

Access Free  
Jesus And His  
Mother Studies In  
Scripture

# **Jesus And His Mother Studies In Scripture**

No description  
available.

This volume explores  
perceptions of the  
"Jewish body" in  
variety of early  
modern Jewish

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sources. It discusses, among other topics, ideas of the ideal body in normative sources, the influence of Kabbalistic ideas on Jewish-Christian discourse and the link between melancholy and exile.

She's the most famous woman in history, yet almost nothing is known

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about her. Although she's portrayed as the gentlest and most tragic of all women, her name has been used as an excuse for internecine hatred and wars between peoples. But who was Mary, mother of Jesus Christ? What type of family did she have? What was the community like in

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which she grew from  
child to teenager  
forced to marry a man  
three times her age?  
And why have  
virtually all the details  
of her early life been  
obscured and  
censored by the  
writers of the Bible? In  
The Book of Mary,  
novelist Alan Gold  
looks at first century  
Israel under the iron

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heels of Roman occupation and uncovers what life was like for a young woman in a distant outpost of the most aggressive and merciless Empire in history. Following Mary's story from teenager to a young woman married to a widower, to mother, and then to become a

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devotee of the new religion her Son had created. This tragic yet virtually unknown woman is forced to witness the excruciating pain of her son's crucifixion.

Walk Together  
Children: Black and  
Womanist Theologies,  
Church, and  
Theological Education  
draws on the long

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religious, cultural, and  
Scripture  
singing history of  
blacks in the U.S.A.  
Through the slavery  
and emancipation  
days until now, black  
song has both  
nurtured and  
enhanced African  
American life as a  
collective whole.  
Communality has  
always included a  
variety of existential

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experiences. What has kept this enduring people in a corporate process is their walking together through good times and bad, relying on what W. E. B. DuBois called their "dogged strength" to keep "from being torn asunder." Somehow and someway they intuited from historical



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memory or received  
from transcendental  
revelation that

keeping on long  
enough on the road  
would yield ultimate  
fruit for the journey.

Unveiling the Mother  
of the Messiah

The Mother of Jesus  
International Review  
of Biblical Studies /  
Internationale

Zeitschriftenschau Fur

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Bibelwissenschaft  
Und Grenzgebiete

Mariam, the  
Magdalen, and the  
Mother

Black and Womanist  
Theologies, Church  
and Theological  
Education

Jesus Among Biblical  
Exegetes

Gender and the  
Nicene Creed

A beautifully  
*Page 10/129*

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illustrated picture  
book portrayal of  
the life of Mary,  
mother of Jesus  
Mary has captured  
the hearts of  
people  
throughout the  
centuries. Great  
cathedrals have  
been built in her  
honor. Many

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Christians  
Scripture

venerate her  
image. Nearly  
80,000 visions of  
Mary have been  
claimed since the  
third century AD.  
Drawing on  
scripture, legend,  
and tradition,  
Tomie dePaola re-  
tells the story of

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Mary ' s life in fifteen beautifully illustrated, child-friendly segments. This is a fixed-format ebook, which preserves the design and layout of the original print book.

This new volume,

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replacing The  
Scripture

Westminster  
Dictionary of  
Spirituality by  
Gordon S.

Wakefield (1983),  
stands as the  
definitive  
reference work on  
all aspects of  
Christian  
spirituality.

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Several years in the making and comprised of more than 400 completely new entries, the Dictionary incorporates the collective expertise of today's foremost scholars in the

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field of Christian  
Scripture  
spirituality.

Systematically  
organized and  
alphabetically  
arranged for  
maximum ease of  
use, the book  
includes  
comprehensive  
bibliographies; a  
section of short



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essays on the content, methods, and current debates in the field; and reading lists to encourage additional reading and research.

Philip F. Sheldrake is Professor in the Department of Theology and

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Religion,  
Scripture

University of  
Durham.

Formerly known  
by its subtitle  
Internationale  
Zeitschriftenschau  
für  
Bibelwissenschaft  
und Grenzgebiete,  
the International  
Review of Biblical

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Studies has served  
the scholarly  
community ever  
since its inception  
in the early  
1950 ' s. Each  
annual volume  
includes  
approximately  
2,000 abstracts  
and summaries of  
articles and books

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that deal with the Bible and related literature, including the Dead Sea Scrolls, Pseudepigrapha, Non-canonical gospels, and ancient Near Eastern writings. The abstracts – which may be in

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English, German,  
or French - are  
arranged

thematically  
under headings  
such as e.g.

