, which in turn complicates our understanding of state-building and social control.

Why American Christians Believe There Is a Global War against Their Faith

The Five Habits of Highly Missional People

World Christianity and Interfaith Relations

Engaging Contemporary Issues and Trends

A Maritime History of the Early Modern Mediterranean

A Divine Light in a Dark World

Essays in Memory of Olivia Remie Constable

Based on Mamluk and Venetian sources, this book offers a thorough analysis of the various conflicts arising around Levant trade. It demonstrates how these conflicts more often than not cut across cultural divides in Late Medieval Mamluk Alexandria.

*The award-winning author of *The Decline and Fall of the British Aristocracy* shares a provocative argument against the belief that history is best understood as a chronicle of groups in conflict, investigating six leading categories of human difference while arguing that history must also take into account typically disregarded, positive interactions. 30,000 first printing.*

Many American Christians have come to understand their relationship to other Christian denominations and traditions through the lens of religious persecution. This book provides a historical account of these developments, showing the global, theological, and political changes that made it possible for contemporary Christians to claim that there is a global war on Christians. This book, however, does not advocate on behalf of particular repressed Christian communities, nor does it argue for the genuineness (or lack thereof) of certain Christians' claims of persecution. Instead, this book is the first to examine the idea that there is a "global war on Christians" and its analytical implications. It does so by giving a concise history of the categories (like "martyrs"), evidence (statistics and metrics), and theologies that have come together to produce a global Christian imagination premised upon the notion of shared suffering for one's faith. The purpose in doing so is not to deny certain instances of suffering or death; rather, it is to reflect upon the consequences for thinking about religious violence and Christianity worldwide using terms such as a "global war on Christians."

*Conversions is the first collection to explicitly address the intersections between sexed identity and religious change in the two centuries following the Reformation. Chapters deal with topics as diverse as convent architecture and missionary enterprise, the replicability of print and the representation of race. Bringing together leading scholars of literature, history and art history, *Conversions* offers new insights into the varied experiences of, and responses to, conversion across and beyond Europe. A lively Afterword by Professor Matthew Dimmock (University of Sussex) drives home the contemporary urgency of these themes and the lasting legacies of the Reformations.*

Reforming the Catholic Church in Early Modern Italy

Christ Identity

Silent Scandal

Humanity Beyond Our Differences

A Study of Communal Relations in Anatolia

Dispatches from the Front Lines of Anti-Christian Persecution

Her Share of the Blessings

Across centuries, the Islamic Middle East hosted large populations of Christians and Jews in addition to Muslims. Today, this diversity is mostly absent. In this book, Heather J. Sharkey examines the history that Muslims, Christians, and Jews once shared against the shifting backdrop of state policies. Focusing on the Ottoman Middle East before World War I, Sharkey offers a vivid and lively analysis of everyday social contacts, dress, music, food, bathing, and more, as they brought people together or pushed them apart. Historically, Islamic traditions of statecraft and law, which the Ottoman Empire maintained and adapted, treated Christians and Jews as protected subordinates to Muslims while prescribing limits to social mixing. Sharkey shows how, amid the pivotal changes of the modern era, efforts to simultaneously preserve and dismantle these hierarchies heightened tensions along religious lines and set the stage for the twentieth-century Middle East.

There is much emphasis placed on the Gospel of Jesus Christ and the biblical commandment to share it with others. As Christians and evangelicals we are taught that we must share the gospel with others. The problem I find is that there is a great lack of understanding among Christian believers of what the real gospel is and an even greater lack of understanding of how to share it with someone else. Over the last 20 years of studying and researching the many models and methods of witnessing, I have found some to be good and some that were totally off the mark. Nothing I studied seemed to quite cover all the bases and often gendered more questions than answers. A Divine Light in a Dark World was written to address this issue. Within the pages of this book the reader will learn exactly what the real, true, and complete Gospel of Jesus Christ is and what it is not. The reader will also learn how to consistently and effectively share the gospel with someone else. A Divine Light in a Dark World will guide the believer in Christ in a real-time way of sharing their Christian faith properly and appropriately without fear or reservation.

