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Anglicanism *Anglicans and
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Orthodox Anglican Communion
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\ "The English Church Before
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America's Machiavellian
Moment [Or, Where Did the
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23rd Annual Templeton

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Anglicanism? The Annual

Anglican Theology Conference

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special role of the Anglican
Church, and the problems of

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Orthodox nationalism in the modern age. Despite many challenges, the interwar years were a time of intense creativity in the Russian Orthodox Church. Russian émigrés, freed from enforced isolation in the wake of the

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Special role of the Anglican Church, and the problems of Orthodox nationalism in the modern age. Despite many challenges, the interwar years were a time of intense creativity in the Russian Orthodox Church.

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Eastern Orthodox and
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of Interwar Ecumenism. By

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Bryn Geffert. Notre Dame,
Ind.: University of Notre
Dame Press, 2010. xi + 560
pp. \$60.00 (cloth). Bryn
Geffert holds an
undergraduate degree from
St. Olaf College and a
doctorate from the

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University of Minnesota. And

The Politics Of Interwar

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of Interwar Ecumenism. And

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Ecumenism. By Bryn Geffert.

Notre Dame, Ind.: University
of Notre Dame Press, 2010.

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creativity in the Russian
Orthodox Church.

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ACCH Quarterly Vol. 18, No.
2, June 2012 Review of Bryn

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Geffert, Eastern Orthodox
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Dame, IN: University of
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pp. ISBN-13:
978-0-268-02975-3. By John

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Orthodox And Anglicans
S. Conway, University of
British Columbia. Sixty
years ago, when I was a
student at Cambridge, I
attended meetings of the
exotically named ...

Review of Bryn Geffert,

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Eastern Orthodox and Anglicans . . .

It is as official a doctrinal book as one could hope to procure from the Eastern Church; it recognises the unique relationship enjoyed between

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Anglicanism and Eastern
Orthodoxy, a relationship
which was once de facto
sacramental communion, as it
also affirms the validity of
Anglican priesthood and
sacraments. The text was
almost certainly translated

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From Greek into English, and so the language and syntax do not flow very smoothly in parts and places.

philorthodox: Anglicanism and Eastern Orthodoxy ...

Anglican-Orthodox dialogue

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begin in 1973, when the
Anglican-Orthodox Joint
Doctrinal Discussions
(A/OJDD) held its first
meeting in Oxford. The first
phase of the dialogue was
concluded by the publication
of The Moscow Agreed

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Statement in 1976.

**Orthodox - Anglican
Communion Website**

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and . . . Diplomacy Theology And

Relationship with Orthodox
Christians Anglican/Orthodox
Organizations. Largely
through the initiative and
work of Oxford Movement
figure Father John Mason
Neale, in 1863 there was

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formed the Anglican and

Eastern Churches

Association. This

organization publishes a

journal (Eastern Churches

News Letter) and encourages

interaction of Anglican and

Orthodox Christians,

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particularly through... And
The Politics Of Interwar
**Anglican Communion -
OrthodoxWiki**

When the Orthodox see
liturgical revisions in Rome
and among Anglicans, it is
seen as inevitable that

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these both reflect and shape new beliefs. The outcome of this is clear to many faithful Anglicans and Roman Catholics: innovations in theology, as well as moral teachings, such as the questions of the priesthood,

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sexual morality, capital ...

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Anglican interest in
ecumenical dialogue can be
traced back to the time of
the Reformation and

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Dialogues with both Orthodox and Lutheran churches in the sixteenth century. In the nineteenth century, with the rise of the Oxford Movement, there arose greater concern for reunion of the churches of "Catholic

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Confession". This desire to
work towards full communion
with other denominations led
to the ...

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ecumenism - Wikipedia**

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Eastern Orthodox

RELATIONS BETWEEN ANGLICANS
AND ORTHODOX: THEIR

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THEOLOGICAL DEVELOPMENT

JAMES L. MONKS, S.J. Weston

College THE existence of

cordial relations of

friendship between represen

tatives of the Anglican

Churches and those of the

Eastern Orthodox Churches is

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Diplomacy Theology And
well known even to the
casual reader of
The Politics Of Interwar
ecclesiastical news
Feminism
bulletins.

