

Chapter 1 : Religious views of Adolf Hitler - Wikipedia

Practicing the Politics of Jesus holds potential to be the definitive study of how John Howard Yoder's intellectual journey and social ethics came to intertwine.

Historiography[edit] Academic historians who specialize on the life and thought of Hitler have concluded he was irreligious and anti-Christian. Following his early military successes, Hitler "abandoned himself entirely to megalomania " and the "sin of hybris ", an exaggerated self-pride, believing himself to be more than a man. Its teaching, he declared, was a rebellion against the natural law of selection by struggle and the survival of the fittest. Nemesis [32] British historian Richard J. Evans , who writes primarily on Nazi Germany and World War II, believes that Hitler believed in the long run that National Socialism and religion would not be able to co-exist, and that he stressed repeatedly that Nazism was a secular ideology, founded on modern science: Though Hitler has often been portrayed as a neo-pagan, or the centrepiece of a political religion in which he played the Godhead, his views had much more in common with the revolutionary iconoclasm of the Bolshevik enemy. His few private remarks on Christianity betray a profound contempt and indifference The reason for the crisis was science. Hitler, like Stalin took a very modern view of the incompatibility of religious and scientific explanation. For instance, when he survived the assassination attempt of July 20, , he ascribed it to Providence saving him to pursue his tasks. Alfred Jodl stated at Nuremberg that Hitler had "an almost mystical conviction of his infallibility as leader of the nation and of the war". Another of his physicians, Dr. Karl Brandt, said that Hitler saw himself as a "tool of Providence. He was possessed by the thought that this was his task and that only he could fulfill it. There is no evidence that Hitler himself, in his personal life, ever expressed any individual belief in the basic tenets of the Christian church". Thus Hitler told the British journalist Ward Price in It is essential to have fanatical faith and hope and love in and for Germany. Samuel Koehne of Deakin University wrote in But it remains very difficult to ascertain his personal religious beliefs, and the debate rages on. He too would remain a member of the Catholic Church he said, although he had no real attachment to it. And in fact he remained in the church until his suicide. Goebbels wrote on 29 April that though Hitler was "a fierce opponent" of the Vatican and Christianity, "he forbids me to leave the church. Frequently Hitler would become so worked up That he could not immediately retaliate raised him to a white heat The Mohammedan religion too would have been much more compatible to us than Christianity. Why did it have to be Christianity with its meekness and flabbiness? A Study in Tyranny quotes Hitler as saying, "Taken to its logical extreme, Christianity would mean the systematic cultivation of the human failure"; found also in Table Talk, [66] and repeats other views appearing in Table Talk such as: Both are inventions of the Jew. The deliberate lie in the matter of religion was introduced into the world by Christianity. On 14 October , in an entry concerning the fate of Christianity, Hitler says: When it makes a mistake, it does so in good faith. Religion will have to make more and more concessions. Gradually the myths crumble. When understanding of the universe has become widespread, when the majority of men know that the stars are not sources of light but worlds, perhaps inhabited worlds like ours, then the Christian doctrine will be convicted of absurdity. Thus the State will have based its existence on a foundation that one day will collapse. An educated man retains the sense of the mysteries of nature and bows before the unknowable. An uneducated man, on the other hand, runs the risk of going over to atheism which is a return to the state of the animal as soon as he perceives that the State, in sheer opportunism, is making use of false ideas in the matter of religion, whilst in other fields it bases everything on pure science. This is what caused the death of the Roman Empire. Originally, Christianity was merely an incarnation of Bolshevism the destroyer. Nevertheless, the Galilean, who later was called the Christ, intended something quite different. He must be regarded as a popular leader who took up His position against Jewry The Jews, by the way, regarded Him as the son of a whoreâ€”of a whore and a Roman soldier. He gave himself to this work with subtlety and for purposes of personal exploitation. Paul of Tarsus his name was Saul, before the road to Damascus was one of those who persecuted Jesus most savagely. Carrier concluded that "the Trevor-Roper edition is to be discarded as worthless. He has no intention of becoming a priest. His sole exclusive role is that of a politician. He views Christianity as a symptom of decay. It is a branch of the Jewish

