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## **3JM8NH - SWEENEY ROMAN**

In the current geopolitical climate—which unaccompanied children cross the border in record numbers, and debates on the topic swing violently from pole to pole—the subject of immigration demands innovative inquiry. In *The Rhetorics of US Immigration*, some of the most prominent and prolific scholars in immigration studies come together to discuss the many facets of immigration rhetoric in the United States. *The Rhetorics of US Immigration* provides readers with an integrated sense of the rhetorical multiplicity circulating among and about immigrants. Whereas extant literature on immigration rhetoric tends to focus on the media, this work extends the conversation to the immigrants themselves, among others. A collection whose own eclecticism highlights the complexity of the issue, *The Rhetorics of US Immigration* is not only a study in the language of immigration but also a frank discussion of who is doing the talking and what it means for the future. From questions of activism, authority, and citizenship to the influence of Hollywood, the LGBTQ community, and the church, *The Rhetorics of US Immigration* considers the myriad venues in which the American immigration question emerges—and the interpretive framework suited to account for it. Along with the editor, the contributors are Claudia Anguiano, Karma R. Chávez, Terence Check, Jay P. Childers, J. David Cisneros, Lisa M. Corrigan, D. Robert DeChaine, Anne Teresa Demo, Dina Gavrilos, Emily Ironside, Christine Jasken, Yazmin Lazcano-Pry, Michael Lechuga, and Alessandra B. Von Burg.

Boston entered the twentieth century as an Irish Catholic city, no longer the "Yankee" town of its Puritan past. The dominance of the Irish Catholic population, swelled by the "potato famine" masses, gave it political control of the city, and significantly, control of its public schools. Unlike in other American cities, Boston Catholics had little need for a large or influential parochial system: they had the School Committee, school principals, and

the teachers. In *Irish vs. Yankees*, James W. Sanders takes a new look at this critical period in the development of Boston schools, from 1822, when Boston officially became a city, to the Second World War. Framing the discussion around the Catholic hierarchy, he considers the interplay of social forces in the nineteenth and early twentieth centuries that led to the political rise of the Irish Catholic over the native Brahmin and the way this development shaped Boston's schools. From Bishop John Fitzpatrick to Boston College, Sanders introduces a cast of colorful characters and institutions to this tale of the education and religion in one of America's most prominent cities.

The *Global Bible Commentary* invites its users to expand their horizon by reading the Bible with scholars from all over the world and from different religious persuasions. These scholars have approaches and concerns that often are poles apart. Yet they share two basic convictions: biblical interpretation always matters; and reading the Bible "with others" is highly rewarding. Each of the short commentaries of the *Global Bible Commentary* is a readily accessible guide for reading a biblical book. Written for undergraduate and seminary students and their teachers, as well as for pastors, priests, and Adult Sunday School classes, it introduces the users to the main features of the biblical book and its content. Yet each short commentary does more. It also brings us a precious gift, namely the opportunity of reading this biblical book as if for the first time. By making explicit the specific context and the concerns from which she/he reads the Bible, the scholar points out to us the significance of aspects of the biblical text that we simply took for granted or overlooked. Need more info? Download *Global Bible Commentary Marketing Brochure PDF Free Adobe Acrobat Reader!* If any book demonstrates the value of cultural criticism and the importance of particularity in interpretation, this is it! Scholars from diverse social locations in every continent bring their distinctive context to bear on the act of in-

