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A comprehensive introduction to theology from an Anglican perspective.

This classic introduction to theology from an Anglican perspective has been completely revised and updated for this third edition. Organized around the topics of systematic theology, *Introduction to Theology* begins with an exploration of Scripture, then moves through history and tradition to contemporary debates and reconstructions. As a textbook for introductory courses in seminaries of the Episcopal Church, this book also includes references to "The Book of Common Prayer," which Anglicans consider a primary source for theology. This new edition pays detailed attention to the many developments in theology since its last revision twenty years ago: the emergence of new perspectives such as womanist, mujerista, narrative, and post-modern theology; the shift in theological methods to incorporate the human sciences, recent critical philosophies, and recent developments in the physical sciences; the ongoing revisions of "The Book of Common Prayer" and resultant shifts in Anglican identity; and the globalization of theological education, specifically the focus on the Episcopal Church as part of the worldwide Anglican Communion.

This book provides an introduction to the study of theology and its various methods of investigation. While most theological texts focus on one facet of study, The

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College Student's Introduction to Theology introduces the whole rich and complex area of theological studies. It is written from a Roman Catholic perspective, but the book is consciously ecumenical in its approach. Part I: Foundations examines the nature of theology as both a science and a work of the Church (and the resulting tension between theologians and bishops), the Hebrew Scriptures, and development of the New Testament canon, and an overview of the Church history. Part II: Systematic Questions tackles Christian faith, Christian anthropology, moral theology, and the sacramental and liturgical life of the Christian. Part III: Contemporary Issues introduces the concept and various expressions of spirituality, the Second Vatican Council, and two post conciliar issues: ecumenism and feminism. Contributors include Christopher Key Chapple, PhD; John R. Connolly, PhD; Michael Downey, PhD; Mary M. Garascia, CPPS, PhD; Marie Ann Mayeski, PhD; Mary Milligan, RSHM, STD; John R. Popiden, PhD; Thomas P. Rausch, SJ, PhD; Herbert J. Ryan, SJ, STD; Jeffrey S. Siker, PhD; and Daniel L. Smith-Christopher, D. Phil.

John Owen is considered one of the sharpest theological minds of the seventeenth century and a significant theologian in his own right, particularly in terms of his contributions to pneumatology, christology, and ecclesiology. Carl Trueman presents a major study of the key elements of John Owen's writings and his theology. Presenting his theology in its historical context, Trueman explores the significance of Owen's work in ongoing debates on seventeenth century theology, and examines the contexts within which Owen's theology was formulated and the shape of his mind in relation to the intellectual culture of his day -

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particularly in contemporary philosophy, literature and theology. With the current resurgence of interest in seventeenth century Reformed theology amongst intellectual historians, and the burgeoning research in systematic theology, this book presents an invaluable study of a leading mind in the Reformation and the historical underpinnings for new systematic theology.

The field of 'science and religion' is exploding in popularity among both academics and the reading public. This is a comprehensive and authoritative introduction to the debate, written by the leading experts yet accessible to the general reader.

Students often find introductions to systematic theology too daunting or boring to wade through. Here author and teacher Bradley Hanson offers an attractive, accessible alternative for undergraduates. Hanson draws on 16 years of successful teaching to create exciting and pertinent presentations of major topics, illuminate options on key issues, and nudge students to formulate a personal stance.

From its beginnings in a troubled corner of the Mediterranean, Christianity spread to Britain with astonishing speed, reaching some parts even before the Romans imposed their rule. A little more than a century later, it appears that there were British bishops (and conferences abroad for them to attend), a shrine to a local martyr, and public disputes about doctrine. Not Angels But Anglicans tells the story of 2000 years of Christianity in the British Isles. The tale is inspiring and shameful by turns, as the Christian faith has been embraced, appropriated or ignored by saints and

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sinners, archbishops and monarchs, clerics and the people of Britain. Here is a rich story of political intrigue, artistic genius, martyrdom, overseas endeavour, reform and counter-reform, complacency and generosity, written with the affection and exasperation that the Anglican Church generally evokes. These and many more contributors trace the progress or stalling of the faith across the centuries up to the present day. Attractively illustrated throughout, *Not Angels But Anglicans* is a timely reminder to today's Church that many of its current concerns are deeply embedded in its history.

This book is a study of the Christian life and the practice of Christians and the church from an Anglican perspective. It begins with an analysis and explication of the structure and process of the Christian life before God in the church and the world involving a five-fold rule of life and the relation of this to spiritual direction. This is followed by an analysis and critique of the current spirituality movement, which arose in the 1970s and which has come to dominate and mislead the churches. A sequel to the latter explains the origin of the spirituality movement in the current Romantic movement that arose in the 1960s and has influenced all aspects of our culture with ambiguous results. Next there is a critique of contemporary parish ministry as practiced in residential parishes that at best ministers only to the private lives of its members, followed by a fictional story of such a residential parish that suggests a new departure in parish ministry. Then there is a critique of preaching in the Episcopal Church that is

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generally considered to be poor, and a proposal of a way to overcome this. The concluding three chapters treat a fundamental problem in our approach to private prayer and a way to resolve this, a proposal for a way to overcome the current impasse in the Anglican Communion concerning homosexuality, and a meditation on the responsibility of Christians in public life.

This work examines the problem of how to connect the historic doctrine of the Trinity to Christian devotional practice. Two criteria for a successful Trinitarian spirituality are proposed: that of drawing significantly from nuances of the classic formulations of the doctrine, and dealing with the mode of original Trinitarian self-disclosure, that is, the unfolding biblical doctrine of the *historia salutis*. Various historical attempts at articulating a method are examined, with special emphasis given to the Puritan John Owen.

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