

## Christ Concrete

This monograph describes cement clinker formation. It covers multicomponent systems, clinker phase structures and their reactions with water, hydrate composition and structure, as well as their physical properties. The mineral additions to cement are described as are their influence on cement-paste properties. Special cements are also discussed. The microstructure of concrete is then presented, and special emphasis is given to the role of the interfacial transition zone, and the corrosion processes in the light of cement-phase composition, mineral additions and w/c ratio. The admixtures' role in modern concrete technology is described with an emphasis on superplasticizer chemistry and its cement-paste rheological modification mechanism. Cement with atypical properties, such as calcium aluminate, white, low energy and expansive cements are characterized. The last part of the book is devoted to special types of concrete such as self compacting and to reactive powders.

Provides an overview of the past, present, and future of Italian American culture.

Throughout the 1960s and 1970s, Arthur McGill had numerous opportunities to air his rich theological musings outside of the classroom. We are now fortunate, some twenty-five years after his death, to have seventeen sermons brought to us by the aid of his wife Lucille McGill and editor David Cain (University of Mary Washington). These homilies reveal the core themes that distinguish his theological writings: relaxing in our neediness before God, participating in the death-to-life pattern of self-expenditure, and rooting our hope in the unique power of Christ. The collection culminates with what Cain notes as McGill's "signature" sermon on The Good Samaritan, wherein we see that the reception of grace always precedes the extension of grace. In addressing day-to-day issues such as possessions, speech, loneliness, and anger, McGill is both prophetic and pastoral. He does not hesitate to say that "the wickedness of Nineveh--alas!--is the wickedness of the United States." At the same time, he brings a refreshing word with theological depth about human suffering and the God who models ultimate vulnerability.

The challenge of promoting the "new feminism" has barely been addressed since it was first launched by Pope John Paul II in his 1995 encyclical *Evangelium vitae*. The thirteen contributors in this book, all outstanding international scholars, take up this task, together laying the necessary theoretical foundation for the new feminism. These chapters articulate an integral philosophical and theological understanding of persons that moves beyond patriarchy on the one hand and traditional feminism on the other. Central to the new perspective offered here is the biblical revelation of the human person - man and woman - in Christ, a vision that directs women beyond the "male" standard against which they have too often been measured. Far from constraining women to an "eternal essence," the dynamic view presented here encourages each woman to realize herself in perfect Christian freedom.

The final court of whether or not you are becoming like Jesus is not attending another church program but how you act in daily life. Christlike aims to change outward actions by inner spiritual growth through uncomplicated obedience in our relationship with God. Author Bill Hull uses his experience as a pastor and his background in disciplinmaking and spiritual formation to show how Scripture memory plays an integral role in your discipleship. Explore what it means to be a Christian and what your role is in the kingdom of God.

In *Did Jesus Exist?* historian and Bible expert Bart Ehrman confronts the question, "Did Jesus exist at all?" Ehrman vigorously defends the historical Jesus, identifies the most historically reliable sources for best understanding Jesus' mission and message, and offers a compelling portrait of the person at the heart of the Christian tradition. Known as a master explainer with deep knowledge of the field, Bart Ehrman methodically demolishes both the scholarly and popular "mythicist" arguments against the existence of Jesus. Marshaling evidence from within the Bible and the wider historical record of the ancient world, Ehrman tackles the key issues that surround the mythologies associated with Jesus and the early Christian movement. In *Did Jesus Exist?: The Historical Argument for Jesus of Nazareth*, Ehrman establishes the criterion for any genuine historical investigation and provides a robust defense of the methods required to discover the Jesus of history.

'Brilliant' Elain Harwood 'Part history, part aesthetic autobiography, wholly engaging and liable to convince those procrastinators sitting (uncomfortably) on the concrete fence' Jonathan Meades 'A learned and passionate book' Simon Bradley, author of *The Railways* 'A compelling and evocative read, meticulously researched, and filled with insight and passion' Kate Goodwin, Head of Architecture, Royal Academy of Arts The raw concrete buildings of the 1960s constitute the greatest flowering of architecture the world has ever seen. The biggest construction boom in history promoted unprecedented technological innovation and an explosion of competitive creativity amongst architects, engineers and concrete-workers. The Brutalist style was the result. Today, after several decades in the shadows, attitudes towards Brutalism are slowly changing, but it is a movement that is still overlooked, and grossly underrated. *Raw Concrete* overturns the perception of Brutalist buildings as the penny-pinching, utilitarian products of dutiful social concern. Instead it looks a little closer, uncovering the luxuriously skilled craft and daring engineering with which the best buildings of the 1960s came into being: magnificent architectural visions serving clients rich and poor, radical and conservative. Beginning in a tiny hermitage on the remote north Scottish coast, and ending up backstage at the National Theatre, *Raw Concrete* embarks on a wide-ranging journey through Britain over the past sixty years, stopping to examine how eight extraordinary buildings were made - from commission to construction - why they have been so vilified, and why they are beginning to be loved. In it, Barnabas Calder puts forward a powerful case: Brutalism is the best architecture there has ever been, and perhaps the best there ever will be.