terpreting. In so doing, they shed eye-opening light on the biblical texts. The resulting critical dialogue with the Bible exposes the oppressive as well as the liberating dynamics of the texts while at the same time showing how the Bible might address the social, political, cultural, and economic dynamics of our world today. This collection can change the way you read the Bible—scholars and students, clergy and laity alike. -David Rhoads, Professor of New Testament, Lutheran School of Theology, Chicago, IL Contributors: Daniel Patte, Professor of New Testament and Early Christianity at Vanderbilt University, Nashville, TN, USA. A French Huguenot (Église Réformée de France), he taught two years in Congo-Brazzaville, and "read the Bible with" people in France, Switzerland, South Africa, Botswana, the Philippines, as well as in the USA. His publications include books on hermeneutics and semiotics (such as *Early Jewish Hermeneutics*, 1975; *The Religious Dimensions of Biblical Texts*, 1990); on Paul and Matthew (such as *Paul's Faith and the Power of the Gospel*, 1983; *The Gospel according to Matthew: A Structural Commentary on Matthew's Faith*, 1987), as well as, most directly related to the GBC, *Ethics of Biblical Interpretation* (1995), *The Challenge of Discipleship* (1999), *Reading Israel in Romans: Legitimacy and Plausibility of Divergent Interpretations* (ed. with Cristina Grenholm, 2000), *The Gospel of Matthew: A Contextual Introduction* (with Monya Stubbs, Justin Ukpong, and Revelation Velunta, 2003). José Severino Croatto, Professor of Exegesis, Hebrew, and Religious Studies, at Instituto Superior Evangélico de Estudios Teológicos (ISEDET). A contributor to *Revista de Interpretación Bíblica Latinoamericana* (= RIBLA) and the *Movement of Popular Reading of the Bible*, he published 22 books, including three volumes on hermeneutics, *Exodus, A Hermeneutics of Freedom* (1981); *Biblical Hermeneutics. Toward a Theory of Reading as the Production of Meaning* (1987); *Hereménutica Práctica. Los principios de la hermenéutica bíblica en ejemplos* (2002); three volumes

on Génesis 1-11 (1974; 1986; 1997), the last one, *Exilio y sobrevivencia. Tradiciones contraculturales en el Pentateuco*; three volumes on the book of Isaiah (1988; 1994; 2001), the last one, *Imaginar el futuro. Estructura retórica y querigma del Tercer Isaías (Isaías 56-66)*; two volumes on Religious Studies (1994; 2002), the last one, *Experiencia de lo sagrado y tradiciones religiosas. Estudio de fenomenología de la religión* (2002). Rev. Dr. Nicole Wilkinson Duran, after teaching New Testament in the USA, South Africa (Zululand), in Turkey, is currently teaching part-time at Rosemont College and Villanova University, and with her husband raising twin sons in the suburbs of Philadelphia, PA. She has published articles on topics ranging from gender and race in Esther, to the unread Bible in Toni Morrison's novels, to body symbolism in the story of John the Baptist's execution, and edited (with G. Phillips) *Reading Communities Reading Scripture* (2002). She is an ordained Presbyterian minister and does occasional preaching and adult Christian education. Teresa Okure, SHCJ, a graduate from the University of Ibadan, La Sorbonne, École Biblique of Jerusalem, and Fordham University (Ph.D.), is Professor of New Testament and Gender Hermeneutics at the Catholic Institute of West Africa, Port Harcourt, Nigeria. She is or has been a member of the executive committees of several associations, including EATWOT (Ecumenical Association of Third World Theologians, as Executive Secretary), the International Association for Mission Studies (IAMS), and the Society for New Testament Studies (SNTS). She published more than 100 articles and six books including *The Johannine Approach to Mission: a Contextual Study of John 4:1-42* (1988), ed. *Evaluating the Inculturation of Christianity in Africa* (1990) and ed. *To Cast Fire upon the Earth: Bible and Mission. Collaborating in Today's Multicultural Global Context* (2000). Archie Chi-Chung Lee, Professor of Hebrew Bible, Department of Cultural and Religious Studies, The Chinese University of Hong Kong. A specialist of cross-textual hermeneutics, especially Chinese text and the post-exilic biblical tradition. He is the author of several books including *A Commentary on the Book of Koheleth*, (in Chinese 1990), *Doing Theology with Asian Resources: Ten Years in the Formation of Living Theology in Asia* (1993, ed.) and *Interpretation of the Megilloth* (in Chinese 2003) and numerous articles including "Genesis One and the Plagues Tradition in Ps. 105," *Vetus Testamentum*, 40, (1990): 257-263, "Biblical Interpretation in Asian Perspective," *Asia Journal of Theology*, 7, (1993): 35-39, "The Chinese Creation Myth

of Nu Kua and the Biblical Narrative in Genesis 1-11," *Biblical Interpretation 2* (1994): 312-324, "Cross-Textual Hermeneutics on Gospel and Culture". *Asia Journal of Theology* 10 (1996): 38-48 and "Biblical Interpretation of the Return in the Postcolonial Hong Kong," *Biblical Interpretation*, 9 (1999): 164-173.

