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Confession is a history of penance as a virtue and a sacrament in the United States from about 1634, when Catholicism arrived in Maryland, to 2015, fifty years after the major theological and disciplinary changes initiated by the Second Vatican Council. Patrick W. Carey argues that the Catholic theology and practice of penance, so much opposed by the inheritors of the Protestant Reformation, kept alive the biblical penitential language in the United States at least until the mid-1960s when Catholic penitential discipline changed. During the nineteenth and early twentieth centuries, American Catholics created institutions that emphasized, in opposition to Protestant culture, confession to a priest as the normal and almost exclusive means of obtaining forgiveness. Preaching, teaching, catechesis, and parish revival-type missions stressed sacramental confession and the practice became a widespread routine in American Catholic life. After the Second Vatican Council, the practice of sacramental confession declined suddenly. The post-Vatican II history of penance, influenced by the Council's reforms and by changing American moral and cultural values, reveals a major shift in penitential theology; moving from an emphasis on confession to emphasis on reconciliation. Catholics make up about a quarter of the American population, and thus changes in the practice of penance had an impact on the wider society. In the fifty years since the Council, penitential language has been overshadowed increasingly by the language of conflict and controversy. In today's social and political climate, Confession may help Americans understand how far their society has departed from the penitential language of the earlier American tradition, and consider the advantages and disadvantages of such a departure.

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book has been internationalized wherever possible and British publishers have been added to entries, when they could be ascertain. The aim of this revision remains what it has always been: to present a list of titles of reasonable length with which the student who is beginning the study of theology or of Scripture in a serious way might do well to familiarize himself or herself.

This is the third volume of Ferguson's collected essays, and includes some of his most memorable work, especially on "laying on of hands."

Translated by Daniel P. Bailey The Servant Song of Isaiah 53 has been highly significant in both Jewish and Christian thought. Rarely, however, has it been explored from the broad range of perspectives represented in this long-awaited volume. In "The Suffering Servant ten talented biblical interpreters trace the influence of the Servant Song text through the centuries, unpacking the theological meanings of this rich passage of scripture and its uses in various religious contexts. Chapters examine in depth Isaiah 52:13-53:12 in the Hebrew original and in later writings, including pre-Christian Jewish literature, the New Testament, the Isaiah Targum, the early church fathers, and a sixteenth-century rabbinic document informed by Jewish-Christian dialogue. Contributors: Jostein Adna Daniel P. Bailey Gerlinde Feine Martin Hengel Hans-Jurgen Hermisson Otfried Hofius Wolfgang Hullstrung Bernd Janowski Christoph Markschies Stefan Schreiner Hermann Spieckermann Peter Stuhlmacher

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A classic of medieval studies, *The Resurrection of the Body in Western Christianity, 200-1336* traces ideas of death and resurrection in early and medieval Christianity. Caroline Walker Bynum explores problems of the body and identity in devotional and theological literature, suggesting that medieval attitudes toward the body still shape modern notions of the individual. This expanded edition includes her 1995 article "Why All the Fuss About the Body? A Medievalist's Perspective," which takes a broader perspective on the book's themes. It also includes a new introduction that explores the context in which the book and article were written, as well as why the Middle Ages matter for how we think about the body and life after death today.

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