This book explores the doctrine of ascension, and Barth's ascension thought in particular. First, it examines the doctrine of Jesus Christ's ascension into heaven, presenting a sustained discussion of Karl Barth's approach to this doctrine and the significance of the doctrine within his theology as a whole. Secondly, through examining Barth's ascension thought and dialoguing with three other theologians (Torrance, Farrow and Jenson), a clearer understanding of Barth and his theology is achieved. The treatment of issues related to Christ's ascension across a broader (protestant) perspective increases the relevance and usefulness of this unique study. Andrew Burgess presents the doctrine of the ascension as an important and undervalued doctrine and encourages Christians to see how, like Barth, they might benefit in their ability to think coherently about the present age and about Jesus in relation to this age, enabling further thought about the work of the Holy Spirit, the church, and Christian ethics.

The authority of the Bible in the Gospel narratives and Paul's impassioned epistles revolve around the factual basis and foundational nature of Christ's resurrection for Christianity. The question is: how can the resurrection best be understood? In *'Resurrection and Discipleship'*, Thorwald Lorenzen provides a balanced and nuanced investigation of this question.

This text closely examines Pietro DiDonato's classic novel "Christ in Concrete" from an historical, sociological and literary perspective. Louise Napolitano examines "Christ in Concrete" (1939) as a chronicle of the experience of Italian immigrants in the United States during the twenties and early thirties. The literary analysis involves a thematic and stylistic study, focusing on the work's modern, realistic, naturalistic, romantic and classic qualities. In addition, this study places "Christ in Concrete" in both the American as well as the Italian American literary tradition.

Paradoxes have become characteristic of the world we live in - poverty and privilege, empire and oppression, migration and enclaves seeking, war and peace, justice and injustice, reconciliation and revenge. During the 2016 Societas Homiletica annual conference held in South Africa, these paradoxes served as a rediscovery of the calling of preachers to deliver the promise that lies

within life's contradictions. A divine promise brought forth by the grace of God and the gospel of Christ - embodied in and through us by the Spirit of Christ. This promise may take many forms and calls for discernment and often interrupts the status quos in surprising, shocking ways. It is a promise that interrupts, in order to comfort.

Many communities are ravaged by problems associated with poverty, crime and drug and alcohol abuse. Substantial answers to the urban crisis are all but non-existent. 'Christ, the Cross and the Concrete Jungle' is the story of a young man's deliverance from a lifestyle of desperation and delinquency to a new life of freedom and hope. This books reveals the remarkable journey of transformation and redemption that is made possible through the gospel of Jesus Christ.

"Christ in Concrete takes place on the Lower East Side of New York City shortly before the Great Depression and portrays people rarely seen in American literature - the hardworking Italian immigrants who joined the construction trade and lived in the tenements near the waterfront." "Largely autobiographical, Christ in Concrete opens with the dramatic Good Friday collapse of a building under construction, which buries in its rubble the bricklayers working on the upper floors and literally crucifies in concrete Geremio, whose death leaves his pregnant wife and eight children impoverished. His bright, studious oldest son, Paul, at just twelve years of age, must take over his father's role - and job."--BOOK JACKET.

The Byzantine World presents the latest insights of the leading scholars in the fields of Byzantine studies, history, art and architectural history, literature, and theology. Those who know little of Byzantine history, culture and civilization between AD 700 and 1453 will find overviews and distillations, while those who know much already will be afforded countless new vistas. Each chapter offers an innovative approach to a well-known topic or a diversion from a well-trodden path. Readers will be introduced to Byzantine women and children, men and eunuchs, emperors, patriarchs, aristocrats and slaves. They will explore churches and fortifications, monasteries and palaces, from Constantinople to Cyprus and Syria in the east, and to Apulia and Venice in the west. Secular and sacred art, profane and spiritual literature will be revealed to the reader, who will be encouraged to read, see, smell and touch. The worlds of Byzantine ceremonial and sanctity, liturgy and letters, Orthodoxy and heresy will be explored, by both leading and innovative international scholars. Ultimately, readers will find insights into the emergence of modern Byzantine studies and of popular Byzantine history that are informative, novel and unexpected, and that provide a thorough understanding of both.