An "intellectually satisfying, and spiritually moving," argument for a questioning, conscience-driven faith, by a New York Times bestselling author (Booklist). Pulitzer Prize winner Garry Wills has been asked more than once why he remains in the Church, especially in the wake of his bestselling book *Papal Sins*, which examined the darker side of the religion's history. In *Why I Am a Catholic*, he offers some persuasive and heartfelt answers. Beginning with a reflection on his early experiences as a child, and later as a Jesuit seminarian, Wills reveals the importance of Catholicism in his own life. He discusses G.K. Chesterton, a personal hero whose writings brought him comfort after he left the seminary. He goes on to challenge, in clear and forceful terms, the claim that criticism or reform of the papacy is an assault on the faith itself. For Wills, a Catholic can be both loyal and critical, a loving child who stays with his father even if the parent makes mistakes. *Why I Am a Catholic* also goes beyond his personal experiences to present a sweeping narrative covering two thousand years of Catholicism, revealing that the papacy, far from being an unchanging institution, has been transformed dramatically over the millennia—and can be reimagined in the future. At a time when the Church faces various crises and struggles, Garry Wills offers an important look at both its past and its future, in a book that is "one part autobiography, three parts history, and one part confession of faith" (Booklist). "It is a great satisfaction to have the Church's history analyzed by a mind so critical but still so in love." —*The New Yorker*

This well-researched study explains what attracts teenagers to church and keeps them there. It provides a helpful description of the most effective ways that congregations and parents can build a faith in early teens that is not anti-institutional and that helps them value the church.

Behold, a new thing

Building on current scholarly interest in the religious dimensions of the play, this study shows how Shakespeare uses Hamlet to comment on the Calvinistic Protestantism predominant around 1600. By considering the play's inner workings against the religious ideas of its time, John Curran explores how Shakespeare portrays in this

work a completely deterministic universe in the Calvinist mode, and, Curran argues, exposes the disturbing aspects of Calvinism. By rendering a Catholic Prince Hamlet caught in a Protestant world which consistently denies him his aspirations for a noble life, Shakespeare is able in this play, his most theologically engaged, to delineate the differences between the two belief systems, but also to demonstrate the consequences of replacing the old religion so completely with the new.

As the new millennium approaches, the sacred and profane interface, conflict, and intermingle in novel ways. The *Encyclopedia of Religion and Society* provides a guide map for these developments. From succinct, brief notes to essay-length entries, it covers world religions, religious perspectives on political and social issues, and religious leaders and scholars -- present and past -- in the United States and the world. This comprehensive volume is an essential reference for studies in the anthropology, psychology, politics, and sociology of religion. Topics include: abortion, adolescence, African-American religious experience, anthropology of religion, Buddhism, commitment, conversion, definition of religion, ecology movement, Emile Durkheim, ethnicity, fundamentalism, Hinduism, Islam, Judaism, new religious movements, organization, parish, Talcott Parsons, racism, research methods, Roman Catholicism, sexism, Unification Church, Max Weber, and many others.

