

Exclusion And Embrace Theological Exploration Of Identity Otherness And Reconciliation By Volf Miroslav 1994 Paperback | f68822808b9474b5a01373c08a41888f

**Practicing TheologyThe End of MemoryAd Ultimum TerraeNeither Calendar Nor
ClockVon der Ausgrenzung zur UmarmungChristian Theology in the Pluralistic
WorldDer Idiot des SüdensAgainst the TideDer Geist des LebensFormation in
HolinessWork in the SpiritConciliumNewsletter - American Theological Library
AssociationKlage um einen SohnGod's Life in TrinityAllahExploring
VulnerabilityThe Future of TheologyDie Auferstehung des Sohnes GottesJoy and
Human FlourishingDer Weg Jesu ChristiÖkumenische RundschauAfter Our
LikenessDogmatik im GrundrissA Community EmbraceA Spacious
HeartMissionaliaCaptive to the Word of GodZusammen wachsenDer Ort des
Jüdischen in der katholischen TheologieKriminalgeschichte des ChristentumsDer
gekreuzigte GottReconciliation and the Search for a Shared Moral
LandscapeAAR/SBL Annual Meeting ProgramExclusion and Embrace, Revised and
UpdatedLeidenExclusion & EmbraceSpirit of the Last DaysA Passion for God's
ReignThe Future of Hope**

"A Spacious Heart" is a call to people to help heal the world by embracing "others" as they remain true to themselves. Ethnic differences pose a challenge to churches to struggle for a just peace between cultures, and "A Spacious Heart" addresses this problem by exploring the key aspects of the problem of diverse group identities.

Life in the twenty-first century presents a disturbing reality. Otherness, the simple fact of being different in some way, has come to be defined as in and of itself evil. Miroslav Volf contends that if the healing word of the gospel is to be heard today, Christian theology must find ways of speaking that address the hatred of the other. Is there any hope of embracing our enemies? Of opening the door to reconciliation? Reaching back to the New Testament metaphor of salvation as reconciliation, Volf proposes the idea of embrace as a theological response to the problem of exclusion. Increasingly we see that exclusion has become the primary sin, skewing our perceptions of reality and causing us to react out of fear and anger to all those who are not within our (ever-narrowing) circle. In light of this, Christians must learn that salvation comes, not only as we are reconciled to God, and not only as we "learn to live with one another," but as we take the dangerous and costly step of opening ourselves to the other, of enfolding him or her in the same embrace with which we have been enfolded by God. Volf won the 2002 Louisville Grawemeyer Award in Religion for the first edition of his book, Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation (Abingdon, 1996). In that first edition, professor Volf, a Croatian by birth, analyzed the civil war and "ethnic cleansing" in the former Yugoslavia, and he readily found other examples of cultural, ethnic, and racial conflict to illustrate his points. Since September 11, 2001, and the subsequent epidemic of terror and

massive refugee suffering throughout the world, Volf revised *Exclusion and Embrace* to account for the evolving dynamics of inter-ethnic and international strife.

This book focuses on reconciliation in Northern Ireland and South Africa. The overarching aim is to identify «formal and material conditions», or prerequisites, for reconciliation and moral community (or more precisely a «shared moral landscape»). In both countries obstacles to reconciliation can be found in the following elements of a «moral landscape»: Experiences of trauma, separation and inequalities; divergent views of the conflict and of «the other»; opposing identifications and loyalties; certain norms for interaction and contestant interpretations of values such as «peace» and «justice». This book describes how these obstacles have been addressed in: 1) Efforts, particularly by ecumenical groups, to bridge the Catholic/Protestant divide in Northern Ireland. 2) The work of, and debates surrounding, the South African Truth and Reconciliation Commission. On the basis of these dialogues in adverse circumstances, this study then suggests some prerequisites for «emancipatory conversations» - a central question in the search for a global ethics.

