



Volume

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The Church's Tradition

D. H. Williams's *Evangelicals and Tradition: The Formative Influence of the Early Church** is published by Baker. His book includes the following resources (quotes are from Williams): Augustine of Hippo, ccat.sas.upenn.edu/jod/augustine. "This is a site maintained by J. J. O'Donnell dedicated to the study of Augustine. It offers many texts of Augustine's works as well as many aids related to the study of Augustine's life, works, and influence." Christian Classics Ethereal Library (CCEL), www.ccel.org. "The CCEL is an electronic library of Christian resources from a variety of time periods and traditions. It makes available numerous texts and research tools." Early Church Fathers (CCEL), www.ccel.org/fathers2. "The Early Church Fathers is a digitized format of the Ante-Nicene Fathers (ANF), Nicene and Post-Nicene Fathers Series 1 (NPNF1), and Nicene and Post-Nicene Fathers Series 2 (NPNF2)." The Ecole Initiative, www2.evansville.edu/ecoleweb. "This is an extensive hypertext encyclopedia of early church history. Many of its links to the actual writings of the early church period are links to the previously mentioned CCEL website. However, it offers added features such as glossary essays and articles on numerous topics, many links to Christian art, and helpful tools relating to chronology and geography." ICLnet Guide to Early Church Documents, www.iclnet.org/pub/resources/christian-history.html. "This hypertext document contains pointers to Internet-accessible files relating to the early church, including canonical documents, creeds, the writings of the apostolic fathers, and other historical texts relevant to church history." Rich Tatum's glossary of church history, tatumweb.com/churchrodent. "This glossary provides brief definitions and descriptions of terms, people, and places important to the history of Christianity from its inception to the modern period."

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Tradition

"[B]ecause of the doctrine of creation, historical locatedness is something good. The tradition we inherit is part of our location in history, and so in doing theology it is necessary to relate to the tradition." So writes theologian Stephen R. Holmes in his book *Listening to the Past: The*

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- 3 **Catherine Edwards Sanders**, on the spiritual hunger behind the rise of modern witchcraft
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- 5 **Martin X. Moleski**, on the life, times, and remarkable insights of Michael Polanyi
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- 7 **Barrett Fisher**, on the relative artistic assets of film and literature
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*Place of Tradition in Theology** (Baker Academic: 2000). Holmes (a Protestant as is D. H. Williams) explains and demonstrates his answer to the question many Christians ask: "Why can't we just read the Bible?" Church historian Jaroslav Pelikan distinguishes between dead traditionalism and living traditions in his book, *The Vindication of Tradition** (Yale, 1984). T. S. Eliot's 1922 essay "Tradition and the Individual Talent" (available online at www.bartleby.com/200/sw4.html) is a classic study of how artistic traditions develop and are sustained. Poet Scott Cairns interacts with Eliot's ideas in his recent article "Shaping What's Given: Sacred Tradition and the Individual Talent" (*Image*, Winter 1999/2000). See also Michael Kammen's *Mystic Chords of Memory: The Transformation of Tradition in American Culture* (Knopf, 1991); Robert A. Nisbet's *Tradition and Revolt** (Transaction, 1968); and Edward Shils's *Tradition** (University of Chicago, 1981).

Other Books Mentioned

Catherine Edwards Sanders's *Wicca's Charm: Understanding the Spiritual Hunger Behind the Rise of Modern Witchcraft and Pagan Spirituality** is published by Waterbrook Press; the book Ted Prescott edited, *A Broken Beauty**, by Eerdmans; and Martin X. Moleski's *Michael Polanyi: Scientist and Philosopher** by Oxford.



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