This volume addresses three things many people do not discuss candidly with strangers or mere acquaintances: God, sex, and politics. These can easily become topics of fierce debate, particularly when taken together, as has been the case with same-sex marriage legislation, the Vatican's criticism of "gender ideology," or the repeatedly asserted claim that Islam, homosexuality, and gender equality are essentially incompatible. This volume investigates what is at stake in these constructions of religion and homosexuality in public discourses. Starting with the Netherlands as a special case study, it proceeds with contributions on other predominantly postsecular countries in central, northern, and southern Europe as well as several postcommunist and postcolonial countries "beyond Europe." Combining contemporary and historical perspectives and approaches from both the humanities and the social sciences, the contributors explore how national and European identities are constructed and contested in debates on religion and homosexuality. Chapter 2 and Chapter 8 of this book are available open access under a CC BY 4.0 license at



link.springer.com.

A first-time, in-depth examination of the issue of the State of Israel in the Catholic-Jewish dialogue.

This volume contains the papers of the 10th International Congress on Calvin research (Bloemfontein 2010) and represents the latest in Calvin research. The first part of the book consists of the plenary papers presented by leading scholars in Reformation history and theology and focused on the topic of reconciliation. In the second part a select number of short papers is presented in which a wide variety of topics is dealt with. Just as with the preceding published papers of Calvin Congresses, this volume also will become a source as well as a guideline for future studies.

In this groundbreaking work, the author effects the first extended rhetorical-philosophical reading of the historically problematic relationship between Jews and Germans, based on an analysis of texts from the Enlightenment through Modernism by Moses Mendelssohn, Friedrich and Dorothea Schlegel, Karl Marx, Richard Wagner, Friedrich Nietzsche, and Sigmund Freud. The theoretical underpinning of the work lies in the author's rereading, in terms of contemporary rhetorical theory, of the medieval tradition known as "figural representation," which defines the Jewish-Christian relation as that between the dead, prefigural letter and the living, fulfilled spirit. After arguing that the German Enlightenment ultimately plays out the historical phantasm of a necessary "Judaization" of Protestant rationality, the author shows that German Early Romanticism consists fundamentally in the attempt to solve the aporias raised by this impossible confrontation between Protestant spirit and Jewish letter. In readings of Dorothea Schlegel-Mendelssohn's daughter and her husband Friedrich Schlegel, the author provides a new interpretation of the Neo-Catholic turn of later German Romanticism. Further, he situates the prophetic end and reversal of the project of Jewish emancipation in the two extreme versions of late-nineteenth-century anti-Judaism, those of Marx and Wagner, here viewed as binary concretizations of a specifically post-Romantic paganized Protestantism. Finally, the author argues that twentieth-century Modernism as represented by Nietzsche and Freud renews, if in a multiply ironic displacement, the secret "Judaizing" tendencies of the Enlightenment. Fascism and Communism both denigrate this Modernism, which affirms the letter of language as quasi-synonymous with the force of temporality—or anticipatory repetition—that disrupts all claims to the full presence of spirit. The book ends with

a note on recent debates about Holocaust memory.

"A sound introduction to a crucial doctrine. Emery's prose is scholarly yet widely accessible, at once traditional and constructive" (Themelios). Representing the highest quality of scholarship, Gilles Emery offers a much-anticipated exploration to Catholic doctrine on the Trinity. His extensive research combined with lucid prose provides readers a resource to better understand the foundations of Trinitarian reflection and addresses all who wish to benefit from an initiation to Trinitarian doctrine. The path proposed by this introductory work comprises six steps—from liturgical and biblical ways for entering into Trinitarian faith to the creative and saving action of the Trinity. The book concludes with a doctrinal exposition of the "missions" of the Son and Holy Spirit, that is, the salvific sending of the Son and Holy Spirit that leads humankind to the contemplation of the Father. "Trinitarian doctrine is not easy, but Emery (with his translator) has rendered it intelligible and attractive. . . Exegetes, theologians, historians, and liturgists alike will find the Trinity related to their discipline. Most importantly, The Trinity will prepare its readers to enter higher levels of discussion about the Trinity." —Sacra Pagina

This unique collection of correspondence between two friends—one a Catholic priest, the other an evangelical minister—provides a genuinely balanced presentation of six key issues, including how a person becomes saved, who the teachers and rulers of the church are, and what it takes to get to heaven. The fresh insights bring clarity and respect to both sides of the ongoing dialogue between Catholics and evangelical Christians.

