

Pdf free Likheter mellom katolsk og ortodoks kristendom Copy

The Orthodox Way The Infallibility of the Church in Orthodox Theology Eastern Christendom For the Life of the World The Orthodox Pastor The Philokalia Towards the Great Council: Introductory Reports of the Interorthodox Commission in Preparation for the Next Great and Holy Council of the Orthodox Church Facing the World Orthodox Spirituality The Sense of Ecumenical Tradition Toward Transfigured Life Grace in Abundance The Orthodox Eastern Church The Place of the Heart Orthodoxy and the Death of God: Essays in Contemporary Theology Eucharist and Witness A History of Orthodox Theology Since 1453 How are We Saved? The Resurrection of the Church in Albania The Hidden Man of the Heart (1 Peter 3:4) The Place of Blessed Augustine in the Orthodox Church Directory of Orthodox Parishes & Institutions in North America The Offices of the Oriental Church Danske Verdensreligioner. Kristendom The Art of the Icon Manna from Athos The Anointing of the Sick Life After Death According to the Orthodox Tradition The Orthodox Church and Catholicism Kristendommen i ante-nicene perioden, kirkens fedre og forfølgelse av kristne Kristendommen i den ante-nicenske periode, kirkens fædre og forfølgelse av kristne Historie og utvidelse av kristendommen fra dens opprinnelse til det 5. århundre Ruslands ikoner Historie og utvidelse av kristendommen fra dens oprindelse til det 5. århundrede Orthodox Christian Identity in Western Europe Kristendom mellom gnosis og ortodoksi Krigens scenografi Krigens scenografi Tankens Magt 1-3 Eskimoerne og kirken

The Orthodox Way 1979

first published in 1979

The Infallibility of the Church in Orthodox Theology 2008

although several orthodox theologians have significantly enhanced the development of ecclesiology in the twentieth century the contribution of archbishop stylianos harkianakis primate of the greek orthodox church in austria remains without doubt a landmark in the history of that theological field today essentially the authors consideration of the church is that it is the most intimate and graced communion not only of human persons but of the entire created cosmos bonded together in a wondrous relationship with the uncreated god unconfusedly and indivisibly united with god the church therefore enjoys and rightly proclaims the truth ie it is infallible for the world s salvation and the glorification of god ultimately his the author s theology of the church s infallibility ie it s truthfulness is simply a dogmatical affirmation of the genuine presence of god among his people and the world at large

Eastern Christendom 1963

this book was originally written to serve as an outline for students in a discussion of the christian worldview it suggests an approach to the world and to man s life in it that stems from the liturgical experience of the orthodox church alexander schmemann understands issues such as secularism and christian culture from the perspective of the unbroken experience of the church as revealed and communicated in her worship in her liturgy the sacrament of the world the sacrament of the kingdom publisher

For the Life of the World 1973

the philokalia literally love of the beautiful or good is after the bible the most influential source of spiritual tradition within the orthodox church first published in greek in 1782 by st nicodemus of the holy mountain and st macarios of corinth the philokalia includes works by thirty six influential orthodox authors from the fourth to fifteenth centuries such as maximus the confessor peter of damascus symeon the new theologian and gregory palamas surprisingly this important collection of theological and spiritual writings has received little scholarly attention with the growing interest in orthodox theology the need for a substantive resource for philokalic studies has become increasingly evident the purpose of the present volume is to remedy that lack by providing an ecumenical collection of scholarly essays on the philokalia that will introduce readers to its background motifs authors and relevance for contemporary life and thought

The Orthodox Pastor 2008

the process of globalization evokes either euphoria or alarm some view it as an unmistakable

sign of progress while others see it as a threat nevertheless the accelerated development of economic scientific political and social links among all the peoples of the world has turned our planet into a megalopolis replete with slums in this work archbishop anastasios presents his conviction that the ecumenical vision of the orthodox church is the best response to the growing global condition in the orthodox tradition everything is understood within a universal context from the creation of the world to the vision of the new heaven and new earth human enterprise as a whole and the salvation of the entire world are seen as the basic themes of holy scripture in this work archbishop anastasios discusses orthodox perspectives on human rights the dialogue with islam and the relationship between culture and the gospel and provides an analysis of world religions his words invite us to broaden our field of vision to encompass the whole earth