This is a print on demand book and is therefore non- returnable. Perhaps no other theologian of the second half of this century has shaped theology so profoundly as has Jürgen Moltmann. He appeared on the world theological scene with his *Theology of Hope* (1964) and took most of its capitals by storm. His subsequent works have kept him at the forefront of the modern theological enterprise, and the power of his vision and the originality of his method have inspired a host of new theologians. In terms of fecundity, Moltmann's opus remains unmatched among his generation of theologians. More than 130 dissertations written so far on his thought -- most of them in the past decade -- testify eloquently to its continued attractiveness. In honor of Moltmann's 70th birthday, twenty-six of the world's leading theologians -- his friends, colleagues, interlocutors, and former students -- have contributed to this volume on the future of theology. Moltmann himself has always sought to be both contemporary and future-oriented: his theology can be viewed as an exercise not only from the perspective of God's future but also toward a new human future. Thus, a book on the future of theology takes up an aspect of "his" theme and "his" concern. Yet this volume also makes a significant contribution to theology in its own right, seeking as it does to address the present crisis of theology. As Miroslav Volf writes in his introduction, "On the threshold of the third millennium, the presumed queen of sciences has grown old and feeble, unable to see that what she thinks is her throne is just an ordinary chair, uncertain about what her territories are, and confused about how to rule in the realms she thinks are hers, seeking advice from a quarrelsome chorus of counselors each of whom thinks himself the king, and ending up with a divided, even schizophrenic, mind." The essays in this volume attempt to revitalize theology as it confronts a difficult future. Despite the formidable obstacles that threaten the very survival of theology in the next century -- religious and cultural plurality; the marginalization of theology in public discourse; increasing abstraction in the practice of theology; pressing issues of gender, race, poverty, and ecology; the seemingly archaic voice of theology in post- Christian societies --

the contributors to this volume all believe in the future of theology as a vibrant discipline. *The Future of Theology* is organized in three parts. "Challenges" deals with the external or internal problems that theology is facing. "Perspectives" offers proposals on how to meet the challenges. "Themes" concentrates on various issues that need special attention today. Together, these essays succeed in setting the theological agenda for the future of theology, and thereby serve as a fitting tribute to this volume's esteemed honoree. Contributors: Stanley Hauerwas Elisabeth Moltmann-Wendel John B. Cobb Jr. James H. Cone D. Lyle Dabney Ingolf U. Dalferth Gustavo Gutiérrez Douglas John Hall Ellen T. Charry M. Douglas Meeks Johann Baptist Metz Konrad Raiser Wolfhart Pannenberg Paul Ricoeur John Howard Yoder Dietrich Ritschl Dorothee Sölle Jon Sobrino Elsa Tamez Geoffrey Wainwright Rosemary Radford Ruether Miroslav Volf Michael Welker Nicholas Wolterstorff Catherine Keller Huns Küng

Vulnerability is an essential but also an intriguing ambiguous part of the human condition. This book conceptualizes vulnerability to be a fundamental threat and deficit and at the same time to be a powerful resource for transformation. The exploration is undertaken in multidisciplinary perspectives and approaches the human condition in fruitful conversations with medical, psychological, legal, theological, political and philosophical investigations of vulnerability. The multidisciplinary approach opens the space for a broad variety of deeply interrelated topics. Thus, vulnerability is analyzed with respect to diverse aspects of human and social life, such as violence and power, the body and social institutions. Theologically questions of sin and redemption and eventually the nature of the Divine are taken up. Throughout the book phenomenological descriptions are combined with necessary conceptual clarifications. The contributions seek to illuminate the relation between vulnerability as a fundamental unavoidable condition and contingent actualizations related to specific dangers and risks. The core thesis of the book can be seen within its multiperspectivity: A sound concept of vulnerability is key to a realistic, that is to say neither negative nor illusionary anthropology, to an honest post-theistic understanding of God and eventually to a deeply humanistic understanding of social life.

English summary: This book attempts to examine the importance of Judaism and Jewish theology in the different fields of catholic theology. German text. German description: Der vorliegende Sammelband nimmt Mass an der Bedeutung, die die Israeltheologie und das Judentum in den einzelnen Fachern hatten und haben. Karl Barth hat darauf hingewiesen, dass der Verlust des Judentums einen unersetzbaren theologisch-kirchlichen Verlust bedeutet. Damit weist er in die Richtung, in die sich das Buchprojekt bewegt. Ueber Jahrhunderte war bereits diese Frage unmöglich. Es erscheint bis heute als ein Bruch mit einer langen Erinnerungstradition, dass diese Frage als Ausgangspunkt einer theologischen Disziplingeschichte gewählt wird. Diese Geschichte nimmt sich dabei in weiten Teilen als eine Disziplinierung Israels aus. Dass Israel mit Paulus die bleibende Wurzel des Christentums sei, hat sich theologisch bis in die Gegenwart nicht wirklich durchgesetzt. Stattdessen begegnet man immer wieder offenen oder