race. This can be seen in the similarity of their religious rites. Both Judaism and Christianity have no point of contact to the animal element, and thus, in the end they will be destroyed. He wished that the time were ripe for him to be able to openly express that. Christianity had corrupted and infected the entire world of antiquity. Jewry had him crucified. But Paul falsified his doctrine and undermined ancient Rome. During the conversation with his brother, he stated that he was disappointed with Hitler because [87]: We are Christians; without Christianity Europe is lost. He eventually fell out of favour with Hitler, however, and defected from Nazi Germany to the United States. He was to all intents and purposes an atheist by the time. He left the meeting and wrote "The Reich Chancellor undoubtedly lives in belief in God. He recognises Christianity as the builder of Western culture". However, reliable historical details on his childhood are scarce. According to Hitler historian Ian Kershaw, the reflections Hitler provided on his own life in *Mein Kampf* are "inaccurate in detail and coloured in interpretation", while information that was given during the Nazi period is "dubious", as can be the postwar recollections of family and acquaintances. The mere sight of these abortions in cassocks makes me wild! For six months, the family lived opposite a Benedictine Monastery at Lambach, and on some afternoons, Hitler attended the choir school there. According to Rissmann, as a youth Hitler was influenced by Pan-Germanism and began to reject the Catholic Church, receiving confirmation only unwillingly. He struck people as unbalanced. He gave rein to his hatreds "against the Jews, the priests, the Social Democrats, the Habsburgs" without restraint". *Parallel Lives* by Alan Bullock Hitler had an "ability to simulate, even to potentially critical Church leaders, an image of a leader keen to uphold and protect Christianity [from Bolshevism]" wrote Kershaw, which served to deflect direct criticism of him from Church leaders, who instead focused their condemnations on the known "anti-Christian party radicals". So, concluded Rees, "the most coherent reading of *Mein Kampf* is that whilst Hitler was prepared to believe in an initial creator God, he did not accept the conventional Christian vision of heaven and hell, nor the survival of an individual "soul" In return, Christ was nailed to the cross. The various substitutes hitherto offered could not "usefully replace the existing denominations". Until such a substitute be available, only fools and criminals would think of abolishing existing religion. Hitler rejected a view that Christianity brought civilization to the Germanic peoples, however: They never have been such. For the future of the world, however, it does not matter which of the two triumphs over the other, the Catholic or the Protestant. But it does matter whether Aryan humanity survives or perishes. Only then can a new state of affairs be constructively created. Political parties are inclined to compromises; philosophies never. Political parties even reckon with opponents; philosophies proclaim their infallibility. When He found it necessary, He drove those enemies of the human race out of the Temple of God. My feeling as a Christian points me to my Lord and Savior as a fighter. In boundless love as a Christian and as a man I read through the passage which tells us how the Lord at last rose in His might and seized the scourge to drive out of the Temple the brood of vipers and adders. How terrific was his fight against the Jewish poison. Today, after two thousand years, with deepest emotion I recognize more profoundly than ever before the fact that it was for this that He had to shed his blood upon the Cross. As a Christian, I have no duty to allow myself to be cheated, but I have the duty to be a fighter for truth and justice. Had Hitler distanced himself or his movement too much from Christianity it is all but impossible to see how he could ever have been successful in a free election. Thus his relationship in public to Christianity "indeed his relationship to religion in general" was opportunistic. He was not a practising Christian, but had somehow succeeded in masking his own religious skepticism from millions of German voters", wrote Overy, who considered that Hitler found the arrangement useful for a time, but ultimately expected Christianity to wilt and die before "the advances of science". The consensus among historians is that Nazism as a whole was either unrelated to Christianity or actively opposed to it. Author Steigmann-Gall has put forward a minority interpretation, that positive Christianity had an "inner logic" and been "more than a political ploy". Jesus as the son of God, dying for the redemption of the sins of all humankind. It is nonsense to state that Hitler or any of the Nazis adhered to Christianity of this form. However, with power secured in Germany, Hitler quickly broke this promise. It will preserve and defend those basic principles on which our nation has been built. It regards Christianity as the foundation of our national morality, and the family as the basis of national life. Two days later, the Nazis secured passage of the Enabling Act, granting Hitler dictatorial powers. Less than three

months later all non-Nazi parties and organizations, including the Catholic Centre Party had ceased to exist.

Chapter 2 : Cascadia Publishing House: PRACTICING THE POLITICS OF JESUS Author

Summary: Practicing the Politics of Jesus holds potential to be the definitive study of how John Howard Yoder's intellectual journey and social ethics came to intertwine.