The Philokalia 2012-06-26

sense of ecumenical tradition the ecumenical vision witness of the orthodox

Towards the Great Council: Introductory Reports of the Interorthodox Commission in Preparation for the Next Great and Holy Council of the Orthodox Church 1972

in january 2005 representatives of the 22 eastern and oriental orthodox churches belonging to the world council of churches wcc gathered on the island of rhodes in greece to prepare for their participation in the ninth assembly of the wcc to be held in february 2006 at porto alegre brazil theological presentations focused on the theme of the assembly god in your grace transform the world the program featured prayer meditation and visits to monasteries and local christian communities grace in abundance is the report of that gathering reflecting its review of recent discussions on the participation of member churches in the wcc proposals for a new approach to decision making at the ninth assembly as well as a call for spiritual transformation of the modern world

Facing the World 2003

this little book is intended to supply not so much matter for controversy as a certain amount of information about the orthodox church people in the west have too long forgotten that enormous mass of their fellow christians who live on the other side of the adriatic sea and the river vistula and now that anglicans especially have begun to take an interest in what they look upon as another branch of the church it seems regrettable that english catholics as a rule have only the vaguest and the most inaccurate ideas about the people whom they confuse under the absurd name of greeks during the late war one saw how widespread were such ideas as that the russian clergy were under the patriarch of constantinople and said mass in greek it is chiefly with the hope of rectifying such mistakes that the book has been written there is nothing in it that has not been said often and better before and the only excuse for its publication is that there does not seem to be yet anything of the kind from the catholic point of view in english as it is written for catholics i have generally supposed that point of view and have not filled up the pages by repeating once more arguments for the

primacy infallibility of the pope and so on such as can be easily found already in the publications of the catholic truth society the other point is the use of the word orthodox since the schism i have called the people in union with the ecumenical patriarch so of course the name then has a special and technical meaning orthodox in its real sense is just what we believe them not to be but in the first place it seems impossible to find any other name eastern is too wide the copts and armenians form eastern churches schismatic involves the same difficulty besides being needlessly offensive we do not in ordinary conversation speak of protestants as heretics the name commonly used greek is the worst of all the only body that ever calls itself or can with any sort of reason be called the greek church is the established church of the kingdom of greece j and that is only one and a very small one of the sixteen bodies that make up this great communion to call the millions of russians who say their prayers in old slavonic and obey the holy synod at petersburg greeks is as absurd as calling us all italians there is no parallel with our name roman we use the roman liturgy in the roman language and obey the roman patriarch they use the byzantine liturgy in all sorts of languages and the enormous majority obey no patriarch at all byzantine orthodox would more or less correspond to roman catholic but the byzantine patriarch has no jurisdiction outside his reduced patriarchate and occupies a very different position from that of the roman pope and then courteous and reasonable people generally call any religious body by the name it calls itself we have no difficulty in speaking of evangelicals in germany the church of england at home and the salvation army everywhere of course one conceives these names as written in inverted commas like those of the holy roman and the celestial empires in the same way most people call us catholics naturally all christians believe that they are members of the universal church of christ and most of them profess their faith in it when they say the creed the way in which high church anglicans have suddenly realized this and have discovered that they would give away their own case by calling us catholics is astonishingly naive of course they think that they are really catholics too so do all christians and we never imagined that we are called so except as a technical name which happens to have become ours and which even turks give only to us the body about which this book treats always calls itself the orthodox eastern church and in the east we call them orthodox and they call us catholics and no one thinks for a moment that either uses these names except as technical terms