History and evolution of Christian and Jewish communities in the Ottoman empire over 400 years.

Evangelicals, Simon Chan argues, are confused about the meaning and purpose of the church in part because they have an inadequate understanding of Christian worship. He calls evangelicals to develop a theology of worship that is grounded in a theology of the church. He guides the reader through worship practices and their significance for theology, spirituality and the renewal of evangelicalism in the postmodern era.

Liturgical Theology

The Bishop's Burden

A European Experience

Joyful Witness in the Muslim World (Mission in Global Community)

Christians under the Crescent and Muslims under the Cross c.630 - 1923

Can We Talk Mediterranean?

The World's Christians

This is a print on demand book and is therefore non- returnable. "In Christ there is no East or West," claims a familiar hymn. But the truth is that American Christians know little about Russian Orthodox Christians and harbor many misconceptions about them. In this revealing book Anthony Ugolnik shows how the thousand-year-old Russian Orthodox tradition actively shapes the life of contemporary Russian Christians, and he points out how Russian Orthodoxy can inform and enrich American Christianity. Ugolnik speaks from a unique perspective: of Russian descent, he is an American Christian who has a strong and genuine personal bond with Russian Christians. Ugolnik begins his discussion by exploring the alienation between Russians and Americans - a cultural and religious alienation that is still very strong today, despite changing rhetoric and glasnost. Americans tend to picture Russian Christians as "cowed and ragged masses"; on the contrary, says Ugolnik, they are "a stalwart, strong community." American Christians also tend to be suspicious about the role of icons in Russian Orthodox worship. But Ugolnik points out that icons are not idols; rather, they are religious objects that "image forth" the majesty of God. This powerful sense of the holy that pervades Russian Orthodoxy could reinvigorate American Christianity. Indeed, the Russian Orthodox have much to offer American Christians, according to Ugolnik. They place a much greater emphasis on community in their life and worship -- an emphasis that could help transform the individualistic faith of many American Christians. Similarly, the Orthodox emphasis on historical and spiritual continuity -- in contrast to the imagery of restoration and revival in Reformation Christianity -- could strengthen the worship and witness of American Christians. And the Orthodox sense of the beautiful -- born of a complex aesthetics that undergirds Russian faith and culture -- could enrich the foundation as well as the expression of American Christianity. In the end, American and Russian Christians share the common dilemma of how to relate to the secular world around them, and the Russian Orthodox emphasis on dialogue and engagement could vitalize the way American Christians live out their faith. In this multifaceted book Ugolnik weaves personal experiences with richly developed explorations of Russian and American belief and incisive observations that draw on the literature, philosophy, theology, and history of both cultures. With both passion and compassion Ugolnik urges Russian and American Christians to look to "the illuminating icon of our incarnate God" for guidance: "Let that icon draw us deep into the mystery of a shared life in the Spirit."

Here Molly Greene moves beyond the hostile "Christian" versus "Muslim" divide that has colored many historical interpretations of the early modern Mediterranean, and reveals a society with a far richer set of cultural and social

dynamics. She focuses on Crete, which the Ottoman Empire wrested from Venetian control in 1669. Historians of Europe have traditionally viewed the victory as a watershed, the final step in the Muslim conquest of the eastern Mediterranean and the obliteration of Crete's thriving Latin-based culture. But to what extent did the conquest actually change life on Crete? Greene brings a new perspective to bear on this episode, and on the eastern Mediterranean in general. She argues that no sharp divide separated the Venetian and Ottoman eras because the Cretans were already part of a world where Latin Christians, Muslims, and Eastern Orthodox Christians had been intermingling for several centuries, particularly in the area of commerce. Greene also notes that the Ottoman conquest of Crete represented not only the extension of Muslim rule to an island that once belonged to a Christian power, but also the strengthening of Eastern Orthodoxy at the expense of Latin Christianity, and ultimately the Orthodox reconquest of the eastern Mediterranean. Greene concludes that despite their religious differences, both the Venetian Republic and the Ottoman Empire represented the *ancien régime* in the Mediterranean, which accounts for numerous similarities between Venetian and Ottoman Crete. The true push for change in the region would come later from Northern Europe.

