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Comparative Theology in the Millennial Classroom: Hybrid Identities, Negotiated Boundaries. 0. Published by the Wabash Center for Teaching and Learning in Theology and Religion. 301 West Wabash Ave, Crawfordsville, IN 47933. (765) 361-6047 (800) 655-7177 fax (765) 361-6051. Fully Funded by Lilly Endowment Inc. and Located at Wabash College.

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Many of the essays in the recent Comparative Theology in the Millennial Classroom make the point that linear accounts of belonging do not apply to millennial students, many of whom are untraditioned "nones," unformed by any particular tradition and hence with no traditioned starting point.

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Pris: 559 kr. Häftad, 2017. Skickas inom 10-15 vardagar. Köp Comparative Theology in the Millennial Classroom av Mara Brecht, Reid B Locklin på Bokus.com.

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