Orthodox Spirituality 1945

describing the seven basic and essential elements of spirituality scripture the psalms and gospels primitive christianity hellenistic intellectual primitive monastic liturgical and contemplative this book guides readers along the road of silence to meet the needs of modern man who is drowning in a sea of noise and meaningless clatter

The Sense of Ecumenical Tradition 1991

essays combining biblical study theological reflection and historical and contemporary analysis in developing an eucharistic understanding of the identity of the church the author is professor of new testament at the university of thessaloniki north american rights joint publication with the world council of churches

Toward Transfigured Life 1983

an easy to read easy to understand presentation of the orthodox christian way of salvation based on scripture the early tradition of the ancient undivided church and the church fathers excellent for personal reading and study groups

Grace in Abundance 2005

the church in albania has in the last decade gone through dramatic changes with the fall of communism in eastern europe albania was the first officially atheist state in the world and all forms of religious expression were suppressed after 1967 the orthodox church the oldest and largest christian community in albania has since the fall of communism been transformed from a repressed church into a vibrant rapidly growing and inspired force for renewal and reconciliation in the country this book presents a fascinating historical background and an inspiring story of current church witness the traditions and life of this fellowship so clearly portrayed will help educate the wider christian community about albania s diverse religious life and also the role religion can play as a potential force for both healing and peace in the balkan region

The Orthodox Eastern Church 2014-02-08

the hidden man of the heart consists of a series of presentations on the place of the heart in the spiritual life of the orthodox church including two of the most influential figures in contemporary christianity st silouan the athonite 1866 1938 and elder sophrony of essex 1896 1993

The Place of the Heart 1991-11-01

when fr seraphim found out that the early western father blessed augustine of hippo was being attacked in contemporary eastern orthodox circles then he himself a western convert to orthodoxy rose in his defense this book is the outcome fr seraphim said he wrote it in the hope that it would help remove augustine as a scapegoat for today s academic theologians and thus help free us all to see his and our own weaknesses in a little closer light for his weaknesses to a surprising degree are indeed close to our own after discussing blessed augustine s strengths and weaknesses fr seraphim examines the opinions of other holy fathers concerning him his main benefit to us today he writes is probably precisely as a father of orthodox piety something with which he was filled to overflowing here he is one with the simple orthodox faithful as well as with all the holy fathers of east and west who whatever their various failings and differences in theoretical points of doctrine had a single deeply christian heart and soul it is this that makes him unquestionably an orthodox father this new edition of the place of blessed augustine in the orthodox church contains letters written by fr seraphim concerning augustine passages from augustine s confessions which fr seraphim found especially moving and an orthodox service to blessed augustine commissioned by st john maximovitch

Orthodoxy and the Death of God: Essays in Contemporary Theology 1971

in this comprehensive work bjerring delves deep into the traditional liturgies of the oriental orthodox churches with an emphasis on their historical and cultural significance a must read for scholars of theology history and liturgy this work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it this work is in the public domain in the united states of america and possibly other nations within the united states you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public we appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant

Eucharist and Witness 1998

a presentation on the biblical and patristic vision of beauty applied then to contemporary movements in art a theology of the icon from a personal point of view as well as in the context of the church finally the author includes a section and commentaries on 10 icons from riblev s holy trinity to the novgorodian angel

A History of Orthodox Theology Since 1453 1976

this book contains the first complete english translation fully annotated of the treatise concerning frequent communion commonly attributed to sts makarios of corinth and nikodemos the hagiorite the compilers of the philokalia this pivotal treatise by two central figures in the kollyvades movement which originated on mount athos in the late eighteenth and early nineteenth centuries addresses a somewhat less well known corollary issue in orthodox spirituality that of frequent communion the authors discuss the controversy surrounding a decline in the frequency of communion in the christian east the relationship of that controversy to the kollyvades movement and the theological arguments in support of frequent communion advanced by makarios and nikodemos whose joint authorship of the treatise they endeavor to substantiate