"Books for New Testament study ... [By] Clyde Weber Votaw" v. 26, p. 271-320; v. 37, p. 289-352.

The disintegration of Yugoslavia, accompanied by the emergence of new borders, is paradigmatically highlighting the relevance of borders in processes of societal change, crisis and conflict. This is even more the case, if we consider the violent practices that evolved out of populist discourse of ethnically homogenous bounded space in this process that happened in the wars in Yugoslavia in the 1990ies. Exploring the boundaries of Yugoslavia is not just relevant in the context of Balkan area studies, but the sketched phenomena acquire much wider importance, and can be helpful in order to better understand the dynamics of b/ordering societal space, that are so characteristic for our present situation.

The Congregationalist and Christian World

The Changing Face of World Missions (Encountering Mission)

Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World

Purim and the Legacy of Jewish Violence

Christians and Muslims in the Early Modern Mediterranean

Imperial Unknowns

The Impact of Globalization on Pentecostal Theology and Ministry

Historical accounts of Jewish violence--particularly against Christians--have long been explosive material. Some historians have distorted these records for anti-Semitic purposes. Others have discounted, dismissed, or simply ignored the evidence, often for apologetic purposes. In *Reckless Rites*, Elliott Horowitz takes a new and forthright look at both the history of Jewish violence since late antiquity and the ways in which generations of historians have grappled with that history. In the process, he has written the most wide-ranging book on Jewish violence in any language, and the first to fully acknowledge and address the actual anti-Christian practices that became part of the playful, theatrical violence of the Jewish festival of Purim. He has also examined the different ways in which the book of Esther, upon which the festival is based, was used by Jews and Christians over the centuries--whether as an ancient mirror of modern tribulations or as the scriptural basis for anti-Semitic claims regarding the bloodthirstiness of the Jews. *Reckless Rites* reassesses the historical interpretation of Jewish violence--from the alleged massacre of thousands of Christians in seventh-century Jerusalem to later medieval attacks on Christian symbols such as the crucifix, transgressions that were often committed in full knowledge that their likely consequence would be death. A book that calls for major changes in the way that Jewish history is written and conceptualized, *Reckless Rites* will be essential reading for scholars and students of history, religion, and Jewish-Christian relations.

Orthodox Christians, as well as other non-Muslims of the Ottoman Empire, have long been treated as insular and homogenous entities, distinctly different and separate from the rest of the Ottoman world. Despite this view prevailing in mainstream historiography, some scholars have suggested recently that non-Muslim life was not as monolithic and rigid as is often supposed. In an endeavour to understand the ties among Christians within the administrative, social and economic structures of the imperial and Orthodox Christian worlds, Ayşe Ozil engages in a rarely undertaken comparative analysis of Ottoman, Greek and European archival sources. Using the hitherto under-explored region of Hüdavendigâr in the heartland of the empire as a case study, she questions commonplace assumptions about the meaning of ethno-religious community within a Middle Eastern imperial framework. Offering a more nuanced investigation of Ottoman Christians by connecting Ottoman and Greek history, which are often treated in isolation from one another, this work sheds new light on communal existence.

Christianity is a surprising religion. It has changed the world in remarkable ways throughout history simply through Christians living out their faith. More recently, we've become afraid of a habituated Christianity, thinking that routines will rob our faith of its vitality. The net effect is that we've replaced the habits that surprise the world with habits that mimic the world - and both we and the world suffer for it. Integrating the five habits in the BELLS model - Bless others, Eat together, Listen to the Spirit, Learn Christ, and understand yourself as Sent by God into others' lives - will help you spread the gospel organically, graciously, and surprisingly. Michael Frost, a world-renowned expert on evangelism and discipleship, makes evangelism a lifestyle that is fulfilling, exciting, effective, and easy to live out!