At the time the expectations related to the Council were rather high. At its convocation Pope John XXIII expressed clearly that he expected nothing less than a new Pentecost from it. In the very last speech of the first session of the Council, Christopher Butler OSB stated: 'the theology of the Church is in some way being reborn' and he reminded the council fathers to see: 'we have the opportunity to show to the eyes of the whole world that are turned upon us a new vision of the unchanging Christ'. What has become of this vision, what has become of the spirit and the letter of the Council more than fifty years after its closure? In this volume we have identified several areas where the question of the interpretation of the Council seems by no means settled. They regard divine revelation and human freedom, mission and dialogue, education and vocation,

lay and ordained ministry in the Church. In light of the developments since the Council which rise new questions, the interpretation of both, the forgotten and unforgotten documents of Vatican II continues in critical reflection and fruitful discussion of still unresolved but all the more pressing issues.

CATHOLIC PERSPECTIVES AND CONTEMPORARY MEDICAL MORALS A Catholic perspective on medical morals antedates the current world wide interest in medical and biomedical ethics by many centuries[5]. Discussions about the moral status of the fetus, abortion, contraception, and sterilization can be found in the writings of the Fathers and Doctors of the Church. Teachings on various aspects of medical morals were scattered throughout the penitential books of the early medieval church and later in more formal treatises when moral theology became recognized as a distinct discipline. Still later, medical morality was incorporated into the many pastoral works on medicine. Finally, in the contemporary period, works that strictly focus on medical ethics are produced by Catholic moral theologians who have special interests in matters medical. Moreover, this long tradition of teaching has been put into practice in the medical moral directives governing the operation of hospitals under Catholic sponsorship. Catholic hospitals were monitored by Ethics Committees long before such committees were recommended by the New Jersey Court in the Karen Ann Quinlan case or by the President's Commission in 1983 ([8, 9]). Underlying the Catholic moral tradition was the use of the casuistic method, which since the 17th and 18th centuries was employed by Catholic moralists to study and resolve concrete clinical ethical dilemmas. The history of casuistry is of renewed interest today when the case method has become so widely used in the current revival of interest in medical ethics[11].

Protestant and Catholic scholars examine the relationship of John Calvin to Roman Catholicism, offering historical essays on sixteenth- and seventeenth-century interactions and contemporary assessments.

Chicano Catholicism—both as a popular religion and a foundation for community organizing—has, over the past century, inspired Chicano resistance to external forces of oppression and discrimination including from other non-Mexican Catholics and even the institutionalized church. Chicano Catholics have also used their faith to assert their particular identity and establish a kind of cultural citizenship. Based exclusively on original research and sources, Mario T. García here offers the first major

historical study to explore the various dimensions of the role of Catholicism in Chicano history in the twentieth century. This is also one of the first significant studies in the still limited field of Chicano religious history. Topics range from how early Chicano Catholic intellectuals and civil rights leaders were influenced by Catholic Social Doctrine, to the role that popular religion has played in the lives of ordinary men and women in both rural and urban areas. García also examines faith-based Chicano community movements like *Católicos Por La Raza* in the 1960s and the Sanctuary movement in Los Angeles in the 1980s. While Latino/a history and culture has been, for the most part, inextricably linked with the tenets and practices of Catholicism, there has been very little written, until recently, about Chicano Catholic history. García helps to fill that void and explore the impact--both positive and negative--that the Catholic experience has had on the Chicano community.