versteckten Formen einer Verdrängung oder gar Ersetzung Israels durch Konzepte und Methoden christlicher Theologie. Erst nach der Shoah und katholisch im Zuge der Umstellungen des 2. Vatikanischen Konzils verändert sich die theologische Ausgangslage. Nach den Gründen und den Konsequenzen, nach den Voraussetzungen und der Bedeutung dieses theologisch-kirchlichen Befunds fragt dieser Band. Das entsprechende Problem wird methodologisch umgesetzt: Die Bestimmung Israels als locus theologicus wird zum zentralen Angelpunkt einer Ortsangabe der christlichen Theologie. Dann aber muss man weiterfragen: Warum wurde dies notwendig? Seit wann ist dies möglich? Und was verändert sich im Blick auf unser theologisches Wissen? Diese Fragen leiten die Disziplingeschichte der Theologie im doppelten Sinn an. Es geht um die Ortsbestimmungen des Jüdischen in den einzelnen Disziplinen. Und es geht um die Disziplinierung des Jüdischen durch die Theologie. Es geht um Verdrängungen, Ersetzungen. Es geht darum, Israel als verworfenen Teil theologisch wahrzunehmen.

From Miroslav Volf, one of the world's foremost Christian theologians—and co-teacher, along with Tony Blair, of a groundbreaking Yale University course on faith and globalization—comes *Allah*, a timely and provocative argument for a new pluralism between Muslims and Christians. In a penetrating exploration of every side of the issue, from New York Times headlines on terrorism to passages in the Koran and excerpts from the Gospels, Volf makes an unprecedented argument for effecting a unified understanding between Islam and Christianity. In the tradition of Seyyed Hossein Nasr's *Islam in the Modern World*, Volf's *Allah* is essential reading for students of the evolving political science of the twenty-first century.

Can one forget atrocities? Should one forgive abusers? Ought we not hope for the final reconciliation of all the wronged and all wrongdoers alike, even if it means spending eternity with perpetrators of evil? We live in an age when it is generally accepted that past wrongs -- genocides, terrorist attacks, bald personal injustices -- should be constantly remembered. But Miroslav Volf here proposes the radical idea that "letting go" of such memories -- after a certain point and under certain conditions -- may actually be the appropriate course of action. While agreeing with the claim that to remember a wrongdoing is to struggle against it, Volf notes that there are too many ways to remember wrongly, perpetuating the evil committed rather than guarding against it. In this way, the just sword of memory often severs the very good it seeks to defend. He argues that remembering rightly has implications not only for the individual but also for the wrongdoer and for the larger community. Volf's personal stories of persecution offer a compelling backdrop for his search for theological resources to make memories a wellspring of healing rather than a source of deepening pain and animosity. Controversial, thoughtful, and incisively reasoned, "The End of Memory" begins a conversation hard to ignore.

Kärkkäinen's acclaimed five-volume constructive theology abridged in one accessible volume Providing a new and unique way of doing theology in our pluralistic world, Veli-Matti Kärkkäinen presents historic Christian doctrines in relation to the natural sciences and four other living faiths—Judaism, Islam,

Buddhism, and Hinduism. This textbook covers all systematic topics along with a host of current issues such as violence, colonialism, inclusivity, sociopolitical liberation, environmental care, and more. Accessible and student-friendly, Christian Theology in the Pluralistic World is the ideal text for exploring a theological vision at once rooted in the Christian tradition and constructive in its engagement with the complexities of our global, pluralistic world.

Contains abstracts of missiological contributions, book reviews, and articles.

Since the rise of modern industrial society, work has come to pervade and rule the lives of men and women. Although there have been many popular books and church documents on the Christian understanding of work, this is the first scholarly effort to articulate a developed Protestant theology of work. In *Work in the Spirit*, Miroslav Volf interprets work from a new perspective - in terms of the doctrine of the Holy Spirit. He exhaustively explores the nature of work in both capitalist and socialist societies and considers a variety of work, including industrial, agricultural, medical, political, and artistic work. Examining the importance of alienation in work in industrial and information societies (particularly in the relation of workers to management and technology), he analyzes various forms of such alienation, and elucidates the character of humane work. On the basis of the pneumatological theology of work that he develops, Volf rejects the traditional Protestant understanding of work as vocation, and takes the concept of charisma as the cornerstone for his theological reflection on work. He denies that one is called to do a particular work irrespective of one's inclinations, and asserts, instead, that it is our privilege to do the kind of work for which God's spirit has gifted us. All human work done in accordance with the will of God, Volf argues, is cooperation with God in the preservation and transformation of the world.