At the intersection of the history of knowledge and science, of European trade empires and the Mediterranean, this major new empirical study presents a new method for understanding the history of ignorance across politics, religion, history and science during the early Enlightenment.

Interfaith Relationships and Perceptions of the Other in the Medieval Mediterranean

A History of Muslims, Christians, and Jews in the Middle East

The Church as Worshiping Community

Jews, Christians, and the Roman Empire

Reckless Rites

Do Christians, Muslims, and Jews Worship the Same God?: Four Views

Gender and religious change in early modern Europe

Volume 3 of *The Cambridge History of Turkey* covers the period from 1603 to 1839.

This book examines the status that rulers of one faith conferred onto their subjects belonging to a different one, how the rulers handled relationships with them, and the interactions between subjects of the Muslim and Christian religions. The chronological arc of this volume spans from the first conquests by the Arabs in the Near East in the 630s to the exchange between Turkey and Greece, in 1923, of the Orthodox Christians and Muslims residing in their territories. Through organized topics, Bertolucci analyzes both similarities and differences in Christian and Muslim lands and emphasizes how coexistences and conflicts took directions that were not always inevitable. Primary sources are used to examine the mentality of those who composed them and of their audiences. In doing so, the book considers the nuances and all the features of the multifaceted experiences of Christian subjects under Muslim rule and of Muslim subjects under Christian rule. *Christians under the Crescent and Muslims under the Cross* is the ideal resource for upper-level undergraduates, postgraduates, and scholars interested in the relationships between Christians and Muslims, religious minorities, and the Near East and the Mediterranean from the Middle Ages to the early twentieth century.

"Biography of Robert Hallowell Gardiner III, Progressive Era leader of the Christian ecumenical movement, the Young Manhood Movement, and the World Council of Churches. Includes discussions of George Wharton Pepper, Francis Stetson, John R. Mott, Newman Smyth, Cardinal James Gibbons, Bishop Charles Henry Brent, Vida D. Scudder, and others"--Provided by publisher.

Sergio Rosell Nebreda focuses on how the Philippian Christ-followers received Paul's letter. The social, historical, literary, rhetorical, anthropological and theological elements are dealt with in order to understand the effect Paul wanted to achieve. The main thesis of the book is that the apostle Paul, who greatly suffered at Philippi, and writing from a prison, desires to affect the Philippian believers to acquire a Christ-orientation based on the values expressed in the Christ-hymn. Phlp 2, 5-11 forms the core of Paul's theological narrative that aims at constructing a sense of imitatio and conformatio in the Christ-following community. Paul uses a 'friendly' style in his letters in order to produce rapport and trust in the community, presenting himself as exemplum ad imitando, after that of Christ. It is because Paul so fully identifies with Christ's orientation in life that the apostle presents himself as a slave of Jesus Christ. In the midst of a society ill with the desire for honour and power, the Christ narrative stands as a radical call for an alternative life-style, based on the exercise of humility which seeks the interest of others rather than focusing on one's own needs and desires. Paul insists on the basis of the Christ-hymn that such a life-style reveals God's character and it is therefore a life rewarded. Through the use of Social Identity Theory this book evaluates how ancient people constructed their group identity in daily life and how through a seemingly inferior model (that of Christ's kenosis in 2, 5-11) the community receives a re-definition of values which are according to God's values, and who has the last word in history. Paul thus presents an alternative and viable way of life in the midst of a society he knows well.