The mechanisms by which buildings and infrastructures degrade are complex, as are the procedures and methods for inspection and for rehabilitation. This book examines the various problems caused by non-uniform deformation changes, poor durability, and natural and human disasters such as earthquakes and fire. Attention is given to the causes and mechanisms of the deterioration. General procedures and commonly used techniques for inspection and evaluation of existing infrastructures are introduced. The desk study, destructive test, and non-destructive test are discussed – in particular the newly developed non-destructive methods for deterioration monitoring. The book then moves on to conventional renovation techniques such as patch and steel plate strengthening, which meet the requirements of normal practice. Special attention is paid to compatibility between repair materials and degraded materials. Fibrous composite materials are then introduced as a basis for innovative repair techniques, and different fibre and matrix properties are outlined, as are newly developed inorganic binders as a matrix for fibrous composites. Finally, advanced rehabilitation techniques using fibrous composite are described. Fundamental issues such as bonding and failure mechanisms are then discussed in detail. Fibrous composite strengthening techniques for beam, wall, column and slabs are covered, including shear strengthening, flexural strengthening, and fillet winding, as are codes of practice for retrofitting with fibrous composites. This caters to students and academics world-wide and serves as a "tool book" for concrete and structural engineering professionals.

Christ in ConcreteBerkley

Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

This volume is a collection of six essays that Dr. Kim published in various journals over the past several years. They represent the early period of Dr. Kim's theological journey into Christian faith as a Korean Christian or, more broadly, an East Asian Christian. These essays deal primarily with religio-cultural themes related to my existential situation. - from the Preface

In 1944, Dietrich Bonhoeffer asked 'Who is Christ for us today?' In this theologically informed and very practical exploration of what it means to live 'in Christ', Clive Marsh seeks to answer Bonhoeffer's question in a way that is appropriate for the 21st Century. Christ in Practice refuses to locate Christ solely in the Church, but finds him in the midst of contemporary life, especially in the complex ethical challenges of daily living. Clive Marsh considers how Christ is present today, and invites us to reflect on how communal human interaction can be informed and transformed through attempting to understand this question. In the process, he considers how Christ and the Church relate today, highlighting the decisive role to be played by the Church in society, and the humility with which it needs to fulfil its task. Clive Marsh argues that the point of Christology (and of Christianity itself) is not to interpret Christ but to live within Christ, and to do so without being consumed by 'Church'. It is a passionate plea for Christians to remain faithful to a commitment to Christ as present and active in the world.

What did Jesus say about his birth in a manger attended by wisemen and angels? How did he describe his seat at Gods right hand on a celestial throne? Did he really claim to be Gods only son to be worshiped as one third of a three headed Deity? This book is destined to become one of the many pathways to help revitalize Christianity. Compelling insights, meaningful resources and important revelations of over 100 well-known Jesus scholars, authors and learned professors of religion from around the world are provided. This is not, however, a theological discourse for scholarly debate. It is written by a Christian layman for the everyday normal church attendees who are searching, thinking, curious and open to newer and deeper loving relationships with God and Jesus. Much of the knowledge and thinking about the essence of what Jesus taught about the Kingdom of God, (Realm of the Spirit) is explored. The book expands the readers awareness of new ways to see what Jesus said about Gods love and its potential for each person. Hopefully church people who are developing doubts about their childhood teachings will find new insights in the teachings of Jesus within the Christian Church.

An important work on Hajime Tanabe and his Kyoto School of Philosophy, the more as the reader becomes acquainted with Ozaki's own creative synthetic view of the main problems of Christian-Buddhist theological, resp. philosophical encounter.

In this introduction to ecclesiology, respected scholars Brad Harper and Paul Louis Metzger offer a solidly evangelical yet ecumenical survey of the church in mission and doctrine. Combining

biblical, historical, and cultural analysis, this comprehensive text explores the church as a Trinitarian, eschatological, worshiping, sacramental, serving, ordered, cultural, and missional community. It also offers practical application, addressing contemporary church life issues such as women in ministry, evangelism, social action, consumerism in church growth trends, ecumenism, and the church in postmodern culture. The book will appeal to all who are interested in church doctrine, particularly undergraduates and seminarians.