This is the most up-to-date, comprehensive, and thorough defense of the Catholic Church against Protestant objections in print. This book is especially relevant as the 500th anniversary of the Protestant Reformation draws near and discussion of the arguments made against the Church during that time in history receive renewed interest. The Case for Catholicism answers arguments put forward by early Reformers like Luther and Calvin as well as contemporary defenders of Protestantism like Norm Geisler and R.C. Sproul. It provides a meticulous defense of the biblical and historical nature of Catholic doctrines from Scripture and church history. Finally, in both answering Protestant objections to Catholicism and in providing evidence for the Faith, *The Case for Catholicism* cites modern Protestant scholars who question Reformation assumptions and show how evidence from Scripture and church history support aspects of Catholic theology. This book is divided into four sections, with each answering a key question Christians have asked about the nature of their faith. Those key questions are: What is my authority? What is the Church? How am I saved? Who belongs to the body of Christ? *The Case for Catholicism* will become a reliable, resource for any Catholic who desires a well-researched, readable, and persuasive answer to Protestant arguments made against the Catholic faith.

A pioneering new 'history from below' of Irish poverty told through the letters of the Catholic poor in Independent Ireland.

The Encyclopedia of Fundamentalism is the third volume of the acclaimed Religion & Society series. The Encyclopedia of Fun-

damentalism follows a broad definition of fundamentalism and covers fundamentalism across time and place, although the emphasis remains on its primary manifestation: Protestant fundamentalism in the United States. It draws upon the work of historians, sociologists, religious scholars, anthropologists, political scientists, and others.

The Catechism of the Catholic Church is the "sure norm for teaching the faith" (Apostolic Constitution *Fidei Depositum*). Still the language and wording of both the Catechism and the Second Vatican Council is one full of poetic beauty and soft diplomacy. This style of poetry and diplomacy is not the most appropriate for clarity. In many places the language results hard to understand and multiple contradictory interpretations are possible due precisely to the language full of charity but not of clarity. The purpose of the "Compendium of the Traditional Catechism of the Catholic Church" is to provide absolute clarity about the Faith of All times and less room for open interpretations and ambiguity. The world today in order to keep the Faith of All times needs more than poetic words. It needs clear teachings with full power, strength, and clarity above: no room for misinterpretations, no wiggle room for heretical interpretations at all. That is the purpose of this work: high clarity above all. With total clarity several subjects are covered: the definition of schismatic, the Limbo, Freemasons, heretic, the so called "marriage" among homosexuals, the doctrine of the Church regarding the liberal freemasonic Democracy, the responsibility that Catholics must have when voting or taking action on the political field, the so called "New Atheists" movement, the Consecration of Russia according to Our Lady of Fatima, the future of the world according to the City of God of St. Agustin, etc. All of these subjects of today and many others are addressed in this work with extreme and total clarity. Here there is no room for error and no room for misunderstanding. This is the Traditional Catechism that is really needed in the Year of the Faith and in any year!

The Vatican II was an event of a new facelift for the entire edifice of the Catholic ecclesiology. It called for the renewal in the universal Catholic Church. This book deals with the question: How can the Catholic Church in India accept the council's challenge for renewal and become truly Indian in its being and essence? Undertaking a systematic examination of the post-conciliar ecclesiological development in the Indian Catholic Church, in its existential multi-religious and multi-cultural context, the author attempts to develop an ec-

clesiological reflection for the Indian context.

Vol. 5 spine title: Pastoral letters. Vol. 6 edited by Patrick W. Carey. "Publication no. 870"--Cover, v. 1-4. Includes bibliographical references and indexes. v. 1. 1792-1940 -- v. 2. 1941-1961 -- v. 3. 1962-1974 -- v. 4. 1975-1983 -- v. 5. 1983-1988 -- v. 6. 1989-1997.

Kirk D. Farney explores the work of Fulton J. Sheen and Walter A. Maier as groundbreaking leaders combining theology and technology to spread the gospel in the "Golden Age" of radio. With careful attention to both the theological content and the cultural influence of these masters of a new medium, this study sheds new light on the history of media and Christianity in the United States.