Venetian Merchants and Mamluk Officials in Late Medieval Alexandria

Communion with Non-Catholic Christians

Islam, the West and Christian Faith

The Global War on Christians

Pentecostalism and Globalization

Trading Conflicts

Commedia dell'Arte and the Mediterranean

A Shared World Christians and Muslims in the Early Modern Mediterranean Princeton University Press

This volume revisits issues of empire from the perspective of Jews, Christians, and other Romans in the third to sixth centuries. Through case studies, the contributors bring Jewish perspectives to bear on longstanding debates concerning Romanization, Christianization, and late antiquity.

This book is a collaborative contribution that expands our understanding of how interfaith relations, both real and imagined, developed across medieval Iberia and the Mediterranean. The volume pays homage to the late Olivia Remie Constable's scholarship and presents innovative, thought-provoking, interdisciplinary investigations of cross-cultural exchange, ranging widely across time and geography. Divided into two parts, "Perceptions of the 'Other'" and "Interfaith relations," this volume features scholars engaging with church art, literature, historiography, scientific treatises, and polemics, in order to study how the

religious "Other" was depicted to serve different purposes and audiences. There are also microhistories that examine the experiences of individual families, classes, and communities as they interacted with one another in their own specific contexts. Several of these studies draw their source material from church and state archives as well as jurisprudential texts, and span the centuries from the late medieval to early modern periods.

Christians of India is an important study on Christian communities in India. Robinson feels that this area, like the study of all non-Hindu communities, has suffered from enormous neglect. She traces the roots of this to the time when the disciplines of Sociology and Anthropology first came to India.

Fourteen Centuries of Muslim, Christian, and Jewish Conflict and Cooperation

The Roots of Sectarianism

Robert H. Gardiner and the Reunification of Worldwide Christianity in the Progressive Era

Charting Journeys and Mapping 'Others'

Christians of India

Who They Are, Where They Are, and How They Got There

The Cambridge History of Turkey

This book provides a systematic framework for the emerging field of Mediterranean studies, collecting essays from scholars of history, literature, religion, and art history that seek a more fluid understanding of "Mediterranean." It emphasizes the interdependence of Mediterranean regions and the rich interaction (both peaceful and bellicose, at sea and on land) between them. It avoids applying the national, cultural and ethnic categories that developed with the post-Enlightenment domination of northwestern Europe over the academy, working instead towards a dynamic and thoroughly interdisciplinary picture of the Mediterranean. Including an extensive bibliography and a conversation between leading scholars in the field, Can We Talk Mediterranean? lays the groundwork for a new critical and conceptual approach to the region.

Is it ever appropriate for non-Catholic Christians to receive Holy Communion at a Catholic Mass? What should a pastor do to preserve the holiness and the purpose of Communion? What happens when a non-Catholic receives Holy Communion? How should a Catholic pastor respond to non-Catholics who wish to have communion without conveying harshness, scrupulosity, legalism, or rudeness? Intended to help Christians recognize the present provisional norms and to see new possibilities in eucharistic sharing, Communion with Non-Catholic Christians examines the risks, challenges, and opportunities involved in the admission of communion to non-Catholic Christians. Communion with Non-Catholic Christians begins by defining eucharistic sharing. It assists Catholics and non-Catholics in understanding the present discipline of eucharistic sharing or receiving Holy Communion outside of one's own church. Secondly, it looks at what caution should be taken in eucharistic sharing, the values at stake, and the reasons for more open eucharistic sharing for Christian unity. Finally, it looks at the opportunities in eucharistic sharing and the possibility of full communion. By focusing on liturgical law and pastoral practices, this book moves the discussion of the admission of communion forward to new possibilities for growth in communion. Chapters are: "What is Eucharistic Sharing?" ?Risks, or Some Reasons for Caution in Eucharistic Sharing, ? ?Challenges, or Some Reasons for a More Open Eucharistic Sharing, ? and ?Opportunities, or Sharing the Eucharist in Hope for Full Communion.?