**RELATIONS BETWEEN ANGLICANS
AND ORTHODOX: THEIR ...**

The Eastern Orthodox Church,

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File Type PDF Eastern Orthodox And Anglicans Diplomacy Theology And Catholic Church, is the second-largest Christian church, with approximately 220 million baptised members. It operates as a communion of autocephalous churches, each governed by

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its bishops in local synods.
Roughly half of Eastern
Orthodox Christians live in
the territory of the former
Soviet Union, most of those
living in Russia.

Eastern Orthodox Church -

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Wikipedia

Orthodoxy and Western
Christianity: For Anglicans.

For those Anglicans who may
be looking into Orthodoxy I
have here some thoughts on
my experience in and study
of Anglicanism. Though it

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was easy to read myself out of Protestantism in general, the "via media" of Anglicanism remained an attractive option for quite some time.

Orthodoxy and Western

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Christianity: For Anglicans

Society for Eastern Rite
Anglicanism is a faith-based
organization committed to
promoting and sustaining a
movement towards an
established Eastern Rite in
the Anglican Communion.

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Eastern Orthodox and Anglicans is the first sustained study of inter-Orthodox relations, the special role of the Anglican

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Church, and the problems of Orthodox nationalism in the modern age. Despite many challenges, the interwar years were a time of intense creativity in the Russian Orthodox Church. Russian emigres, freed from enforced

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isolation in the wake of the Russian Revolution, found themselves in close contact with figures from other Orthodox churches and from the Roman Catholic Church and all varieties of Protestant confessions. For

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many reasons, Russian exiles found themselves drawn to the Anglican Church in particular. The interwar years thus witnessed a concentrated effort to bridge the gap between Orthodox and Anglican.

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Geffert's book is a detailed history of that effort. It is the story of efforts toward rapprochement by two churches and their ultimate failure to achieve formal unity. The same political, diplomatic, historical,

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Diplomacy, and religious
forces that first inspired
contact were the ones that
ultimately undermined the
effort. Bryn Geffert
recounts the history of an
important chapter in the
history of Christian

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ecumenism, one that is

relevant to contemporary
efforts to achieve

meaningful interfaith

dialogue. "At a time when
the sun seems to have set on
the twentieth century's long
labor to reunite a divided

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Christendom, historians and theologians do well to remember what the dawn was like. Bryn Geffert provides, for the first time, a full and revealing history of one of the most central and fascinating episodes of

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modern ecumenism.

Historically precise and
theologically acute,

Geffert's book allows us to
appreciate the complex
motives that fueled the
ecumenical hopes of a
distinguished generation,

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and also to understand why
so much intelligence and
good will fell so far short
of its goal." --Bruce

Marshall, Southern Methodist
University "Bryn Geffert
brings a tremendous amount
and considerable variety of

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Source material to bear on the story of Anglican-Orthodox relations from the nineteenth century to around 1945. He also skillfully presents the secular political and diplomatic context in which Anglican-

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Orthodox church relations unfolded. This work will generate interest beyond the circle of church historians and ecumenists. Political and diplomatic historians interested in the religious dimensions of

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European/Middle

Eastern/Russian history will
find Geffert's work very
useful." --Paul Valliere,

Butler University

"[Geffert's] is the only
work of its kind. Even among
related studies, this one is

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Diplomacy in the depth of its
coverage of Anglican-
Orthodox and other
ecumenical connections in
the years between the world
wars, while tracing the
earlier nineteenth-century
developments that led up to

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the intense period of
ecumenical engagement,
roughly from 1920 to 1937. .
. . The narration is superb;
the author knows how to tell
a most complex story with
clarity and color."

