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Metaphysical Confederacy

Justin R. Phillips

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The Metaphysical Confederacy James Oscar Farmer, 1999

The Metaphysical Confederacy James Oscar Farmer, 1982

Know Your Place Justin R. Phillips, 2021-05-03 White evangelicals have struggled to understand or enter into modern conversations on race and racism because their inherited and imagined world has not prepared them for this moment American Southerners in particular carry additional obstacles to such conversations because their regional identity is woven together with the values and histories of white evangelicalism In *Know Your Place* Justin Phillips examines the three community loyalties white southern and evangelical that shaped his racial imagination Phillips examines how each community creates blind spots that overlap with the others insulating the individual from alternative narratives making it difficult to conceive of a world different than the dominant white evangelical world of the South When their world is challenged or rejected outright it can feel like nothing short of the end of the world Blending together personal experiences with ethics and pastoral sensibilities Phillips traces for white southern evangelicals a line running from the past through the present to help his beloved communities see how their loyalties their stories histories and beliefs have harmed their neighbors In order to truly love repair and reconcile brokenness you first have to know your place

Distant Revolutions

Timothy Mason Roberts, 2009-06-03 *Distant Revolutions* 1848 and the Challenge to American Exceptionalism is a study of American politics culture and foreign relations in the mid nineteenth century illuminated through the reactions of Americans to the European revolutions of 1848 Flush from the recent American military victory over Mexico many Americans celebrated news of democratic revolutions breaking out across Europe as a further sign of divine providence Others thought that the 1848 revolutions served only to highlight how America s own revolution had not done enough in the way of reform Still other Americans renounced the 1848 revolutions and the thought of trans atlantic unity because they interpreted European revolutionary radicalism and its portents of violence socialism and atheism as dangerous to the unique virtues of the United States When the 1848 revolutions failed to create stable democratic governments in Europe many Americans declared that their own revolutionary tradition was superior American reform would be gradual and peaceful Thus when violence erupted over the question of territorial slavery in the 1850s the effect was magnified among antislavery Americans who reinterpreted the menace of slavery in light of the revolutions and counter revolutions of Europe For them a new revolution in America could indeed be necessary to stop the onset of authoritarian conditions and to cure American exemplarism The Civil War then when it came was America s answer to the 1848 revolutions a testimony to America s democratic shortcomings and an American version of a violent nation building revolution

The Oxford Handbook of Presbyterianism Gary Scott Smith, P.C.

Kemeny, 2019-07-08 Presbyterianism emerged during the sixteenth century Protestant Reformation It spread from the British Isles to North America in the early eighteenth century During the nineteenth and twentieth centuries Presbyterian denominations grew throughout the world Today there are an estimated 35 million Presbyterians in dozens of countries The

Oxford Handbook of Presbyterianism provides a state of the art reference tool written by leading scholars in the fields of religious studies and history. These thirty five articles cover major facets of Presbyterian history, theological beliefs, worship practices, ecclesiastical forms and structures, as well as important ethical, political and educational issues. Eschewing parochial and sectarian triumphalism, prominent scholars address their particular topics objectively and judiciously. A Kingdom Not of this World Preston D. Graham, 2002. Stuart Robinson was a prominent Presbyterian newspaper editor who took upon himself the dangerous task of distinguishing between the spiritual world and within a border state city of conflict during the Civil War. Presently historians tend to depict religion during the American Civil War as domesticated under sectional nationalism where theologizing was directed at justifying the war in order to forge either a northern or southern Zion. Graham argues that such one sided depictions do not sufficiently account for either the existence of a border state phenomenon during the civil war or the kind of theologizing that was being propagated from out of the border states against the domestication of religion to sectional politics. In A Kingdom Not of This World Stuart Robinson's Struggle to Distinguish the Sacred from the Secular During the Civil War Preston D. Graham Jr presents a case study of a rather sizeable movement among border state Presbyterians with special attention given to their most celebrated and influential leader the Dr. Rev. Stuart Robinson of Louisville, Kentucky. Given the significance of Robinson's theologizing relative to the American doctrine of the separation of church and state several primary resources are included in a reader portion of the appendix. Patrick N. Lynch, 1817-1882 David C. R. Heisser, Stephen J. White, Sr., 2015-01-27. Patrick Neison Lynch born in a small town in Ireland became the third Roman Catholic bishop of the Diocese of Charleston, South Carolina. Lynch is remembered today mostly for his support of the Confederacy, his unofficial diplomatic mission to the Vatican on behalf of the Confederate cause, and for his ownership and management of slaves owned by the Catholic diocese. In the first biography of Lynch, David C. R. Heisser and Stephen J. White Sr. investigate those controversial issues in Lynch's life but they also illuminate his intellectual character and his labors as bishop of Charleston in the critical era of the state and nation's religious history. For during the nineteenth century Catholics both assimilated into South Carolina's predominantly Protestant society and preserved their own faith and practices. A native of Ireland, Lynch immigrated with his family to the town of Cheraw when he was a boy. At the age of twelve he became a protégé of John England, the founding bishop of the diocese of Charleston. After studying at the seminary England founded in Charleston, Bishop England sent Lynch to prepare for the priesthood in Rome. The young man returned an accomplished scholar and became an integral part of Charleston's intellectual environment. He served as parish priest, editor of a national religious newspaper, instructor in a seminary, and active member of nearly every literary, scientific, philosophical society in Charleston. Just three years before the outbreak of the Civil War, Lynch rose to the position of Bishop of Charleston. During the war he distinguished himself in service to his city, state, and the Confederate cause, culminating in his not so secret mission to Rome on behalf of Jefferson Davis's government. Upon Lynch's return which was accomplished only after a pardon