Drawing on published collections and also manuscripts from Mantuan archives, Commedia dell' arte and the Mediterranean locates commedia dell' arte as a performance form reflective of its cultural crucible in the Mediterranean. The study provides a broad perspective on commedia dell' arte as an expression of the various cultural, gender and language communities in Italy during the early-modern period, and explores the ways in which the art form offers a platform for reflection on power and cultural exchange. While highlighting the prevalence of Mediterranean crossings in the scenarios of commedia dell' arte, this book examines the way in which actors embodied characters from across the wider Mediterranean region. The presence of Mediterranean minority groups such as Arabs, Armenians, Jews and Turks within commedia dell' arte is marked on stage and 'backstage' where they were collaborators in the creative process. In addition, gendered performances by the first female actors participated in 'staging' the Mediterranean by using the female body as a canvas for cartographical imaginings. By focusing attention on the various communities involved in the making of theatre, a central preoccupation of the book is to question the dynamics of 'exchange' as it materialized within a spectrum inclusive of both cultural collaboration but also of taxation and coercion.

"Samuel Huntington's thesis, which argues that there appear to be aspects of Islam that could be on a collision course with the politics and values of Western societies, has provoked much controversy. The purpose of this study is to offer a particular response to Huntington's thesis by making a comparison between the origins of Islam and Christianity; the two religions that can be said to have shaped, in contrasting ways, the history of the Western world. The early history of each faith continues to have a profound impact on the way in which their respective followers have interpreted the relationship between faith and political life. The book draws significant, critical and creative conclusions from the analysis for contemporary intercultural understanding, and in particular for the debate about the justification of violence for political and religious ends. Andrew Kirk offers a profound analysis of Christianity, Islam, and Western civilisation, providing alternatives to a clash of civilisations. He secures his right to advise others through an honest critique of his own tradition."" Matt Zahniser Scholar-in-Residence at Greenville College, Greenville, IL & Professor Emeritus of Christian Mission at

Asbury Theological Seminary, KY *"An eminent missiologist, who has long reflected on Christianity and the West, applies his mind to Islam and the West. The result is a careful analysis of current debates, the identification from a Christian perspective of fundamental issues, and a prophetic call. At the centre is a valuable study of how the origins of the two faiths can determine their views of how religion relates to politics, which leads to an important discussion of the missions of both Muslims and Christians to the West."* **Ida Glaser, Academic Director, Centre for Muslim-Christian Studies, Oxford** *"In his latest book *Civilisations in Conflict? Islam, the West and Christian Faith* Andrew Kirk takes on Samuel Huntington's thesis of a clash of civilisations. Kirk takes his reader on a journey into history, showing that contemporary political stances by Muslims and Christians can be better comprehended when some of the choices made in the formative years of both traditions are understood. Rather than simply endorsing Huntington's thesis of an envisioned clash, Kirk focuses on the second and less well-known part of Huntington's thesis: 'the remaking of World Order'. He ends his book with a passionate appeal to the adherents of both Christianity and Islam to safeguard the prophetic core of their traditions. Prophetism, according to Kirk, can function as a critical notion against the development and impact of static and oppressive religious and political ideologies that enhance the probability of a clash of civilisations. Even more, the prophetic core of both religions can contribute significantly to a new - and shared - world order. A book worth reading"* **Martha Frederiks Professor of Missiology, World Christianity and Interreligious Dialogue, Utrecht University** **J. Andrew Kirk** has spent much of his life teaching theological subjects in tertiary educational institutions in Argentina and England. He has also taught courses on all six continents. Since retirement he has been involved on a part-time basis with graduate institutes in Eastern Europe and the United Kingdom. He is the author of many books, including *What is Mission? Theological Explorations* and *The Future of Reason, Science and Faith: Following Modernity and Postmodernity*. He is married with three children and two grandchildren.

