

## The Passion Of Command The Moral Imperative Of Leadership

A profile of the life and teachings of Reinhold Niebuhr discusses the career of this distinguished American theologian, pastor, social critic, political activist, and educator at Union Theological Seminary and examines the evolution of his message and its impact

The prolific Margaret Cavendish (1623-1673) published books on natural philosophy as well as stories, plays, poems, orations, allegories, and letters. Her mature philosophical system offered a unique panpsychist theory of Nature as composed of a continuous, non-atomistic, perceiving, knowing matter. In contrast to the dominant philosophical thinking of her day, Cavendish argued that all matter has free will and can choose whether or not to follow Nature's rules. *The Well-Ordered Universe* explores the development of Cavendish's natural philosophy from the atomism of her 1653 poems to the panpsychist materialism of her 1668 *Grounds of Natural Philosophy*. Deborah Boyle argues that her natural philosophy, her medical theories, and her social and political philosophy are all informed by an underlying concern with order, regularity, and rule-following. This focus on order reveals interesting connections among apparently disparate elements of Cavendish's philosophical program, including her views on gender, on animals and the environment, and on sickness and health. Focusing on the role of order in Cavendish's philosophy also helps reveal key differences between her natural philosophy and her more conservative social and political philosophy. Cavendish believed that humans' special desire for public recognition often leads to an unruly ambition, causing humans to disrupt society in ways not seen in the rest of Nature. Thus, *The Well-Ordered Universe* defends Cavendish as a royalist who endorsed absolute monarchy and a rigid social hierarchy for maintaining order in human society.

This book explores the way political economy understands human motivation. In it, the author argues that the assumptions typically made by economists regarding want and choice cannot adequately lay a foundation for answering important questions about the design of economic institutions and the appropriate use of markets. This volume offers an exciting and unusual contribution to political economy, offering a novel integration of the insights of political economy, philosophy, and psychology, applying them to vital foundational issues in political economy.

PHEME PERKINS searches for the historical Peter, and the influence his image has had for both Roman Catholics and Protestants. Pointing to portrayals of Peter in the Pauline and Johannine traditions, the synoptic Gospels, and the Book of Acts, Perkins argues that precisely because there is no single Petrine tradition in the New Testament, the apostle should serve as a unifying figure for many forms of Christianity. She shows how Peter should be viewed as a harmonising figure who captures the Christian imagination, not only because he is the most prominent of Jesus' disciples

but also because his weaknesses and strengths reveal a character accessible to all Christians.

In The Westminster Theological Wordbook of the Bible an outstanding group of biblical scholars explain key theological and ethical words of the Bible (New Revised Standard Version). In its exploring groups of related words and drawing the reader into the meanings of the original Hebrew, Aramaic, and Greek, Gowan's Wordbook will prove immensely helpful in understanding important terms such as "Just," "Kingdom of God," "Resurrection," and "Son of Man."

In The Reason of Church Government, a thirty-three-year-old John Milton writes of his hope that by labour and intent study... joyn'd with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let it die. Even the young Milton, committed as he was to achieving a place in the annals of poetic history, might have been surprised by the strenuous efforts in aftertimes to keep his legacy alive. The fifteen essays that comprise this collection focus, from varied perspectives, on Paradise Lost, Paradise Regained, and A Mask, poems that have attracted sustained critical attention. Several consider shorter poems, such as the Nativity Ode, The Passion, Upon the Circumcision, and Sonnet 14. Some pursue issues of sources, authorship, and audience, while still others probe extant biographical records or reflect on the author as biographical subject. Diverse though they are in subject matter, approaches, and emphases, all demonstrate how Milton scholarship in the twenty-first century continues to be committed to not willingly letting Milton's literary legacy die. Kristin A. Brothers University. Charles W. Durham is professor emeritus of English at Middle Tennessee State University, and is president of the Milton Society of America.

The stigmata is the supernatural recreation of the wounds of Christ in Christians. The German spiritual writer Joseph Görres wrote this fantastic book on the subject which is simultaneously a history of the stigmata, a highly developed theory on how the stigmata comes about, and an eyewitness account of the author who saw for himself mystics who had the stigmata. This is a compelling and fascinating explanation of this famous hallmark of Christian mysticism.

This book puts military doctrine into a wider perspective, drawing on military history, philosophy, and political science. Military doctrines are institutional beliefs about what works in war; given the trauma of 9/11 and the ensuing 'War on Terror', serious divergences over what the message of the 'new' military doctrine ought to be were expected around the world. However, such questions are often drowned in ferocious meta-doctrinal disagreements. What is a doctrine, after all? This book provides a theoretical understanding of such questions. Divided into three parts, the author investigates the historical roots of military doctrine and explores its growth and expansion until the present day, and goes on to analyse the main characteristics of a military doctrine. Using a multidisciplinary approach, the book concludes that doctrine can be utilized in three key ways: as a tool of command, as a tool of change, and as a tool of education. This book will be of much interest to students of military studies, civil-military relations, strategic studies, and war studies, as

well as to students in professional military education.