This edict advocates the adoption of "godliness" using the Greek term Eusebeia for Dharma. Mosaic of early missionary to the East St. Francis Xavier The history of Buddhism goes back to what is now Bodh Gaya , India almost six centuries before Christianity, making it one of the oldest religions still practiced. The four canonical gospels date from around 70â€"90 AD, the Pauline epistles having been written before them around 50â€"60 AD. By the early second century, post-apostolic Christian theology had taken shape, in the works of authors such as Irenaeus , [11] although Christianity is seen as the fulfillment of Jewish prophecy regarding the "Messiah" which dates back much further. Starting in the s, authors such as Will Durant suggested that Greco-Buddhist representatives of Emperor Ashoka who traveled to Syria , Egypt and Greece may have helped prepare the ground for Christian teaching. Several prominent Greek Buddhist missionaries are known Mahadharmaraksita and Dharmaraksita and the Indo-Greek king Menander I converted to Buddhism, and is regarded as one of the great patrons of Buddhism. Bentley suggest that there is a real possibility that Buddhism influenced the early development of Christianity. Saint Jerome 4th century CE mentions the birth of the Buddha, who he says "was born from the side of a virgin"; it has been suggested that this virgin birth legend of Buddhism influenced Christianity. Like those called Encratites in the present day, they know not marriage nor begetting of children. When European Christians made more direct contact with Buddhism in the early 16th century, Catholic missionaries such as St. Francis Xavier sent back accounts of Buddhist practices. Sir Edwin Arnold and Henry Olcott converted to Buddhism, and in the beginning of the 20th century the first westerners e. Ananda Metteyya and Nyanatiloka entered the Buddhist monastic life. Comparison of Buddhism and Christianity In the 19th century, some scholars began to perceive similarities between Buddhist and Christian practices, e. Rhys Davids wrote that the earliest missionaries to Tibet observed that similarities have been seen since the first known contact. Bentley also wrote of similarities and stated that it is possible "that Buddhism influenced the early development of Christianity" and suggested "attention to many parallels concerning the births, lives, doctrines, and deaths of the Buddha and Jesus". Bokin Kim, similarly, sees Christ as the Buddha Dharmakaya , and Jesus as similar to Gautama who was just a historical manifestation of the transhistorical Buddha. There are inherent and fundamental differences between Buddhism and Christianity, one significant element being that while Christianity is at its core monotheistic and relies on a God as a Creator , Buddhism is generally non-theistic and rejects the notion of a Creator God which provides divine values for the world. Suzuki stated that every time he saw a crucifixion scene it reminded him of the "gap that lies deep" between Christianity and Buddhism. Suggestions have been made that Buddhism may have influenced early Christianity. However, Elaine Pagels proposes Buddhist influences on Gnosticism. Pagels suggested that there are parallels with teachings attributed to Jesus Christ and teachings found in Eastern traditions, but concludes that these parallels might be coincidental, since parallel traditions may emerge in different cultures without direct influence. Robert Van Voorst states that modern Christian scholarship has "almost unanimously agreed" that claims of the travels of Jesus to Tibet, Kashmir or India contain "nothing of value". Some have posited that Jesus might have traveled there, or that Buddhist teachings may have reached cities of the Jewish homeland, including Sepphoris, a major city in Galilee only four miles from Nazareth. Popular speculation speaks of Jesus having traveled to India during "the missing years", the decades before he emerged on the stage of history. There, it is suggested, he came in to contact with Buddhist teachings. But both explanations are unlikely and unnecessary. The similarities are not of the kind that suggest cultural borrowing". Her works eventually led to the foundation of Tzu Chi , a non-profit humanitarian group in Asia. Buddhism in the West and Buddhist modernism Attempts at convergence[edit] Buddhism has been gaining popularity in the west. Starting with a cultural and academic elite in the 19th century, it is now widespread in western culture, especially since the s. With the rise of western colonialism in the 19th century, Asian cultures and religions developed strategies to adapt to the western hegemony, without losing their own traditions.