The Illuminating Icon

Peace Be Upon You

Imagining Persecution

Conversions

Spousal Violence Among World Christians

Orthodox Christians in the Late Ottoman Empire

A Shared World

World Christianity and Interfaith Relations makes the case that religion is not partitioned off from the secular in the Global South the way it is in the Global North. Rather, religion is deeply integrated into the lives of those in the Global South, even though "secularism" officially predominates. During a time of global conflict, the theological question of whether Muslims, Jews, and Christians worship the same God carries political baggage. Is the God of ISIS the same as the God of Israel? Do Sunni Muslims and Protestant Christians pray to the same Creator and Sustainer of the universe? In this *Counterpoints* volume, five leading scholars present the main religious perspectives on this question, demonstrating how to think carefully about an issue where opinions differ and confusion abounds. *All Worship the Same God: Religious Pluralist View* (Wm. Andrew Schwartz and John B. Cobb, Jr.) *All Worship the Same God: Referring to the Same God View* (Francis J. Beckwith) *Jews and Christians Worship the Same God: Shared Revelation View* (Gerald R. McDermott) *None Worship the Same God: Different Conceptions View* (Jerry L. Walls) Contributors examine related subtopics such as: The difference between God being referentially the same and essentially the same What "the same" means when referring to God The significance of the Trinity in this discussion Whether religious inclusivism is inferred by certain understandings of God's sameness The appropriateness of interfaith worship. Additional essays by Joseph Cumming and David W. Shenk explore the implications of this question specifically for Christians wanting to minister among, and build relationships with, Muslims. Insightful, gracious, and relevant, *Do Christians, Muslims, and Jews Worship the Same God?* sheds light on one of the most important theological issues of our day. The *Counterpoints* series presents a comparison and critique of scholarly views on topics important to Christians that are both fair-minded and respectful of the biblical text. Each volume is a one-stop reference that allows readers to evaluate the different positions on a specific issue and form their own, educated opinion.

This up-to-date textbook features global perspectives on current Christian engagement with Islam, equipping readers for mission among Muslims. Evelyne Reisacher, who has worked extensively with Muslims in Europe, helps readers move from fear to joy as they share the gospel with Muslims. Reisacher surveys areas where Muslims and Christians encounter one another in the twenty-first century, highlighting innovative models of Christian witness in everyday life. Drawing on insights from global Christianity, this survey takes account of diverse conceptions of Muslim-Christian relations. The book may surprise those who believe mission among Muslims is nearly impossible. This is the first book in the *Mission in Global Community* series, which reframes missiological themes and studies for students around the common theme of mission as partnership with others. Series authors draw upon their own global experience and that of their global colleagues to illumine present realities and chart a course into the future. Series editors are Scott W. Sunquist and Amos Yong. This accessible textbook describes Christianity, the world's largest religion, in all of its historical and contemporary diversity. No other publication includes so much information or presents it so clearly

and winsomely. This volume employs a “religious studies” approach that is neutral in tone yet accommodates the lived experiences of Christians in different traditions and from all regions of the globe. The World’s Christians is a perfect textbook for either public university classrooms or liberal arts campuses. Divided into three parts, the text first describes the world’s four largest Christian traditions (Eastern Orthodox, Roman Catholic, Protestant, and Pentecostal) which together account for roughly 98 percent of all Christians worldwide. A second section focuses on Christian history, explaining the movement’s developing ideas and practices and examining Christianity’s engagement with people and cultures around the world. The third and longest portion of the text details the distinctive experiences, contemporary challenges, and demographics of Christians in nine geographic regions, including the Middle East, Sub-Saharan Africa, Latin America, Eastern and Western Europe, South Asia, North America, East Asia, and Oceania. The second edition of this popular text has been thoroughly rewritten to take recent developments into account, and each chapter now includes two primary source readings, highlighting the diversity of voices that exist within the world Christian movement. Like the first edition, the revised text is enhanced with easily understandable maps, charts, tables and illustrative photographs. In summary, this new and improved second edition of The World’s Christians is:

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Risks, Challenges, and Opportunities

Boundaries and Borders in the Post-Yugoslav Space
Conversations on an Emerging Field in Medieval and Early Modern Studies
Catholic Pirates and Greek Merchants