A collection of essays by three giants of twentieth-century theology: Joseph Ratzinger (now Pope Benedict XVI), Hans Urs von Balthasar, and Heinz Schurmann. Balthasar's and Schurmann's essays were written for the International Theological Commission. Schurmann examines how the New Testament's teaching provides enduring moral norms for Christian conduct. Balthasar presents nine basic principles of the Christian moral life. Ratzinger, who originally wrote this essay as a series of articles for *L'Osservatore Romano*, addresses the relationship between faith and morality, and the place of the Church's teaching authority with regard to moral issues.

Is following Jesus natural? Many would say no, but this book argues yes. Saying no suggests that grace and human nature are alternate moral categories. Saying yes implies that our humanity is gracious in origin, capacity, and intent. Much of this discussion hangs on what is meant by "nature" and "natural," and this book explores these ideas creationally and christologically. Part One considers natural law as commonly found in the classical Christian tradition. Part Two explores the radical christological tradition of Anabaptism. Part Three then proposes the two-nature christology of the Chalcedonian definition as a theological resource enabling their reconciliation. The Chalcedonianism of the modern Barth and the ancient Maximus the Confessor are appropriated, along with scientific theology of T. F. Torrance and Nancey Murphy. If Chalcedon correctly affirms Jesus's humanity as being homoousios (one nature) with our humanity, created like Adam's through the eternal Spirit, then Jesus's life was natural--proper to its created intent. And as his divine nature was homoousios with the Father's nature, he is the human expression of the divine Word which gives creation its contingent moral rationality. As such, the life of Jesus (Anabaptists' concern) is morally normative for all humanity (natural law's concern). The encyclical *"Veritatis splendor"* (The Splendor of Truth) represents the first document of the magisterium devoted to the foundations of the Catholic moral life. Though it was intended to confront a genuine crisis of moral disintegration and to offer positive directions for carrying out the work of renewing moral theology, it was fiercely criticized by theologians who regarded it as a simplistic and "repressive" document. Now, several years after the publication of the encyclical, Livio Melina offers an original contribution not only to the study of *"Veritatis splendor"* and the controversy surrounding it, but also to the field of moral theology as a whole. In *"Sharing in Christ's Virtues"*, Melina proposes a blueprint for organizing moral theology, one that is in harmony with the directions given in *"Veritatis splendor"* and one that likewise respects the requirements of both the "theological" and the "scientific" character of the discipline. He describes it as a "Christocentricism of the virtues," which understands the moral life of Christians as a participation in the virtues of Christ by means of the grace of one's ecclesial incorporation in Christ. Melina argues that the renewal of moral theology should result in, first, a search for a more integral and dynamic understanding of human action, and second, a theological "re-dimensioning" of morality to better comprehend the synergy between human action and God's action.

*Christ and Satan* is the title of the last of four poems in the eleventh-century Junius XI manuscript of Anglo-Saxon poetry. This critical edition contains text, glossary, textual and explanatory notes, and an essay surveying former criticisms and setting forth the author's ideas on the poem's principle of unity. Of particular value to students and scholars of Old English, *Christ and Satan* makes an important contribution to the understanding of this fine and interesting poem.

Sergio Rosell Nebreda focuses on how the Philippian Christ-followers received Paul's letter. The social, historical, literary, rhetorical, anthropological and theological elements are dealt with in order to understand the effect Paul wanted to achieve. The main thesis of the book is that the apostle Paul, who greatly suffered at Philippi, and writing from a prison, desires to affect the Philippians believers to acquire a Christ-orientation based on the values expressed in the Christ-hymn. Phlp 2, 5–11 forms the core of Paul's theological narrative that aims at constructing a sense of imitatio and conformatio in the Christ-following community. Paul uses a 'friendly' style in his letters in order to produce rapport and trust in the community, presenting himself as exemplum ad imitando, after that of Christ. It is because Paul so fully identifies with Christ's orientation in life that the apostle presents himself as a slave of Jesus Christ. In the midst of a society ill with the desire for honour and power, the Christ narrative stands as a radical call for an alternative life-style, based on the exercise of humility which seeks the interest of others rather than focusing on one's own needs and desires. Paul insists on the basis of the Christ-hymn that such a life-style reveals God's character and it is therefore a life rewarded. Through the use of Social Identity Theory this book evaluates how ancient people constructed their group identity in daily life and how through a seemingly inferior model (that of Christ's kenosis in 2, 5–11) the community receives a re-definition of values which are according to God's values, and who has the last word in history. Paul thus presents an alternative and viable way of life in the midst of a society he knows well.