Western discourses were taken over, and western polemic styles were applied to defend indigenous traditions. Still others do not hesitate to place that absolute without image or concepts, which is proper to Buddhist theory, on the same level as the majesty of God revealed in Christ, which towers above finite reality. To this end, they make use of a "negative theology", which

Chapter 3 : Buddhism and Christianity - Wikipedia

Practicing the Politics of Jesus: The Origin and Significance of John Howard Yoder's Social Ethics is composed of seven chapters. The first six attempt to identify what shaped Yoder in ways that gave rise to his most influential book, The Politics of Jesus.

As we reflect on the significance of the Cross this Easter, in the forceful political atmosphere of our times, its own political dimension hits us afresh. Like each of us, Jesus was born into a political context; he lived and died experiencing its pressures, posturing, and power-mongering. Politics is wrapped up in the gospel accounts of Jesus, from his birth to his execution: So it seems important to consider what crucial implications all this has for our faith. It announced their power, supremacy, control and dominion. It was there to deter critics, to eradicate rebellion and insurrection. It operated to reinforce the Roman law and to strengthen its power over all dissidents. As the symbol of their authority over life and death, it reflected the military force and might of a world power that could crush all that stood against it. The awful prospect of crucifixion would make anyone think twice about raising a voice against the Roman overlords, or disobeying in any way the Emperor or his minions. They were seen, simply, as enemies of Imperial Rome. In bringing Jesus to Pilate, the religious leaders were making an astute political move. The Romans could operate their law, and eliminate someone they wanted out of the way. Representing the political authority of Rome, Pilate held the power to determine whether those who appear before him lived or died. He distrusted the arguments and the evidence offered by the religious accusers. They had already decided that Jesus is guilty, yet of what? This is not, however, the way Pilate understood it. Yet Pilate feared the uprising, and the consequences for his own office, and gave in to the crowd. He knew he had been compromised in his exercise of Roman justice. His wife confirmed what he probably already knew; that Jesus was guilty of no crime, political or otherwise. Washing his hands of the affair might well be an appropriate public statement, but it was still an abnegation of responsible leadership. The only time he stood his ground was in the dispute over the inscription on the cross given in three languages: Jesus was put to death because he embodied a politics that threatened both the religious instigators and the Roman implementers. Through his death on their cross of execution, Jesus refuses their political values and inaugurates his new earthly kingdom. It refuses to return evil for evil. It turns the other cheek, gives without receiving, embraces powerlessness, works for justice, suffers for others, and forgives the enemy. This politics is where forgiveness rules the day and where revenge has no place. For us, it is the politics of the kingship of Christ. Prophecies and Preparation The Hebrew Scriptures had already shown us something of the politics of this new Kingdom. In those passages, often referred to as the Servant Songs, the prophet Isaiah had depicted a leader who would bring justice to the nations. He would be a light to the Gentiles and the islands would put their hope in him. His rule would extend way beyond the shores of Israel. He would be gentle not overbearing: He would act wisely, uphold fairness but he would also suffer for the sins of others. Yet God would ensure that his rule would be vindicated, and many would find, in his servant leadership, hope and healing. The Gospels also take up the prophetic vision of the kingdom, where these values prevail. As the baby grows in her womb, his mother, Mary, sings her own prophetic song – revealing that the proud would be thwarted, the powerful brought down from their thrones, the rich sent away empty, the lowly lifted up, and the hungry filled with good things. His uncle Zechariah prophesies that his own son will be prepare the way for this new kingdom, where light will come upon those in darkness, and people will be guided into the path of peace. And aged Simeon and Anna receive their own glimpse of the revelation as they it as they hold the baby in their arms and praise God in the temple. Yet there was nothing automatic about the fulfilment of these prophecies. Jesus himself had to choose his own politics of the Cross over the options that the world offered. From the very beginning of his ministry, when he spent those long weeks alone in the wilderness, Jesus had to count the cost of resisting the short-cut, and committing himself to the radical vision. The three temptations from Satan depicted the power that could be his, without the suffering, isolation and torture of betrayal and death. In his hunger and physical weakness, the politics of the world were set before him. Just assert your status; you can turn stones into bread! The second temptation again dismissed the