Joy is crucial to human life and central to God's relationship to the world, yet it is remarkably absent from contemporary theology and, increasingly, from our own lives! This collection remedies this situation by considering the import of joy on human flourishing. These essays—written by experts in systematic and pastoral theology, Christian ethics, and biblical studies—demonstrate the promise of joy to throw open new theological possibilities and cast fresh light on all dimensions of human life. With contributions from Jurgen Moltmann, N. T. Wright, Marianne Meye Thompson, Mary Clark Moschella, Charles Mathewes, and Miroslav Volf, this volume puts joy at the heart of Christian faith and life, exploring joy's biblical, dogmatic, ecclesiological, and ethical dimensions in concert with close attention to the shifting tides of culture. Convinced of the need to offer to the world a compelling Christian vision of the good life, the authors treat the connections between joy and themes of creation, theodicy, politics, suffering, pastoral practice, eschatology, and more, driven by the conviction that vital relationship with the living God is integral to our fullest flourishing as human creatures.

Over the last three decades a major cultural shift has taken place in the attitudes of Western societies toward the future. Modernity's eclipse by postmodernity is characterized in large part by the loss of hope for a future substantially better than the present. Old optimism about human progress has given way to uncertainty and fear. In this book scholars from various disciplines -- theology, the

social sciences, and the humanities -- explore the move from a culture of optimism to a culture of ambiguity, and they seek to infuse today's jaded language of hope with a new vitality. "The Future of Hope" offers a powerful critique of today's stifling cultural climate and shows why the vision of hope central to Christian faith must be a basic component of any flourishing society. The first section of the book sets the context with telling cultural criticism of modernity. The second section focuses on affinities between premodern Christian visions of hope and twentieth-century thought. The final section of the book examines the relationship between postmodern thought, Christian tradition, and biblical hope, addressing how Christians in a postmodern world can best articulate their faith. Written by truly profound thinkers, these chapters are diverse in their content, methodologies, and temperament, yet they are united by a deep engagement with both the Christian tradition and the larger cultural and intellectual climate in which we live and work. "The Future of Hope" can thus be read not just as an attempt at retrieval of hope for today but as itself one small act of hope in an age when people too seldom take time to think critically and hopefully. Contributors: David Billings Robert Paul Doede Kevin L. Hughes Paul Edward Hughes Daniel Johnson William Katerberg John Milbank Jurgen Moltmann James K. A. Smith Miroslav Volf Nicholas Wolterstorff

»Religionen sind keine Seuchen, sondern ein Schatz guten Lebens.« (Miroslav Volf) Das Weltgeschehen wird heute in erster Linie geprägt von zwei Grundkräften: der Globalisierung und den Religionen. Beide erleben die Menschen als Bedrohung. Während die Globalisierung die Ausplünderung der Erde vorantreibt, scheinen Religionen nur noch dazu zu dienen, Krieg und Gewalt zu legitimieren. Steht die Welt am Abgrund? Miroslav Volf hält in diesem Buch dagegen: Religionen sind keine Plagen! Sie bewahren motivierende Hoffnungsbilder für gelingendes (Zusammen-)Leben. Die Kernelemente dieser Hoffnungsbilder beleuchtet Volf und zeigt, wo und wie sie in einer globalisierten Welt friedvoll und zukunftsstiftend zur Entfaltung kommen können. Die Welt braucht Religion! Ein neuer Ansatz in einer Debatte voller Vorurteile Religiöse Vielfalt und weltweiter Austausch: Basis für Frieden und Zukunft Eine prophetische Stimme - authentisch, persönlich, fesselnd

Early Pentecostals proclaimed the restoration of the charismatic gifts as a sign of the imminent coming of Christ. This eschatology was later marginalized by the rise of fundamentalist dispensationalism. Today Pentecostal eschatology is being revised to include a more transformative view of the kingdom. This book proposes a further revision of Pentecostal eschatology created to recover prophetic elements of early Pentecostalism that invite a responsible social engagement in the world, and to overcome fundamentalist assumptions which have crept into Pentecostal theology in its middle years. To this end, the eschatological thought of selected Pentecostal theologians is placed in dialogue with Jurgen Moltmann. This dialogue critiques fundamentalist tendencies within contemporary Pentecostalism by advocating a theology more open to history and creation, and a Pentecostal ethic both personal and social in scope.

