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Sommario/riassunto	Beauty, bodily knowledge, and desire have emerged as candidates to reorient theological reflection by subverting the fragmentation of the self wrought by Western Enlightenment philosophies and the political and economic regimes those philosophies fund. Reklis returns to a particular moment in the history of Protestant Christianity and its collusion with the creation of this modern, rational subject: the publicly rehearsed theological debates regarding the series of 18th century Atlantic world revivals known as the Great Awakening and the work of pro-revivalist theologian Jonathan Edwards.