Genesis, Matthew,  
Greek language,  
text and textual  
criticism,  
exegetical  
methods and

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approaches,  
biblical theology,  
social and  
religious  
institutions,  
biblical  
personalities,  
history of Israel  
and early Judaism,  
and so on. The  
articles and books  
that are

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abstracted and  
reviewed are  
collected annually  
by an  
international team  
of collaborators  
from over 300 of  
the most  
important  
periodicals and  
book series in the  
fields covered.

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“ This little book is explosive and powerful. ” R. Albert Mohler, Jr.  
When you pray, does it ever feel like you ' re just saying the same old things about the same old things? Offering us the



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encouragement  
and the practical  
advice we ' re all  
looking for,  
Donald S.

Whitney, best-  
selling author of  
Spiritual  
Disciplines for the  
Christian Life,  
outlines an easy-  
to-grasp method

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that has the  
power to  
transform our  
prayer life:  
praying the words  
of Scripture.  
Simple, yet  
profound, Praying  
the Bible will  
prove invaluable  
as you seek to  
commune with

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your heavenly  
Father in prayer  
each and every  
day. Sign up for a  
free 5-day email  
course on praying  
the Bible at [crossway.org/PraytheBible](http://crossway.org/PraytheBible).

Christological  
Anthropology in  
Historical

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Perspective  
Scripture

The Holy Trinity as  
Spiritual Practice  
The Book of Mary  
The Cruellest of All  
Mothers  
Studies in Late  
Medieval Wall  
Paintings,  
Manuscript  
Illuminations, and

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Texts  
Scripture

Reforming Mary

*This volume  
develops the theme  
that the gospels,  
especially John, and  
Paul cannot be  
grasped without  
intimate and  
detailed knowledge  
of Jewish sources,  
amongst which the*

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*Bible is neglected.*

*From the*

*Introduction, by*

*Caroline Walker*

*Bynum: The*

*opportunity to*

*rethink and*

*republish several of*

*my early articles in*

*combination with a*

*new essay on the*

*thirteenth century*

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*has led me to consider the continuity-both of argument and of approach-that underlies them. In one sense, their interrelationship is obvious. The first two address a question that was more in the*

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*forefront of*  
Scripture

*scholarship a dozen  
years ago than it is  
today: the question  
of differences  
among religious  
orders. These two  
essays set out a  
method of reading  
texts for imagery  
and borrowings as  
well as for spiritual*



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*teaching in order to  
determine whether  
individuals who live  
in different  
institutional settings  
hold differing  
assumptions about  
the significance of  
their lives. The  
essays apply the  
method to the  
broader question of*

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Scripture

*differences between  
regular canons and  
monks and the  
narrower question  
of differences  
between one kind of  
monk--the  
Cistercians--and  
other religious  
groups, monastic  
and nonmonastic, of  
the twelfth century.*

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*The third essay  
draws on some of  
the themes of the  
first two,  
particularly the  
discussion of  
canonical and  
Cistercian  
conceptions of the  
individual brother  
as example, to  
suggest an*

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*interpretation of  
twelfth-century  
religious life as  
concerned with the  
nature of groups as  
well as with  
affective expression.  
The fourth essay,  
again on Cistercian  
monks, elaborates  
themes of the first  
three. Its subsidiary*

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*goals are to provide  
further evidence on  
distinctively  
Cistercian attitudes  
and to elaborate the  
Cistercian  
ambivalence about  
vocation that I  
delineate in the  
essay on conceptions  
of community. It  
also raises questions*

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Scripture

*that have now  
become popular in  
nonacademic as well  
as academic circles:  
what significance  
should we give to the  
increase of  
feminine imagery in  
twelfth-century  
religious writing by  
males? Can we learn  
anything about*

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*distinctively male or  
female spiritualities  
from this  
feminization of  
language? The fifth  
essay differs from  
the others in turning  
to the thirteenth  
century rather than  
the twelfth, to  
women rather than  
men, to detailed*