How are We Saved? 1996

the healing ministry of jesus christ is a primary task of the church focusing on the anointing of the sick paul meyendorff discusses the sacrament s history and theology including its roots in scripture is any among you sick let him call for the elders of the church james 5 14 15 this work addresses the connection between sin and sickness the disintegrating power of illness and the reintegrating power of grace includes a new translation and an abbreviated rite for use at home or in hospital

The Resurrection of the Church in Albania 2002

life after death according to the orthodox tradition presents the teachings from orthodox church tradition on a few points these teachings differ significantly from those of the catholic and protestant confessions some divergences between eastern and western traditions have existed since the fifth century but have been considerably accentuated since the twelfth century when the west to borrow an expression from the historian jacques le goff invented purgatory the latin tradition is however in its roots in perfect agreement with the eastern tradition also although in our references we give the greatest space to the greek fathers we will surely cite convergent or complementary teachings and testimonies of the latin fathers and hagiographers of antiquity we hope in this way to make better known to orthodox the teachings of their own often scattered about and poorly known tradition and also to acquaint catholic or protestant readers with teachings unknown to them or which long ago ceased being within the compass of their faith but which nevertheless belong to the rich patrimony of an ancient christian tradition which in its origins is or should be common to all

The Hidden Man of the Heart (1 Peter 3:4) 2014

kristendommen i den før nikenske perioden var tiden i kristen historie frem til det første konsilet i nicea dette kapittelet dekker perioden etter den apostolske tidsalderen i det første århundre ca 100 e kr til nicea i 325 e kr det andre og tredje århundre så en skarp skille fra kristendommen fra de tidlige røttene det var en eksplisitt avvisning av den moderne jødedommen og den jødiske kulturen ved slutten av det andre århundre med en voksende mengde adversus judaeos litteratur kristendommen fra 4 og 5 århundre opplevde press fra regjeringen i det romerske riket og utviklet en sterk bispestående og samlende struktur ante nicene perioden var uten en slik autoritet og var mer mangfoldig mange variasjoner i denne epoken trosser ryddige kategoriseringer ettersom ulike former for kristendom samhandlet på en kompleks måte jødisk forfølgelse av jesu etterfølgere startet først da kristendommen begynte å spre seg blant hedningene og da jødene innså skillet mellom seg selv og de kristne paul e davies uttaler at den voldelige forfølgelsesiveren som noen jøder viste skjerpet kritikken til jødene i evangeliene slik de ble skrevet kirkens fedre var eldgamle og innflytelsesrike kristne teologer og forfattere som etablerte kristendommens intellektuelle og doktrinære grunnlag det er ingen endelig liste den historiske perioden de blomstret i blir referert til av lærde som den patristiske epoken som slutter omtrent rundt 700 e kr bysantinsk ikonoklasme begynte i 726 e kr johannes av damaskus døde i 749 e kr

The Place of Blessed Augustine in the Orthodox Church 1996

kristendommen i ante nicene perioden var tiden i kristen historie indtil det første råd i nicea dette kapitel dækker perioden etter den apostolske tidsalder i det første århundrede ca 100 e kr til nicea i 325 e kr i det andet og tredje århundrede blev kristendommen skilt skarpt fra dens tidlige rødder der var en eksplisitt afvisning af den daværende moderne jødedom og jødiske kultur i slutningen af det andet århundrede med en voksende mængde adversus judaeos litteratur kristendommen i det fjerde og det femte århundrede oplevede pres fra

regeringen i det romerske imperium og udviklede en stærk biskoplig og samlende struktur den ante nicene periode var uden en sådan autoritet og var mere forskelligartet mange variationer i denne æra trodser pæne kategoriseringer da forskellige former for kristendom interagerede på en kompleks måde jødisk forfølgelse af jesu tilhængere startede først da kristendommen begyndte at sprede sig blandt ikke jøder og da jøderne indså adskillelsen mellem sig selv og kristne paul e davies hævder at den voldelige forfølgelsesivne som nogle jøder udviste skærpede kritikken af jøderne i evangelierne som de blev skrevet kirkens fædre var gamle og indflydelsesrige kristne teologer og forfattere der etablerede kristendommens intellektuelle og doktrinære fundament der er ingen endelig liste den historiske periode hvori de blomstrede omtales af lærde som den patristiske æra der slutter cirka omkring 700 e kr byzantinsk ikonoklasme begyndte i 726 e kr johannes af damaskus døde i 749 e kr