Psychoanalytic Studies of the Work of Adam Smith blends the rich intellectual heritage of the hermeneutic tradition with the methods and concepts of psychoanalysis, in order to examine the seminal works of Adam Smith. This is the first book on Smith to analyse the works of the groundbreaking moral theorist and founding father of economics from a psychoanalytic perspective, whilst also examining the human capacities and skills that are necessary to put Smith's ideas into practice. Starting with a detailed discussion of the psychological difficulties that afflicted Smith, Özler and Gabrinetti examine the influence that Smith's life had on the ideas that are found in his major works. The authors explore the sympathetic process in Smith's *The Theory of Moral Sentiments* (TMS) from an intersubjectivist perspective and use ideas from developmental psychology to argue that sympathy leads to morality. This book contains a thorough analysis of the defences that are used to create Smith's moral system in the TMS and explores how Smith's ideas were precursors to concepts later developed by Freud. The authors show that Smith's attitude to women was at best ambivalent and consider the reciprocal interaction between markets and morality from an evolutionary psychology perspective. Covering an impressive range of topics, this book will appeal to academics and postgraduate students with an interest in psychoanalysis, moral philosophy, history of thought and the social sciences. The book should also be of interest to more advanced undergraduate students.

This book offers the first translation of the 'Homily on the Passion of Christ' attributed to the Armenian historian Elishe. The 'Homily' rephrases the biblical narrative from the Last Supper to the Ascension with rhetorical expansions; a final section describes the subsequent Preaching of the Apostles. Elishe is the author of one of the great classics of early Armenian literature, the 'History of Vardan and the Armenian War', and to him are also ascribed various other works, including a 'Commentary on Genesis' and numerous Homilies. The notes to the English rendering indicate parallels with other Armenian texts, both original Armenian works and early translations into Armenian; the introduction places the theology of the 'Homily' in its Armenian context.

Chronicles the life of Simón Bolívar, exploring his political career, leadership dynamics, rule over the people of Spanish America, and impact on world history.

It was probably Rousseau who first thought of dreams as ennobling experiences. Anyone who has ever read *Reveries du Promeneur Solitaire* must be struck by the dreamlike quality of Rousseau's meditations. This dreamlike quality is still with us, and those who experience it find themselves ennobled by it. Witness Martin Luther King's famous "I have a dream." Dreaming and inspiration raise the artist to the top rung in the ladder of human relations. That is probably the prevailing view among educated people of our time. Rousseau made that view respectable and predominant. Yet in another sense,

the problem is much older. It is the problem of political philosophy and poetry, the problem of Socrates and Aristophanes, of Plato and Homer. Yet, while antiquity usually gives the crown to philosophy, since Rous seau, the alternative view tends to prevail. The distinction is not, however, a formal one. Sir Philip Sidney enlisted Plato on the side of poetry. The true distinction is between imagination and reason. If reason is to rule, as Aristotle points out, the most architectonic of the sciences, that is political science, should rule. It is political philosophy which must determine the nature of the arts which will help or which will hinder the good of the city or the polity. That does not mean that a mere professor should stand in judgment of Shake speare, Bacon, and Rembrandt. It means that ifhe studies these three great artists, he is not over-stepping disciplinary limits.

These books show how several readers can proclaim the Passion well. Rather than simply dividing the Passion into the parts, this book allows the evangelist's understanding of the Passion to be heard and pondered. You'll also find proclamation tips and suggestions for musical refrains, acclamations and hymns. The cover is suitable for use in the liturgy, and the type and the use of sense lines allow for ease of proclamation. The text of the English version is that of the revised U.S. lectionary. The text of the Spanish version corresponds to the Mexican lectionary.

Winner of the Saltire Society Scottish History Book of the Year 2009. Shortlisted for the Saltire Society Scottish Research Book of the Year 2009 This is the first-ever account of the full 700-year-old Scottish philosophical tradition. The book focuses on a number of philosophers in the period from the later-13th century until the mid-20th and attends especially to some brilliantly original texts. The book also indicates ways in which philosophy has been intimately related to other aspects of Scotland's culture. Among the greatest philosophers that Scotland has produced are John Duns Scotus, Francis Hutcheson, David Hume, Adam Smith and Thomas Reid. But there were many other fine, even brilliant philosophers who are less highly regarded, if they are noticed at all, such as John Mair, George Lokert, Frederick Ferrier, Andrew Seth, Norman Kemp Smith and John Macmurray. All these thinkers and many others are discussed in these pages. This clearly written and approachable book gives us a strong sense of the Scottish philosophical tradition.

To the unstudied eye, Matthew's gospel can seem a terse narrative, almost a historical document and not the tremendously spiritual (and doctrinal) storehouse that it is. Erasmo Leiva here acts as our guide, showing Matthew's prose to be not terse so much as economical--astoundingly so given its depth. The lay reader can derive great profit from reading this. Each short meditation comments on a verse or two, pointing to some facet of the text not immediately apparent. Leiva's work is scholarly but eminently approachable by the non-technical reader. The tone is very much *gustate et videte, quoniam suavis est Dominus* [taste and see how good the Lord is]-as it is "friend, come up higher!". The goal of the book is to help the reader experience the heat of the divine heart/the light of the divine Word.