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*analysis of many  
themes in a few  
thinkers rather than  
one theme in many  
writers; it is  
nonetheless based on  
the conclusions of  
the earlier studies.  
The sense of  
monastic vocation  
and of the  
priesthood, of the*



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*authority of God  
and self, and of the  
significance of  
gender that I find in  
the three great  
mystics of late  
thirteenth-century  
Helfta can be  
understood only  
against the  
background of the  
growing twelfth-*

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*and thirteenth-century concern for evangelism and for an approachable God, which are the basic themes of the first four essays. Such connections between the essays will be clear to anyone who reads them. There are,*

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*however, deeper  
methodological and  
interpretive  
continuities among  
them that I wish to  
underline here. For  
these studies  
constitute a plea for  
an approach to  
medieval spirituality  
that is not now--and  
perhaps has never*

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*been--dominant in  
Scripture  
medieval*

*scholarship. They  
also provide an  
interpretation of the  
religious life of the  
high Middle Ages  
that runs against the  
grain of recent  
emphases on the  
emergence of "lay  
spirituality." I*

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Scripture

*therefore propose to  
give, as  
introduction, both a  
discussion of recent  
approaches to  
medieval piety and a  
short sketch of the  
religious history of  
the twelfth and  
thirteenth centuries,  
emphasizing those  
themes that are the*

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*context for my  
Scripture  
specific*

*investigations. I do  
not want to be  
misunderstood. In  
providing here a  
discussion of  
approaches to and  
trends in medieval  
religion I am not  
claiming that the  
studies that follow*

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*constitute a general  
history nor that my  
method should  
replace that of  
social, institutional,  
and intellectual  
historians. A  
handful of  
Cistercians does not  
typify the twelfth  
century, nor three  
nuns the thirteenth.*

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Jesus And His  
Mother Studies In  
*Religious imagery,  
Scripture*  
*on which I*

*concentrate, does not  
tell us how people  
lived. But because  
these essays  
approach texts in a  
way others have not  
done, focus on  
imagery others have  
not found  
important, and*



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Mother Studies In  
*insist, as others have  
not insisted, on  
comparing groups to  
other groups (e.g.,  
comparing what is  
peculiarly male to  
what is female as  
well as vice versa), I  
want to call  
attention to my  
approach to and my  
interpretation of the*

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Jesus And His  
Mother Studies In  
*high Middle Ages in  
Scripture  
the hope of  
encouraging others  
to ask similar  
questions.*

*Although many  
researchers have  
taken a critical  
stance towards the  
theses on the history  
of childhood  
developed by*

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Scripture

*Philippe Ariès in  
1960, this volume is  
the first  
comprehensive  
collection of studies  
with a psychological  
and emotional  
historical  
orientation to  
demonstrate  
convincingly the  
extent to which the*

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Mother Studies In  
*relationship between  
Scripture  
parents and children  
was a fundamental  
element of  
European society in  
pre-modern times.  
In this ground-  
breaking book,  
Zapalac brings  
together the methods  
of social,  
intellectual, and art*

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Scripture

*history in showing  
how the Protestant  
Reformation altered  
the terms of  
political discourse in  
a German free  
imperial city. In  
Zapalac's view,  
visual and verbal  
images, many of  
them having their  
origins in*

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*conceptions of the sacred, were more central to sixteenth-century political thought within the city walls than was the rationalized language of law.*

*Drawing on a wealth of sources, she traces the impact of religious change*

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Mother Studies In  
*on the languages of  
Scripture  
judgment and  
authority used in the  
city of Regensburg,  
and thereby sheds  
light on the nature  
of political thought  
in early modern  
Germany.*

*Jesus, His Mother,  
Her Sister Mary and  
Mary Magdalene*

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*Jesus as Mother*  
Scripture

*The Female*

*Ancestors of Jesus*

*Adam and Eve in  
the Protestant*

*Reformation*

*Walk Together*

*Children*

*Jesus Research*

*The Trinity*

**Catholics and**

**Protestants have,**



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Scripture

**since the start of  
the Reformation,  
held markedly  
different views  
about the Virgin  
Mary. Beth  
Kreitzner here  
examines the  
development of  
Lutheran views on  
the subject as  
expressed in  
published 16th  
century sermons,**