In *Captive to the Word of God* eminent theologian Miroslav Volf invites readers to dip with him into the deep well of Scripture---to look over his shoulder as he

engages actively with the Bible, which, as he notes, is at once a sacred text, a witness to Jesus Christ, and the site of God's self-revelation for the sake of humanity's salvation. After a probing explanation of how and why he uses Scripture to shape theological thought, Volf applies his interpretive principles to 1 Peter, the Gospel of John, 1 John, and Ecclesiastes. Volf's explorations---far from esoteric reflections emanating out of a theological bubble---get at the heart of some of the most real and perplexing religious quandaries of our time: pluralism, materialism, Muslim-Christian relations, how Christians ought to relate to their surrounding culture, and what it really means to say that "God is love." Together, these chapters inspire a vision of life that is informed by Scripture and lived lovingly and joyfully before God and with others. "Miroslav Volf is one of the most exciting and well-respected theological voices on the American scene today. In the long run, however, the only work that lasts is by those theologians whose reflections arise from a deep attentiveness to and engagement with Holy Scripture. This volume shows that Volf is in that worthy company. Captive to the Word of God will enrich and nourish readers for many years to come."---Timothy Larsen Wheaton College "Full of insight and wisdom for those who wrestle with the challenges of living out Christian faith with the Bible in one hand and today's newspaper in the other."---John R. Franke Biblical Seminary "Volf has written a book of wisdom and clarity that connects the Bible, theology, and the meaning of Jesus Christ in a world hungry for love and truth. A book of sound biblical theology in dialogue with the culture of pluralism, this is a superb read!"---Timothy George Beeson Divinity School, Samford University

In *After Our Likeness*, Miroslav Volf explores the relationship between persons and community in Christian theology. He seeks to counter the tendencies toward individualism in Protestant ecclesiology and give community its due.

Jürgen Moltmann's distinctive insights in trinitarian theology— especially about the relations within God and God's presence in creation — are revolutionary for theology and set the stage for these further explorations. The esteemed group of contributors in this volume probes new ways of understanding the triune character of God. Among the contributors are: Nicholas Conzas Sarah A. Coakley Harvey G. Cox Jr. Lyle Dabney David Fergusson David H. Kelsey Daniel Migliore Gerald O'Collins John Polkinghorne William Schweiker Dirk Smit Bryan D. Spinks Kathryn Tanner Ronald F. Thiemann Miroslav Volf John Webster Nicholas Wolterstorff

In this challenging dialogue of the book, three of today's most respected Christian thinkers explore the role of theology, the task of Christian learning, and the meaning of the self in our contemporary Western society. Jürgen Moltmann builds a case for the "public" nature of Christian theology and explores how expressions of faith from both the church and the academy relate to significant aspects of modernity. Responses by Nicholas Wolterstorff, Ellen T. Charry provide a provocative engagement with Moltmann's views.

Adoption of a new confession is a rare event in church history. This book offers an astute inside look at the contemporary Belhar Confession, which arose out of the

struggle against apartheid and was first adopted in 1982 by the "colored" Dutch Reformed Mission Church in South Africa. With clarity and passion Piet Naude presents and comments on the Belhar texts themselves, explores the historical background and theological significance of Belhar, and discusses its continuing reception throughout the world. He also relates the Belhar Confession's relevance to such current global issues as gender relations, economic justice, and the HIV/AIDS crisis. The only up-to-date English-language book on the Belhar Confession which has been and still is gaining significant recognition among North American churches. Neither Calendar nor Clock ultimately shows how this singular African confession powerfully articulates the gospel for the universal church today. "The Belhar Confession played a crucial role in overcoming apartheid in South Africa. Piet Naude is one of the leading authorities able to reconstruct the complex genesis of this confession and its strong repercussions in South African society and across the political and ecclesial spectrum. This book is a powerful testimony to a 'humanizing Christian theology' a witness to God and an ethical challenge to us all." Michael Welker, University of Heidelberg "Naude writes about the ongoing task of interpreting Belhar, but in fact he helps us to see and think about much more: the nature of our tradition, the roots of our faith, the way we belong to one another, and the challenges of our time. This is truly a timely book!" Dirkie Smit (from the foreword)