The polarization in the Church today can be traced back to a more fundamental crisis in theology, one which has failed to connect our mundane experiences and the mysteries of the Christian faith with the person of Jesus Christ. Ecclesial discourse on the so-called 'hot-button issues' of the day too often take place without considering the foundation and goal of the Church. And this is unfortunately due to a similar tendency in the academic theology that informs that ecclesial discourse. In short, much of post-conciliar Catholic theology is adrift, floating aimlessly away from the center of the Christian faith, who is Christ. The Center is Jesus Christ Himself is a collection of essays which anchor theological reflection in Jesus Christ. These diverse essays share a unified focal point, but engage with a variety of theological subdisciplines (e.g., dogmatic, moral, Biblical, etc.), areas (e.g., Christology, Pneumatology, missiology, etc.), and periods (e.g., patristic, medieval, and modern). Given the different combinations of sub-disciplines, areas, and periods, theology is susceptible to fragmentation when it is not held together by some principle of unity. A theology in which the person of Jesus Christ serves as that principle of unity is a Christocentric theology. Together, the essays illustrate not only what Christocentric theology looks like, but also what the consequences are when Christ is dislodged from the center, whether by a conspicuous silence on, or by a relativization of, his unique salvific mission. The volume is published in honor of Emeritus Professor of Systematic Theology at Boston College, Rev. Dr. Robert P. Imbelli, who dedicated his teaching and writing to bringing Christ back to the center of Catholic theological discourse.

One of the 20th century's greatest works of social protest-and its 21st-century message. A classic examination of the American experience for hard-working Italian immigrants living in New York City's Lower

East Side shortly before the Great Depression, Christ in Concrete focuses on a family's struggle against harsh economic realities and tenement living.

In Saint Paul, Elliott C. Maloney explores what the great saint says about the spiritual life, the “how to” in the day-to-day activities and concerns of Christians. How should people live in covenant relationship with God, committed to seeking God’s will in every aspect of their lives? Spirituality is a popular topic, but it is regarded as merely one part of life, some “higher level” of living when compared to ordinary living. Even Catholic scholarship, Maloney argues, notable as it is in Pauline exegesis and theology, seems to lack a feel for the overall kind of living that Paul wanted for his communities, not to mention how we might appropriate such wisdom for today. For Paul, all of a believer’s life is spiritual life. The alternative is a life “according to the flesh,” a self-centered life without God, a continual spiritual death. Based on over forty years of teaching and study of the Pauline letters, Maloney’s Saint Paul offers a rich vision of Christianity and the spiritual life “in Christ.”

Contains writings from three different stages of Cardinal Walter Kasper’s theological journey. They seek to open up the gospel of Jesus Christ in a way that is intelligible to today’s readers. The works are: “An Introduction to the Faith,” “Surpassing All Knowledge,” and an original essay on evangelization, “New Evangelization as a Theological, Pastoral, and Spiritual Challenge.”

In The Holy Spirit as Communion, Leon Harris examines the pneumatologies of Colin Gunton and Frank Macchia. For both theologians, the doctrine of the Holy Spirit is foundational to understanding their doctrine of God, Christology, and ecclesiology. Drawing on the theme of communion, The Holy Spirit as Communion expresses the concept that the Holy Spirit is the person who perfects the divine nature and personhood of the Father and Son. It is the Holy Spirit who perfects the eternal communion within the divine Trinity, which is the source of the divine action that also perfects the communion in creation as an expression of the Father’s will through Jesus Christ. The Holy Spirit as Communion explores the essentiality of the Holy Spirit through a unique approach to Spirit Christology: Gunton is represented by a radicalized version of Chalcedon Christology, and Macchia formulates his account through the overarching metaphor of “Spirit baptism.” Therefore, the doctrine of God, Christology, ecclesiology, and eschatology cannot be construed without a proper account of pneumatology that takes into consideration the eschatological perfecting work of the third person of the Trinity—who perfects creation’s koinonia as a gift from the Father through the grace of Jesus Christ.

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