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Scripture

***including some  
written by Luther  
himself.***

***Incredibly  
revealing and  
edifying***

***background of Our  
Lady, her parents  
and ancestors, St.  
Joseph, plus other  
people who figured  
into the coming of  
Christ. Many facts  
described about***

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Scripture

***the Nativity and  
early life of Our  
Lord, as well as the  
final days of the  
Blessed Mother-all  
from the visions of  
this great mystic.***

***Biblical  
Storytelling At Its  
Best! Helen Bruch  
Pearson examines  
the biblical witness  
of: Tamar Rahab  
Ruth Bathsheba***

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Jesus And His  
Mother, Studies In  
Scripture

**Mary, the mother  
of Jesus Join  
Pearson as she fills  
in the gaps and  
helps history  
become her-story.  
The contributors  
explore the life,  
thought, and  
works of Aelred,  
12th-century  
Cistercian abbot of  
Rievaulx Abbey,  
his sermons,**

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Mother Studies In  
*spirituality, and  
histories and*

*highlight their  
principal themes  
(e.g., friendship,  
community, lay  
spirituality, and  
saints' lives).*

*Praying the Bible  
Changing Images  
of the Virgin Mary  
in Lutheran  
Sermons of the  
Sixteenth Century*

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Mother Studies In  
***In His Image and  
Likeness***

***Her Problems and  
Her Glory***

***Mary, the Mother  
of Jesus***

***The Jewish Body  
Marie de***

***l'Incarnation,  
Motherhood, and  
Christian Tradition***

Who can  
concentrate on

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Scripture

thoughts of  
Scripture or  
philosophy and be  
able to endure  
babies crying ... ?  
Will he put up with  
the constant  
muddle and  
squalor which  
small children  
bring into the  
home? The  
wealthy can do so

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... but philosophers lead a very different life ... So, according to Peter Abelard, did his wife Heloise state in characteristically stark terms the antithetical demands of family and scholarship. Heloise was not



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alone in making  
this assumption.

Sources from  
Jerome onward  
never cease to  
remind us that the  
life of the mind  
stands at odds  
with life in the  
family. For all that  
we have moved in  
the past two  
generations

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beyond kings and  
battles, fiefs and  
barons,  
motherhood has  
remained a blind  
spot for medieval  
historians.

Whatever the  
reasons, the result  
is that the  
historiography of  
the medieval  
period is largely

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motherless. The aim of this book is to insist that this picture is intolerably one-dimensional, and to begin to change it. The volume is focussed on the paradox of motherhood in the European Middle Ages: to be a

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mother is at once to hold great power, and by the same token to be acutely vulnerable. The essays look to analyse the powers and the dangers of motherhood within the warp and weft of social history, beginning with the

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premise that religious discourse or practice served as a medium in which mothers (and others) could assess their situation, defend claims, and make accusations.

Within this frame, three main themes

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emerge: survival,  
agency, and  
institutionalization.

The volume spans  
the length and  
breadth of the  
Middle Ages, from  
late Roman North  
Africa through  
ninth-century  
Byzantium to late  
medieval

Somerset, drawing

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in a range of types  
of historian,  
including textual  
scholars, literary  
critics, students of  
religion and  
economic  
historians. The  
unity of the  
volume arises  
from the very  
diversity of  
approaches within

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it, all addressed to the central topic.

This volume is an interdisciplinary consideration of late medieval art and texts, falling into two parts:

first, the iconography and context of the great Doom wall painting over the



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tower arch at Holy  
Trinity Church,  
Coventry, and  
second,  
Carthusian studies  
treating  
fragmentary wall  
paintings in the  
Carthusian  
monastery near  
Coventry; the  
devotional images  
in the Carthusian

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Miscellany; and meditation for "simple souls" in the Carthusian Nicholas Love's Mirror of the Blessed Life of Jesus Christ. Emphasis is on such aspects as memory, participative theology,

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devotional images,  
meditative  
practice, and  
techniques of  
constructing  
patterns of sacred  
imagery.