In a time when academic theology often neglects the lived practices of the Christian community, this volume seeks to bring balance to the situation by showing the dynamic link between the task of theology and the practices of the Christian life. The work of thirteen first-rate theologians from several cultural and Christian perspectives, these informed and informative essays explore the relationship between Christian theology and practice in the daily lives of believers, in the ministry of Christian communities, and as a needed focus within Christian education. Contributors: Dorothy C. Bass Nancy Bedford Gilbert Bond Sarah Coakley Craig Dykstra Reinhard Hütter L. Gregory Jones Serene Jones Amy Plantinga Pauw Christine Pohl Kathryn Tanner Miroslav Volf Tammy Williams

Life at the end of the twentieth century presents us with a disturbing reality. Otherness, the simple fact of being different in some way, has come to be defined as in and of itself evil. Miroslav Volf contends that if the healing word of the gospel is to be heard today, Christian theology must find ways of speaking that address the hatred of the other. Reaching back to the New Testament metaphor of salvation as reconciliation, Volf proposes the idea of embrace as a theological response to the problem of exclusion. Increasingly we see that exclusion has become the primary sin, skewing our perceptions of reality and causing us to react out of fear and anger to all those who are not within our (ever-narrowing) circle. In light of this, Christians must learn that salvation comes, not only as we are reconciled to God, and not only as we "learn to live with one another", but as we take the dangerous and costly step of opening ourselves to the other, of enfolding him or her in the same embrace with which we have been enfolded by God.

The Pentecostal Movement, currently the second largest Christian constituency after the Roman Catholic Church, is the most rapidly growing Christian movement in history. It has grown from zero to almost 500 million in one century. Pentecostals are known for energetic evangelism and mission. They are often

accused of proselytism and the lack of social concern in their mission. The International Dialogue between Pentecostals and the Roman Catholic Church has dared to have another look at these vital issues affecting the rest of the Church. The fourth round (1990-1997) of the dialogue, started in 1972, focused on mission, proselytism and common witness. The present study, written at the Institute for Ecumenical and Cultural Research (Collegeville, Minnesota, USA), under the mentorship of Kilian McDonnell, OSB, the co-founder and co-chair of the International Roman Catholic-Pentecostal dialogue, highlights the similarities and differences in mission and related issues between these two largest Christian families.

Karl Barth (1886-1968) studierte Theologie in Bern, Berlin, Tübingen, Marburg und war von 1909 bis 1921 Pfarrer in Genf und Safenwil. Mit seiner Auslegung des Römerbriefes (1919, 1922) begann eine neue Epoche der evangelischen Theologie. Dieses radikale Buch trug ihm einen Ruf als Honorarprofessor nach Göttingen ein, später wurde er Ordinarius in Münster und Bonn. Er war Mitherausgeber von Zwischen den Zeiten (1923-1933), der Zeitschrift der Dialektischen Theologie. Karl Barth war der Autor der Barmer Theologischen Erklärung und Kopf des Widerstands gegen die Gleichschaltung der Kirchen durch den Nationalsozialismus. 1935 wurde Barth von der Bonner Universität wegen Verweigerung des bedingungslosen Führereids entlassen. Er bekam sofort eine Professur in Basel, blieb aber mit der Bekennenden Kirche in enger Verbindung. Sein Hauptwerk, Die Kirchliche Dogmatik, ist die bedeutendste systematisch-theologische Leistung des 20. Jahrhunderts.

"Far from feeling a need to leave their brains at the door of the church, as contemporary Christians may feel is asked of them, the suggestion is that the development of our intellect is central to human growth into the image and likeness of God."--P. [4], cover.

This compelling collection gathers together articles previously published in "The Christian Century" from 1996 to 2008. The result is a cohesive book that unerringly points away from pettiness and selfishness and toward the love Christians are called to exemplify.

Copyright code : [f68822808b9474b5a01373c08a41888f](#)