difficult, demanding path ahead of Jesus. In effect, the temptations offered a short-cut to power, glory and splendour without the betrayal, denial, isolation of Gethsemane, and the agony of the Cross. At the same time, in these temptations, Jesus was also being offered things that were key to his kingdom objectives and political vision – the means to feed the hungry, the authority to end wars and the defeat of death itself. Satan knows his stuff. That way was cheap and idolatrous. It was also built on a lie, offering assumptions that food comes without labour, peace comes through violence, love comes through self-interest. It opened up justification for the oppression and exploitation of other people. In the politics of Jesus, the reign of God is not to be from a golden throne gained through alliance with demonic or worldly forces, but from a wooden cross. Christ does not join the world in its sin and lust for power, but dies for us, so we might be reconciled to God. The Church and the Politics of the Cross: Across the centuries we have made many mistakes. We have hunted down sinners and pronounced anathemas. We have become bogged down in doctrinal debate, over-excited about disagreements over transubstantiation, the filioque clause inerrancy, millennialism, baptism, predestination or, currently, the eternal subordination of the Son- largely construed to keep women out of church leadership. We constantly straddle two dangers. We fail to engage with our culture, and end up talking largely to ourselves answering questions no-one else is asking. They have seen how the Gospel of Christ deconstructs the barbarism of most of human history, challenging empires, autocracy and control, and commending instead the gentle rule of Christ. They have understood that we wrestle not just against flesh and blood but against principalities and powers in this dark world, and against spiritual wickedness in high places. Over recent centuries these developments have taken two directions. The Anabaptists have emphasised the radical difference of the Kingdom of God: In fellowship together, they have practiced a gentle, peaceable way of life, which offers nurture to the young and hospitality to the stranger. They distrust human power and have pulled back from it, taking seriously the nature of spiritual warfare, and fearing that involvement brings compromise. As a result they have been pushed out or simply left the organs of state. John Yoder argues that the historic Peace Churches came into being in societies which persecuted them and the concern of these churches was not to change the persecuting State into a better, more just one, but to maintain moral independence and refusal to conform. Christian participation in the Public Square is therefore not the focus, although the writing of Anabaptists have greatly influenced Christian thinking for the Public Square. Christians are called to form counter-cultural socio-political communities characterized by pacifism, socio-economic justice and equality, and an ethic of suffering non-resistance. Real change comes about when the church created through the work of the Spirit lives as an alternative politics to the politics of the lie. For the broadly Reformed traditions, by contrast, the Politics of the Cross includes the politics of the state. They see in the doctrine of creation the notion that God intends the world to be ordered and structured, and the establishment of the State as a way of maintaining that order. The State is significant again in the doctrine of sin, for it is given the responsibility of restraining evil. Rulers themselves, as Jesus reminded Pilate, derive their authority from God. The Politics of the Cross held by these second traditions holds rulers and lawmakers to account. It urges the need to produce good governance, enact and implement fair laws, treat people with impartiality and respect, and uphold justice. It calls us also to protect the vulnerable, include the marginalised, and to speak for those who have no voices. Seeking the common good might mean involvement in public policy, addressing poverty and inequality, challenging exploitation, combating climate change, being involved in advocacy, peace and reconciliation, and resisting the proliferation of weapons of war. The kingdom of God extends beyond the church. It is also to exercise a prophetic ministry towards the State and society in speaking out against injustice or the violation of the vulnerable. In this, we all have a part to play. There is no shortage of issues on which work must be done. Whether we address the inequities of the arms trade and power of the industrial-military establishment in actively undermining world peace, as my husband is called to do, or expose the global issue of violence against women, and to seek its eradication my own current calling, we work across denominational divides, and with those who share a common vision. Alongside the different understandings and application of the Politics of the Cross, there is also fundamental agreement. And it is that we are to work out our own salvation in fear and trembling – not to work for it, for Christ has done that – but to work it out. Politically economically and morally we are called to resist evil, combat the powers of destruction and oppression, and

live as people redeemed by God. For those who are members of the Church of England, the Politics of the Cross challenges us to work with others in living out a more radical vision of what it means to be part of the body of Christ. It points to the need for us to commit ourselves to care for the whole of creation, follow the way of peace, forgive those who offend us, embrace non-violence, provide for the homeless, work for the eradication of poverty, and share resources equitably. Sometimes we need not only to be counter-cultural but, in holding governments and institutions to account, counter-Establishment also, unafraid to move out of our allocated, functional place in society, and provide a prophetic voice. We might even find that we in the churches can begin to take a lead in the building of a new social order, where people can glimpse the reality of resurrection, and where redemptive hope and justice rule. Elaine Storkey is a writer and broadcaster. She is ambassador for Restored and a trustee of the Church of England Newspaper. Come to the book launch for my new commentary on the Book of Revelation on Thursday April 19th. More from my site.