--Michael Plekon, Baruch

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The Oxford History of

Anglicanism provides a

global study of Anglicanism

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look at how Anglican identity was constructed and contested since the English Reformation of the sixteenth century, and examine its historical influence during the past six centuries. They consider not only the

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global Anglicanism, but also

the political, social,
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influences of this form of
Christianity that has been

historically significant in

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emerged. The series also
highlights the formal,
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that have shaped a global
Anglicanism; and the
interaction of Anglicanism

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with informal and external influences which have both molded Anglicanism and been fashioned by it. Volume five of The Oxford History of Anglicanism considers the global experience of the Church of England in mission

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focus on what it has meant
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contexts. What spread from
England was not simply a
religious institution but
the religious tradition it

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intended to implant. The volume addresses questions of the conduct of mission, its intended and unintended consequences. It offers important insights on what decolonization meant for Anglicans as the mission

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Church in various global locations became self-reliant. This study breaks new ground in describing the emergence of an Anglicanism shaped more contextually than externally. It illustrates how Anglicanism

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became enculturated across a broad swath of cultural contexts. The influence of context, and the challenge of adaptation to it, framed Anglicanism's twentieth-century experience.

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The Oxford History of Anglicanism provides a global study of Anglicanism from the sixteenth century to the twenty-first. The five volumes in the series look at how Anglican identity was constructed and

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highlights the formal, political, institutional, and ecclesiastical forces that have shaped a global Anglicanism; and the interaction of Anglicanism with informal and external influences which have both

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Anglicanism's twentieth-
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The book is the first
attempt to make a systematic

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Diplomacy of the Russian And
ecclesiastical policy in the
The Politics Of Interwar
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diocese of the Patriarchate
of Constantinople in the
period of 1878-1914. It is
based mainly on unedited
materials from the archives
of Moscow, St. Petersburg,

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Sofia, Athens, Belgrade And
Istanbul. Using the existing
publications on the
political aspects of the
Eastern question, the author
presents a new understanding
of the role of Russia in the
East Mediterranean region at

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the end of the 19th and the
beginning of the 20th
centuries.

About the Book An Early
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Antonio de Sosa's Topography
of Algiers (1612) makes

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available in translation a riveting sixteenth-century chronicle of European and North African cultural contacts that is virtually unknown to English-speaking readers. The Topography was written by a Portuguese

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cleric, Doctor Antonio de Sosa, who was captured by Algerian corsairs in 1577 and held as a Barbary slave for over four years while awaiting ransom. Sosa's work is a fascinating description of a city at the crossroads

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of civilizations, with a

sophisticated multilingual
population of Turks, Arabs,

Moriscos, Berbers, Jews,

Christian captives, and

converts to Islam from

across the world. In the

Topography of Algiers, Sosa

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meticulously describes the inhabitants' daily lives; their fashions, pastimes, feasts, and funerals; their government; the landmarks of the city itself; and much more. Readers will be struck by the vibrancy of his

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narrative, rendered into
English with crisp accuracy
by Diana de Armas Wilson.

The Topography is a treasure
trove of amazing customs,
startling behavior, and
historical anecdotes that
will enthrall readers. The

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extensive introduction by
Maria Antonia Garces is a
superb archival study of the
Mediterranean world
described by the Topography,
as well as an expose of the
adventurous, even
scandalous, life of its

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author. The introduction also discusses the fraudulent publication of Sosa's Topography under another man's name. Sosa's chronicle stands out for its complexity, vitality, and the sharpness of the

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author's ethnographic
vision. No other account of
captivity in this period
offers such a detailed and
dynamic tableau of Algerian
society at the end of the
sixteenth century. "Long
overdue, this translation

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and edition of Sosa's

Topografia is an absolute
gem. Sixteenth-century

Algiers was the

Mediterranean's crossroads,
a meeting point and melting-
pot for Christians, Muslims,
and Jews. Sosa's survey

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literally brings this important city to life. It is all there: architecture, economy, and religion, plus pirates, renegades, slaves, marriage customs, and more. There is no better source for understanding the human

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Complexity of the early
modern Mediterranean world,
and both Diana de Armas
Wilson--for the
translation--and Maria
Antonia Garces--for the
introduction and
notes--deserve credit for

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their masterful
achievement." --Richard L.
Kagan, Johns Hopkins

University "This is a truly
significant text for all
scholars of early modern
Europe, worthy of their
greatest interest and

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de Sosa's Topography of
Algiers (1612) marks a
watershed in our
understanding of the
synergies of power and the
nature of shifting