from U S President Andrew Johnson he dedicated himself to rebuilding his battered diocese and retiring an enormous debt that had resulted from the conflagration of 1861 which destroyed the Cathedral of St John and St Finbar and wartime destruction in Charleston Columbia and throughout the state Lynch executed plans to assimilate newly freed slaves into the Catholic Church and to welcome Catholic immigrants from Europe and the northern states Traveling throughout the eastern United States he gave lectures to religious and secular organizations presided over dedications of new churches and gave sermons at consecrations of bishops and installations of cardinals all the while begging for contributions to rebuild his diocese Upon his death Lynch was celebrated throughout his city state and nation for his generosity of spirit intellectual attainments and dedication to his holy church **While God is Marching on** Steven E. Woodworth,2001 The American Civil War not only pitted brother against brother but Christian against Christian This is a study of soldiers religious beliefs and how they influenced the course of that tragic conflict It shows how Christian teaching and practice shaped the worldview of soldiers on both sides **The Filson Club History Quarterly** ,1988 Includes list of members **Southern Writers and Their Worlds** Christopher Charles Morris,Steven G. Reinhardt,1996 These five essays from the Walter Prescott Webb Memorial Lectures explore the many ways Southern writers have shaped and been shaped by their region Susan A Eacker explains how South Carolinian essayist and poet Louisa McCord came to believe slavery was necessary and good within a world that would forever be inhabited by violent men and physically but not intellectually defenseless women Christopher Morris examines the relationship between the economic development in the South and the humor of writers such as Augustus B Longstreet and Johnson Jones Hooper Bertram Wyatt Brown discusses the connection between depression and literary creativity This relationship has had both glorious and tragic consequences for Southern letters glorious for the many outstanding achievements by Southern writers tragic for the literature that might have been but for the prolonged depression drunkenness and early death met by so many of them Anne Goodwyn Jones s contribution is a penetrating deconstruction of gender in the Southern literary renaissance while Charles Joyner offers an eloquent look at Nat Turner s insurrection of 1831 and William Styron s 1967 novel about the event providing a much needed reassessment of Styron s controversial decision to write *The Confessions of Nat Turner* in the first person **BOOK JACKET Title Summary** field provided by Blackwell North America Inc All Rights Reserved

American Presbyterians ,1991 War Sermons Gilles Teulié,Laurence Lux-Sterritt,2009 This collection of essays ponders upon the intricate relations between the military and the spiritual from the Middle Ages to the present day In order to analyse human attitudes towards conflicts it is necessary to dwell upon the nebulous area where the religious and political spheres interweave so tightly that they become virtually impossible to distinguish Indeed despite remaining the responsibility of the state the political decision to go to war depends heavily on some spiritual underpinning since without a moral ethical or religious justification it stands for gratuitous violence and is often equated with aggression Situated as they are at the intersection of religious and political awareness war sermons

are an invaluable source of information regarding societies in times of conflict. Indeed whether favourable or hostile to the waging of war preachers participated in the edification of parishioners. Their opinion, the writing, delivering or reading of sermons shaped the mental process of peoples who sought their ministers' moral and spiritual guidance in times of crisis. This collection of essays offers contributions to the renewed debate on the function of war, its representations and its rhetoric as generators of identity.

A Critical History of the Doctrine of a Future Life Robert Henry Charles, 1913 **An Enquiry Into the Evidential Value of Prophecy** Ernest Arthur Edghill, 1906 **History of the Conflict Between Religion and Science** John William Draper (Chemist.), 1875 **Journal of the ... Annual Convention, Diocese of Albany** Episcopal Church. Diocese of Albany. Convention, 1925 History of the Conflict Between Religion and Science John William Draper, 1875 **The Gospel in the Epistles** James Guinness Rogers, 1897 *History of the Conflict Between Religion and Science* Draper, 1875 Journal of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New York Protestant Episcopal Church in the State of New York, 1924

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