Directory of Orthodox Parishes & Institutions in North America 1991-01-01

kristendommen stammer fra tjenesten til jesus en jødisk lærer og helbreder som forkynte det forestående guds rike og blev korsfestet c 30 33 e kr i den romerske provinsen judea fra det 1 århundre hans etterfølgere mener at han ifølge evangelierne var guds sønn og at han døde for syndenes tilgivelse og ble oppreist fra de døde og opphøyet av gud og vil snart komme tilbake ved begynnelsen av guds rike i den tidlige middelalderen spredte misjonsaktiviteter kristendommen mot vest blant tyske folk i løpet av høymiddelalderen vokste den østlige og vestlige kristendommen fra hverandre og førte til 1054 voksende kritikk av den romersk katolske kirkelige strukturen og dens oppførsel førte til den protestantiske bevegelsen på 1500 tallet og splittelsen av den vestlige kristendommen siden renessansetiden med kolonialisme inspirert av kirken har kristendommen utvidet seg over hele verden i dag er det mer enn to milliarder kristne over hele verden og kristendommen har blitt verdens største religion i løpet av forrige århundre siden innflytelsen fra kristendommen har avtatt i vesten har den raskt vokst i Østen og det globale sør i kina sør korea og mye av afrika sør for sahara

The Offices of the Oriental Church 2023-07-18

om de russiske ikoners historie motiver og anvendelse og den russisk ortodokse kulturkreds som de udspringer af med en guide til de russiske ikonskoler en vurderingsnøgle til ikonene som samlereobjekt og et ikonleksikon med de viktigste begreber og uttryk

Danske Verdensreligioner. Kristendom 2007

kristendommen stammer fra jesu tjeneste en jødisk lærer og healer der proklamerede guds forestående rige og blev korsfæstet c 30 33 e kr i den romerske provins judæa fra det 1 århundrede hans tilhængere mener at han ifølge evangelierne var guds søn og at han døde for tilgivelse af synder og blev oprejst fra de døde og ophøjet af gud og snart vil vende tilbage ved starten af guds rige i den tidlige middelalder spredte missionsaktiviteter kristendommen mod vest blandt tyske folk i den høje middelalder voksede den østlige og vestlige kristendom fra hinanden hvilket førte til 1054 voksende kritik af den romersk katolske kirkelige struktur og dens opførsel førte til den protestantiske bevægelse i det 16 århundrede og splittelsen af den vestlige kristendom siden renæssancetiden med

kolonialisme inspireret af kirken har kristendommen udvidet sig over hele verden i dag er der mere end to milliarder kristne over hele verden og kristendommen er blevet verdens største religion i løbet af det sidste århundrede da indflydelsen fra kristendommen er aftaget i vesten er den vokset hurtigt i øst og det globale syd i kina sydkorea og meget af afrika syd for sahara

The Art of the Icon 1990

this book analyses the discourses of orthodox christianity in western europe to demonstrate the emerging discrepancies between the mother church in the east and its newer western congregations showing the genesis and development of these discourses over the twentieth century it examines the challenges the orthodox church is facing in the modern world organised along four different discursive fields the book uses these fields to analyse the orthodox church in western europe during the twentieth century it explores pastoral ecclesiological institutional and ecumenical discourses in order to present a holistic view of how the church views itself and how it seeks to interact with other denominations taken together these four fields reveal a discursive vitality outside of the traditionally orthodox societies that is however only partly reabsorbed by the church hierarchs in core orthodox regions like southeast europe and russia the orthodox church is a complex and multi faceted global reality therefore this book will be a vital guide to scholars studying the orthodox church ecumenism and religion in europe as well as those working in religious studies sociology of religion and theology more generally