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Identities Along The

Borderlands of Sixteenth-
and Seventeenth-Century

Europe; this work stands as
an example of

interdisciplinary and cross-
culture criticism at its

best." --E. Michael Gerli,

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Diplomacy of Virginia And

"Maria Antonia Garces,

author of the classic

Cervantes in Algiers: A

Captive's Tale, crowns her

scholarly achievements with

a true masterpiece: An Early

Modern Dialogue with Islam:

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Antonio de Sosa's Topography
of Algiers (1612). Sosa's
Topografia was formerly
attributed to Diego de
Haedo, but Professor Garces
was able to solve the
centuries-long mystery of
the real authorship of the

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famous Topography, thanks to
her patient research in
European archives. Garces's
stunning discovery,
furthermore, sheds new light
on the life of Cervantes,
for Sosa was not only his
fellow captive in Algiers,

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but also his first biographer. As the foremost scholar on Cervantes's relationship with Algiers and the Mediterranean, Garces has joined forces with Wilson, a superb translator of Spanish texts.

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—Luce Lopez-Baralt,
University of Puerto Rico

The Politics Of Interwar
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For centuries the Orthodox
and the Anglican churches
have been in dialogue;
however, this association
matured during the twentieth

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century, also known as the
Age of Ecumenism, where both
became members of the World
Council of Churches and part
of the Official Dialogue.
Nevertheless, it is the work
of individuals and
ecumenical bodies who

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undertake an important role in educating people in both the West and the East. An example of such a society is the Fellowship of St Alban and St Sergius, an ecumenical body that promotes relations between

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Diplomacy Theology And

various Christian
denominations. This book

analyses the history,

theology and practice of the

Fellowship. Issues such as

Church relations, Orthodoxy,

Anglicanism, iconography,

the role of women in the

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Church, intercommunion and
the role of Moscow within
the Orthodox world are
examined. As such, it will
appeal to academics,
theologians, hierarchs,
churches and anyone
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Feminism
An essential, one-of-a-kind reader, this book frames, explores, and interprets Eastern Orthodoxy through primary sources. It is the first comprehensive reader

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Church for the English-
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history. Lively
introductions and short

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narratives touch on

anthropology, art, law,

literature, music, politics,

women's studies, and a host

of other areas. These texts

are brought together to

survey the fascinating

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Orthodox Christian

tradition--From back cover.

Feminism

The proposed Anglican
Covenant impinges not only
upon the future of the
Anglican Communion but upon
global Christianity as well.

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Pro Communion: Theological
Essays on the Anglican
Covenant is the first volume
that considers the completed
text of the Covenant and its
congruity with the Anglican
tradition. Contributors
across the Anglo-American

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world appraise the Covenant
within a holistic framework
defined by liturgical,
historical, and ecumenical
perspectives. These essays
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Anglicanism. Creative and

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envisioning a revival of the

Anglican imagination within

the context of a covenanted

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Contributors: Jeff Boldt,

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Neil Dhirgra, Andrew
Goddard, Benjamin M. Guyer,
N. J. A. Humphrey, Nathan G.
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This work represents the current and most relevant content on the studies of how Christianity has fared in the ancient home of its founder and birth. Much has been written about Christianity and how it has

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Survived since its migration
out of its homeland but this
comprehensive reference work
reassesses the geographic
and demographic impact of
the dramatic changes in this
perennially combustible
world region. The Rowman &

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Littlefield Handbook of
Christianity in the Middle
East also spans the
historical, socio-political
and contemporary settings of
the region and importantly
describes the interactions
that Christianity has had

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with other major/minor
religions in the region.

Despite widespread
persecution, Orthodox
churches not only survived
the Cold War period but
levels of religiosity in

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fall of communism, covering
40 Orthodox churches
including diasporic churches
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from recently-opened
archives and publications in
a wide range of European
languages, it analyses
church-state relations on
both sides of the Iron
Curtain. It discusses the
following key themes: the

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Orthodox churches and

political power; religious

resistance to communism; the

political control of

churches; religion and

propaganda; monasticism and

theological publications;

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religious diplomacy within
the Orthodox commonwealth;
and religious contacts
between East and West.

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