Leiva points to Matthew's gospel as being deeply ecclesial because it is first Christological. He comments on the Greek text, demonstrating to the reader nuances in the text that defy translation into English without serious revision of the text. Leiva uses linguistic analysis to aid the non-Greek reader with the literal meaning of the text; numerous quotes from the Fathers and the liturgy of the church demonstrate the way the Tradition has lived and read the Word of God. His theological reflection vivifies doctrine by seeking its roots in the words and actions of Jesus.

A work of historical, comparative sociology examining the evolution of infantry tactics in the American, Australian Canadian, British, French, German, and Italian armies from the First World War to the present. It addresses a key question in the social sciences of how social solidarity (cohesion) is generated and sustained.

The life of a human community rests on common experience. Yet in modern life there is an experience common to all that threatens the very basis of community -- the experience of exile. No one in the modern world has been spared the encounter with homelessness. Refugees and fugitives, the disillusioned and disenfranchised grow in number every day. Why does it happen? What does it mean? And how are we implicated? David Patterson responds to these and related questions by examining exile, a primary motif in Russian thought over the last century and a half. By "exile" he means not only a form of punishment but an existential condition. Drawing on texts by such familiar figures as Dostoevsky, Tolstoy, Solzhenitsyn, and Brodsky, as well as less thoroughly examined figures, including Florensky, Shestov, Tertz, and Gendelev, Patterson moves beyond the political and geographical fact of exile to explore its spiritual, metaphysical, and linguistic aspects. Thus he pursues the connections between exile and identity, identity and meaning, meaning and language. Patterson shows that the problem of meaning in human life is a problem of homelessness, that the effort to return from exile is an effort to return meaning to the word, and that the exile of the word is an exile of the human being. By making heard voices from the Russian wilderness, Patterson makes visible the wilderness of the world. He demonstrates a significant point of contact between two writers generally thought to be antagonists—the idea that imperial speech structures reveal the self.

The first edition of the new Catechism went out across the world in many language versions. This gave the local Churches the chance to study it in depth. Through their bishops and teachers they responded with comments on texts that needed refinement. The present edition was developed in the light of these comments and published in Latin as the definitive Editio Typica. This book is the English translation of the Editio Typica.

List of fellows for 1908- in v. 25.

The New Testament opens with four Gospel accounts that introduce the reader to Jesus Christ. From the very beginning, the redemptive drama moves toward the cross. The final week of Jesus's life, Passion Week, takes up nearly 40 percent of the entire

narrative. The canonical Gospels provide four different perspectives on the life of Jesus. He is portrayed in this fourfold account as King and covenant keeper (Matthew), as obedient Son-servant (Mark), as the perfect Man among men (Luke), and as the eternal Son of God (John), the only person ever born whose central purpose in living is to die. The Gospels are Passion narratives with extended introductions. This is the governing principle of the present work as Jesus moves toward the culmination of his saving mission. From early adumbrations to deepening shadows to direct predictions and finally to the detailed narratives of Passion Week, the Gospels follow the Lord's inexorable journey to the cross. This synthetic study, which follows the life of Jesus in a chronological sequence while attempting to preserve the unique contribution of each of the four Gospel accounts, draws upon the long-established tradition of harmonies of the Gospels, dating back to Tatian's Diatessaron (AD 170). The ordering of the data follows, with minor rearrangements, The NIV Harmony of the Gospels edited by Robert L. Thomas and Stanley N. Gundry. In The Passion of the Servant, eighteen chapters with thirteen maps trace the geographical context of Jesus's ministry. Biblical quotations are taken from the English Standard Version (ESV) except where otherwise noted. The chronology adopted in this work, one that assumes a spring AD 30 date for the crucifixion, is appended, along with a brief bibliography of works that have been particularly helpful to the author. The front cover is a portrait of the risen Lord instructing the two disciples near Emmaus that the events surrounding his death and resurrection fulfilled the sacred prophecies of the Old Testament (Luke 24:25-27).

Just before Christmas 1999, various prominent public figures, teachers, clergymen and others received a set of ten religious questions from the BBC's Today programme. All were predictable save one: 'Will there be free will in heaven?' This book addresses this important question. Simon Gaine sets out the arguments of two modern philosophers, one who concludes that heaven is undesirable because it excludes freedom by excluding the possibility of sin (Wall), and the other who responds that an orthodox notion of heaven in fact implies the real possibility of sin (Donnelly). He shows how such modern concerns have arisen against the background of theologians such as Suñrez, who limits freedom in the face of heavenly impeccability, and asks whether a high value placed on freedom can be successfully combined with heavenly impeccability. He then goes on to investigate the theories of Duns Scotus and William of Ockham, two theologians who hold a high view of freedom in general as well as heavenly impeccability, but they are found wanting. Gaine then introduces an alternative conception of freedom through an account of Servais Pinckaers' connection of two different ideas of freedom ('indifference' and 'excellence') with two different moral theologies. He applies these two conceptions to eschatology. He concludes that the most pleasing theory combines freedom for excellence and an intrinsic theory of impeccability develops this suggestion by drawing on and developing some ideas found in Thomas Aquinas.

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