Manna from Athos 2006-01-01

med krigens scenografi følger vi forfatterne på deres rejser igennem bosnien og serbien i 2003 de er til stede ved den dramatiske anholdelse af en krigsforbryder i beograd og de møder en minister under milosevic og en leder fra sjesjels nationalistiske parti der nu er serbiens største de diskuterer med forfatterne til det politiske programskrift bag krigene det serbiske akademis memorandum og de fremlægger den nyeste viden om den omfattende serbiske planlægning af den etniske udrensning i bosnien de går bag om den bosniske præsident izetbegovic demokratiske facade var denne islamiske fundamentalist i virkeligheden måske uden selv at fatte det en marionet for sine serbiske modstandere i beograd hvad er krigens effekter på samfundene den dag i dag bosnien er sønderdelt og styret af tre nationalistiske klaner i serbien er de kræfter der stod bag krigene vendt tilbage til den politiske scene hvad indebærer nation building og hvilken form for støtte har sådanne ruinerede lande brug for hvem skal gribe ind hvornår og hvorfor skal det internationale samfund blande sig når mennesker forfølges pga deres etniske tilhørsforhold i et afsluttende essay i krigens ruiner vurderer forfatterne hvordan europæerne er blevet forført af dette drama og hvad det vil betyde for det 21 århundredes politik

The Anointing of the Sick 2009

jens martin eriksen og frederik stjernfelt vender tilbage til bosnien og serbien efter deres første rejse i 2003 sammen undersøger de forskellige konsekvenser af krigen for såvel bosnien som det øvrige verdenssamfund og hvordan denne krig kommer til at forme 21

århundredes geopolitiske landskab jens martin eriksen f 1955 dansk skønlitterær forfatter handbuterede i 1985 med den erotiske roman nani og har siden udgivet en lang række romaner dramaer manuskripter noveller og rejseberetninger jens martin eriksen er desuden modtager af statens kunsts fonds livsvarige hæderslegat adam oehlenschläger prisen for litteratur samt janne og henri nathansens mindelegat frederik stjernfelt f 1957 professor ved institut for kunst og kulturvidenskab på københavns universitet forfatter skribent og litteraturanmelder frederik stjernfelt igennem årene sat sit aftryk i den offentlige debat sammen har jens martin eriksen og frederik stjernfelt udgivet flere rejseberetninger fra blandt andet bosnien og serbien