Jesus as  
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the Spirituality of  
the High Middle  
Ages Univ of  
California Press

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Though trinitarian theology has enjoyed a resurgence of interest in the last few years, there is a lamentable lacuna in much of this study, a gap between intellectual rigor and concrete experience. While

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the contributions  
of Augustine of  
Hippo and Thomas  
Aquinas are  
important to any  
foundational study  
of the Trinity, a  
strictly  
philosophical and  
scholastic  
approach has  
proved to be both  
contentious and

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problematic. As a result, many are left wanting for more meaningful expressions of this profound mystery. Anne Hunt fills this lacuna and offers a fresh avenue of reflection. She explores the distinctly trinitarian insights

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of a number of  
Christian mystics  
'Hildegard of  
Bingen and  
Meister Eckhart,  
Bonaventure and  
Elizabeth of the  
Trinity, Teresa of  
Avila and John of  
the Cross, William  
of St. Thierry and  
Julian of Norwich.  
Readers will find

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that the mystery of the divine life and love that was so tangibly given and so palpably experienced by these mystics is now offered to us through them.

Anne Hunt is faculty dean of theology and philosophy at



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Australian Catholic University. She is currently vice president of the Australian Catholic Theological Association. She is author of *Trinity: Nexus of the Mysteries of Christian Faith, What Are They Saying About the*

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Trinity? and The  
Trinity and the  
Paschal Mystery.  
Motherhood,  
Religion, and  
Society in  
Medieval Europe,  
400-1400  
According to the  
Spirit of Holy  
Scripture and of  
the Ecclesiastical  
Year

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Essays in Honor of  
Allen P. Wikgren  
Insights from the  
Mystics  
A Companion to  
Aelred of Rievaulx  
(1110–1167)  
Ancient and  
Contemporary  
Approaches to  
Theological  
Anthropology  
The Untold Story

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of Mary, Mother of  
Scripture  
Jesus

What does it mean  
to be “ truly  
human? ” In  
Christological  
Anthropology in  
Historical  
Perspective, Marc  
Cortez looks at the  
ways several key th  
eologians—Gregory  
of Nyssa, Julian of

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Norwich, Martin Luther, Friedrich Schleiermacher, Karl Barth, John Zizioulas, and James Cone—have used Christology to inform their understanding of the human person. Based on this historical study, he concludes with a

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constructive  
proposal for how  
Christology and  
anthropology  
should work  
together to inform  
our view of what it  
means to be human.  
Many theologians  
begin their  
discussion of the  
human person by  
claiming that in

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some way Jesus  
Christ reveals what  
it means to be  
“ truly human, ”  
but this often has  
little impact in the  
material  
presentation of  
their anthropology.  
Although modern  
theologians often  
fail to reflect  
robustly on the

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relationship  
between Christology  
and anthropology,  
this was not the  
case throughout  
church history. In  
this book, examine  
seven key  
theologians and  
discover their  
important  
contributions to  
theological



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anthropology.

This book includes essays from a diverse group of female Biblical scholars who each bring a unique perspective to the idea of Jesus as a feminist.

In 1631, Marie Guyart stepped over the threshold of the

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Ursuline convent in  
Tours, leaving  
behind her eleven-  
year-old son,  
Claude, against the  
wishes of her family  
and her own  
misgivings. Marie  
concluded, “ God  
was dearer to me  
than all that.  
Leaving him  
therefore in His

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hands, I bid adieu to him joyfully. ”

Claude organized a band of schoolboys to storm the convent, begging for his mother ’ s return. Eight years later, Marie made her way to Quebec, where over the course of the next thirty-three years

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she opened the first school for Native American girls, translated catechisms into indigenous languages, and served some eighteen years as superior of the first Ursuline convent in the New World. She would also

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maintain, over this same period, an extensive and intimate correspondence with the son she had abandoned to serve God. The Cruellest of All Mothers is, fundamentally, an explanation of Marie de

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I ' Incarnation ' s  
decision to abandon  
Claude for religious  
life. Complicating  
Marie ' s own  
explication of the  
abandonment as a  
sacrifice carried out  
in imitation of  
Christ and in  
submission to  
God ' s will, the  
book situates the

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event against the background of early modern French family life, the marginalization of motherhood in the Christian tradition, and seventeenth-century French Catholic spirituality. Deeply grounded in a set of rich primary sources, The

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Cruellest of All Mothers offers a rich and complex analysis of the abandonment. This collection focusses upon the history and theology of sin and salvation in reformation and post-reformation England. Exploring