Chapter 4 : Download [PDF] Practicing The Jesus Economy Free Online | New Books in Politics

Practicing the Politics of Jesus: The Origin and Significance of John Howard Yoder's Social Ethics () by Earl Zimmerman
Hear about sales, receive special offers & more. You can unsubscribe at any time.

In fact, early on, the church came to this determination as it wrestled with what it meant to be faithful to such a strange way as the way of Jesus. Jesus set a pattern for the lives of his disciples that was different from the ground up. The worship of the church, though, does something to us politically. Christian worship is political! Chances are, that notion either sounds strange or makes us just a tad uncomfortable. After all, many of us have grown up thinking about things like religion and politics as living separately in their neat little boxes, removed from each other. So what do I mean by Christian worship being political? I mean that in a world that offers us political philosophies based on gaining power and using that power to our advantage, God uses Christian worship to remind us that our political heritage is strangely not at home among those who understand politics to be about amassing power for their own sakes, or to make the world in their image. And that gets political. Rather than use it to prop himself up by force and establish a new kingdom according to the pattern of every other kingdom that has existed to that point, he uses his power to serve othersâ€”and now a completely different kind of kingdom is beginning to show up. Christian worship helps us know what to do with our hands when we have been given power. The call to a holy life often challenges the ideas that are commonly accepted in society, but the good news is that it does so by calling us to be more like Jesusâ€”which brings us back to the claim at the beginning of this post. Elections matter, they have consequences, and I think most folks agree that the outcome of an election does indeed have an impact on the lives of real people. In fact, the church has a long history of living in politically faithful ways when those in authority are not keen on the way of Jesus. There are a number of places in Scripture that highlight this. Even modern governments begin to squirm when birth rates are too low to provide good workers and soldiers to promote the economy and defend the homeland. So when Paul suggests that singleness is just as holy a vocation as married life, we begin to feel the tension between the way of Jesusâ€”who uses his power for othersâ€”and the way of political structures that depend on workers and soldiers to preserve their own interests. The book of Revelation is even more interesting in this regard. About the time John is recording his vision on paper, the political rulers are not making it easy for early Christians to pattern their lives after Jesus. But John does not see a new creation only populated with those whose political rulers have adopted the way of Jesus. Revelation holds those who overcome in high regard 3: The fascinating piece, though, is that those who overcome do so in the same way that Jesus overcame. As Revelation has it, overcoming is remaining faithful to the humble, strange, and holy way of Jesus, regardless of whether such an approach is appreciated by those in political power. Some of our brothers and sisters in the faith have endured suffering at the hands of political authorities for following Jesus. Others have followed Jesus quietly and peacefully under official protection. All of them have been empowered by God, who grants us the ability to remain faithful to Jesus. Whether it be easy or difficult, thanks be to God for the gift of the Spirit, who enables us to lead a life of holiness in the way of Jesus.

Chapter 5 : Practicing Politics: Christian Worship and the Way of Jesus â€” The Foundry Community

Practicing the Politics of Jesus by Earl Zimmerman, , available at Book Depository with free delivery worldwide.

Chapter 6 : Cascadia Publishing House: PRACTICING THE POLITICS OF JESUS

Practicing the Politics of Jesus: The Origin and Significance of John Howard Yoder's Social Ethics by Earl Zimmerman
starting at \$ *Practicing the Politics of Jesus: The Origin and Significance of John Howard Yoder's Social Ethics* has 1 available editions to buy at Alibris.

Chapter 7 : Download [PDF] Practicing The Way Of Jesus Free Online | New Books in Politics

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Chapter 8 : What It Means To Vote Like A Christian

*Best known for his groundbreaking work, *The Politics of Jesus*, Yoder's influence within North American theological circles has been magnified through the efforts of Yoder's one-time colleague, Stanley Hauerwas.*

Chapter 9 : Earl Zimmerman (Author of Practicing the Politics of Jesus)

*Practicing the Politics of Jesus: The Origin and Significance of John Howard Yoder's Social Ethics - By Earl Zimmerman
Article in Religious Studies Review 34(2) Â· June with 1 Reads.*