"Popular Catholicism is one of the most distinctive elements of Latino culture, an essential dimension of any project of Latino theology. In *The Faith of the People* Orlando Espin presents the most concentrated and systematic reflection on this theme. Examining such traditions as devotion to the crucified Christ and to the Virgin of Guadalupe, Espin shows how Popular Catholicism offers a source for vital insight into such theological issues as the nature of God, the Trinity, Christology, and salvation. As Espin explains, it is a matter of taking seriously the expressions of faith of ordinary people - not simply as a sociological phenomenon or a "pastoral problem," but as a font of intuition, wisdom, and living revelation." "As Robert Goizueta observes in his Foreword, *The Faith of the People* has great significance for the church as a whole, as it struggles with the issues raised in an increasingly polycentric and multicultural time. The stubborn faith of Latino Catholics in the ultimate goodness of life, even in the midst of affliction, remains at the heart of Latino Popular Catholicism. This faith in God's gift not only to the U.S. Latino community but to the entire church and to all peoples."---BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

At the age of 44, after a prominent career as a Catholic activist, Carlo Carretto was summoned by a voice that said: "Leave everything, come with me into the desert. I don't want your action any longer, I want your prayer, your love." Carretto responded by leaving for North Africa, where he joined the Little Brothers of Jesus and embraced the example of Charles de Foucauld. Among the fruits of Brother Carlo's response was *Letters from the Desert*, the first and most popular of his many books. Its life-affirming message has inspired

countless readers in a dozen languages. Simply, it reminds us that in the evening of our lives we will be judged by love. Book jacket.

A fundamental and well-illustrated reference collection for anyone interested in the role of women in North American religious life.

Die im vorliegenden Band versammelten Aufsätze analysieren die vielfältige Art und Weise, wie der Vatikan, die nationalen Kirchen und einzelne Katholiken mit dem Aufstieg der extremen Rechten in Europa während der 1920er, 1930er und frühen 1940er Jahre umgingen, vom Ende des Ersten Weltkriegs, der mit Recht als einer der wichtigsten Katalysatoren des europäischen Faschismus in der Zwischenkriegszeit gilt, bis zum Schluss und zu den unmittelbaren Nachwirkungen des Zweiten Weltkriegs. Während einige Aufsätze sich auf theoretische, methodologische Probleme konzentrieren, beschäftigen sich die meisten Beiträge mit jeweils einem Land oder einer Region, wo eine faschistische Bewegung oder ein solches Regime zwischen den Kriegen und während des Zweiten Weltkriegs erfol-

greich war, und wo es gleichzeitig eine signifikante katholische Präsenz in der Gesellschaft gab. Fast ganz Europa wird behandelt – ein beispielloses Unternehmen –, und eine große Zahl wichtiger Kontexte und Methoden wird untersucht. So wirken die Beiträge mit an der allgemeinen Entwicklung eines interpretativen ‚Cluster‘-Modells, das eine Reihe von Grundmustern der Forschung vereinigt und zukünftige Untersuchungen anregen wird. The papers presented in this volume analyse the many ways in which the Vatican, national Churches and individual Catholics dealt with the rise of the extreme right in Europe throughout the 1920s, 1930s and early 1940s, from the end of the First World War, arguably one of the main catalysts of European interwar fascism, to the conclusion and immediate aftermath of the Second World War. While a number of papers focus primarily on theoretical, methodological issues pertaining to the book’s general theme, the majority of papers focus on either a country or region where a fascist movement or regime flourished between the wars and during the Second World

War, and where there was a significant Catholic presence in society. The various chapters cover almost the entire European continent – an endeavour that is unprecedented –, and they explore a wide range of relevant contexts and methodologies, thus further contributing to the general development of an interpretive ‘cluster’ model that incorporates a series of investigative matrixes, and that will hopefully inspire future research.

This study of Catholicism articulates how theological teachings trickle down from the Vatican and influence decisions about food, marriage, sex, community celebrations, and medical care.

This book engages Christian love theologies, feminist economics, and political theory to identify elements of a Christian ethic of dependent care relations.

On spine: St. Cyprian. Includes bibliographical references and indexes.

Bundel met reacties van Amerikaanse pastorale werkers en actieve katholieken op de Brief aan de bisschoppen van het Vaticaan uit 1986 waarin een enorme stap achteruit gedaan werd t.o.v. homoseksualiteit.