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their complex social  
and cultural  
constructions, it  
underlines how sin  
and salvation were  
not only great  
religious constants,  
but also constantly  
evolving in order to  
survive in the  
rapidly  
transforming  
religious landscape

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of the reformation.  
Drawing upon a  
range of  
disciplinary  
perspectives -  
historical,  
theological, literary,  
and material/art-  
historical - to both  
reveal and explain  
the complexity of  
the concepts of sin  
and salvation, the

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volume further  
illuminates a subject  
central to the nature  
and success of the  
Reformation itself.  
Angela of Foligno's  
Memorial  
Enchanting  
Christianity  
Mother Roots  
The New  
Westminster  
Dictionary of

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Jesus and the  
Jewish Roots of  
Mary  
Heart Religion in  
the British  
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Testament and  
Early Christian  
Literature

*Waiting to be*  
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*rediscovered in the  
British Library is  
an ancient  
manuscript of the  
early Church,  
copied by an  
anonymous monk.  
The manuscript is  
at least 1,450  
years old, possibly  
dating to the first  
century. And now,  
The Lost Gospel  
provides the first*

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*ever translation  
from Syriac into  
English of this  
unique document  
that tells the inside  
story of Jesus'  
social, family, and  
political life. The  
Lost Gospel takes  
the reader on an  
unparalleled  
historical  
adventure through  
a paradigm*

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*shifting manuscript. What the authors eventually discover is as astounding as it is surprising: the confirmation of Jesus' marriage to Mary Magdalene; the names of their two children; the towering presence of Mary Magdalene; a*

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*previously  
unknown plot on  
Jesus' life (thirteen  
years prior to the  
crucifixion); an  
assassination  
attempt against  
Mary Magdalene  
and their children;  
Jesus' connection  
to political figures  
at the highest level  
of the Roman  
Empire; and a*



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*movement that  
antedates that of  
Paul—the Church  
of Mary  
Magdalene. Part  
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story, part modern  
adventure, The  
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reveals secrets  
that have been  
hiding in plain  
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**divisive issue of  
Christians. Elizabeth  
Geitz writes, "My  
desire is to help us  
move from an initial  
emotional response to  
feminine tradition of  
the church to one that  
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**This monograph  
focuses on  
"Christian Goddess  
Spirituality" (CGS),**

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**the phenomenon of  
(mostly) women who  
combine Christianity  
and Goddess  
Spirituality,  
including  
Wicca/Witchcraft.  
Mary Ann Beavis's  
study provides  
ethnographic data  
and analysis on the  
lived religious  
experience of CGS  
practitioners,**



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drawing on  
Scripture  
interviews of over

100 women who self-  
identify as  
combining  
Christianity and  
Goddess spirituality.  
Although CGS also  
has implications for  
Goddess Spirituality  
and related  
traditions (e.g.,  
Neopaganism,  
Wicca), here, CGS is

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**considered primarily  
as a phenomenon  
within Christianity.  
However, the study  
also shows that the  
fusion of Christian  
and Goddess  
spiritualities has had  
an impact on non-  
Christian feminist  
spirituality, since Go  
ddess-worshippers  
have often  
constructed**

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**Christianity as the diametrical opposite and enemy of the Goddess, to the point that some refuse to admit the possibility that CGS is a valid spiritual path, or that it is even possible. In addition, biblical, Jewish and Christian images of the divine such as**

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**Sophia, Shekhinah,  
the Virgin Mary, and  
even Mary  
Magdalene, have  
found their way into  
the "Pagan"  
Goddess pantheon.  
The main themes of  
the study include:  
overlaps and  
differences between  
Christian feminist  
theology and CGS;  
the routes to CGS**

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**for individual practitioners, and their beliefs, practices and experiences; proto-denominational classifications ("spiritual paths") within CGS; CGS theology (Christian discourse about the female divine); and the future of CGS in social scientific and**

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ecclesiological  
context. Christian  
Goddess Spirituality  
will be of interest to  
scholars of religion,  
especially those  
with interests in  
women and religion,  
feminist  
spiritualities,  
feminist  
theology/thealogy,  
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spiritualities, New

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John : the Role of  
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