Life After Death According to the Orthodox Tradition

2012-05-01

tankens magt er et unikt værk over tænkningens historie fra antikken til i dag værket forener natur og åndsvidenskaberne og viser de fællestræk der tømmer de forskellige vidensgrene sammen i historiens forløb tankens magt sporer den røde tråd i idehistorien og kortlægger de forbindelseslinjer der knytter videnskab til kunst og politik til religion den dækker opfindernes filmkunstnernes folkeforførernes og dommedagsprofeternes tanker og mistanker luftkasteller og vidundere værket er inddelt i 7 søjler der dækker teknologi naturvidenskab politik jura æstetik kunst menneske sprog samfund filosofi religion og teologi 60 specialister har ydet bidrag til værket således at hvert eneste kapitel er skrevet af en specialist på netop det område der dækkes en mageløs rejse i tankens mangfoldighed en standard er sat med det tre bind store danske værk om vestens idehistorie fra antikken og til nutiden steffen heiberg politiken en triumf noget af det mest ambitiøse der er set længe måske nogensinde på det danske bogmarked asger brandt kristeligt dagblad bind 1 antikken før 350 teknologi en uproduktiv teknologi naturvidenskab er verden til eller tal politik og ret mellem bystat og imperium Æstetik og kunst ide og mimesismenneske sprog og samfund kend dig selv filosofi fra vand til ånd religion og teologi en religiøs smeltedigel middelalderen 350 1350 teknologi plove ure og østlig inspiration naturvidenskab aristoteles astrologi og via moderna politik og ret pave konge og folk Æstetik og kunst symbolik og forkyndelse menneske og sprog og samfund sprogteori og logik filosofi skolastikken religion og teologi monoteismer i kamp om europa renÆssancen 1350 1600 teknologi krudt kompas og bogtryk naturvidenskab mikro og makrokosmos iagttaget politik og ret realpolitik og suverænitæt Æstetik og kunst selvbevidsthed og uendelighed menneske og sprog og samfund retorikkens redskaber filosofi hermetik og humanisme religion og teologi reformationen bind 2 modernitetens fødsel 1600 1700 geometrisk rationalitet den naturvidenskabelige revolution absolutisme og frihed billedernes magt universel problemløsning metafysik som systematisk projekt jesuitter modreformation pietister og puritanere oplysningstiden 1700 1789 den industrielle revolution kemi elektricitet og naturhistorie frihed og fornuft fra universalæstetik til det subjektive hæslelige og sublime natur og menneskekritikkens tidsalder fromhed og fornuft revolution og romantik 1789 1857 jern damp og teknologiske systemer naturvidenskaben institutionaliseresrevolutionens tidsalder universalitet og autonomi kulturens relativitet og det almene menneske idealismen og dens kritikere religion og teologi religion på moderne vilkår industrialisme og imperialisme 1857 1914 den anden industrielle revolution det mekaniske verdensbillede de moderne politiske ideologier grundlægges fra materialisme til immaterialisme historie og psyke genealogi og gyldighed mellem naturalisering og sagen selv

sekularisering og liberalteologi bind 3 verdenskrigene 1914 1973 vækst og innovation
revolution konsolidering og grundlagsproblemer fascisme kommunisme og velfærd
højmodernisme og massemediekunst struktur og funktion kontinental og analytisk filosofi
hjemløshedens teologi information og globalisering 1973 og frem intelligent teknologi og
bæredygtighed kompleksitet og bevidsthed globalisering og identitet efter modernismen
kompleksitet og tværvidevidenskab postmetafysik og den mentale vending religionerne
genkomst

The Orthodox Church and Catholicism 1979

eskimoerne bebor et enormt område af den nordlige halvkugle fra sibiriens østspids over
alaska og canada til Østgrønland strækker eskimoernes land sig skønt det er sparsomt
befolket af de få eskimoer der findes i verden mads lidegaard fortæller om eskimoernes
møde med den kristne kirke som i mange tilfælde faldt sammen med at man fra syd
begyndte at kolonisere deres territorier bogen omhandler kun eskimoerne i alaska canada og
sibirien da fortællingen om de grønlandske eskimoer behandles separat i bogen
grønlændernes kristning mads lidegaard 1925 2006 var dansk teolog forfatter og
højskolemand han skrev en lang række bøger om dansk folkløse grønland og hærvejen i
jylland under anden verdenskrig var han aktiv i modstandsbevægelsen mads lidegaard var i
en årrække præst på grønland hvor han lærte sig sproget og fik indsigt i den grønlandske
kultur og befolkningens vilkår han var en af de første til at præsentere danskerne for
grønlændernes forhold

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Kristendommen i den ante-nicenske periode, kirkens fædre og forfølgelse af kristne 2020-11-19

Historie og udvidelse av kristendommen fra dens opprinnelse til det 5. århundre 2002

Ruslands ikoner 2010-04-01

Historie og udvidelse af kristendommen fra dens oprindelse til det 5. århundrede 2017-04-13

Orthodox Christian Identity in Western Europe
2014-01-17

Kristendom mellem gnosis og ortodoksi 2020-01-15

Krigens scenografi

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Tankens Magt 1-3

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