

Ecclesial Man A Social Phenomenology Of Faith And Reality

This book offers basic information both for persons under supervision and for those supervising them in pastoral care, drawing upon the expertise and experiences of fifteen pastoral supervisors. In describing key aspects, George Bennett discusses the supervisory contract and preparing for supervision; Kathleen Davis introduces methods of working with clinical material; Mark Jensen presents ways to work with life histories; and Alexa Smith provides a summary of student responses to clinical supervision. To expand various kinds of supervision, Darryl Tiller addresses the use of "self as instrument"; John Lentz considers the supervision of pastoral counseling relationships; Bruce Skaggs describes group supervision; and Carolyn Lindsay presents specific aspects of live supervision. Three chapters address specific problems; Clarence Barton and Amanda Ragland deal with transference and countertransference; Nancy Fontenot examines passivity; and Barbara Sheehan reviews gender issues. Finally, the supervisory model is applied to broader issues; to the supervision of church volunteers by Grayson Tucker, to supervising teachers in Christian Education programs by Louis Weeks, and to a seminary field education program by editor David A. Steere. This book is a valuable asset for professors, working supervisors, and all persons entering supervision in pastoral care.

In *After Our Likeness*, Miroslav Volf explores the relationship between persons and community in Christian theology. He seeks to counter the tendencies toward individualism in Protestant ecclesiology and give community its due.

Throughout history, many Christians have existed on the margins of society; deviants and strangers in lands they call home. To survive, they have had to construct alternate identities that not only make sense of their religious experiences and beliefs but also equip them to successfully negotiate their social worlds. In Thailand, a nation where social identities are thoroughly intertwined with Buddhist religious adherence, Christians must come to terms with such a marginalized existence. By leaving Buddhism and adopting what is considered a foreign faith, Christian converts become deviants to "normal" Thai identity and belonging. In response, they have discovered creative solutions for traversing this complex terrain of marginalization. This book presents a deep exploration of the phenomenon of marginalization as experienced by Thai Christian converts. In it, readers will follow participants through the heights of transformative religious experience, the lows of severe social displacement, the tensions of managing two disparate lifeworlds and two conflicting selves, and the comfort and joy of finding a new place to call home. In the end, the reader will gain deep insight into what it is like to successfully navigate a minority religious identity on the margins of society.

The "summer sermons" have been delivered in the Presbyterian Church of Eagles Mere, Pennsylvania, over a period of fifteen years. When someone first arrives in Eagles Mere for the summer, people ask how their "winter" has been—winter meaning the whole time that has elapsed since the previous summer. In the author's case, "winter" means Nashville, Tennessee, where he has lived since 1965 when he joined the faculty of Vanderbilt Divinity School, retiring after thirty-eight years. "Winter

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Thoughts” consists of autobiographical reflections on three topics: lives, theologies, and politics. The lives are those of Peter and Eva Hodgson. The longest section, “Theologies,” describes the various influences and directions the author’s work has taken in systematic and historical theology. “Politics” reflects on the decline of the liberal democratic consensus. The whole is loosely held together by an underlying question: How is God efficaciously present in history without violating the fabric of history?

In this publication, researchers and academics from South Africa, Great Britain, Switzerland, Germany and the Netherlands provide theoretical explanations and examples of empirical research with regard to the fundamental question of the role of theological normativity in empirical research in theological fields.

To date, constructive theology hasn’t been viewed or conceptualized as a movement or trend in theology on its own as a whole. Questions arise as to what constructive theology is, where it came from, why it considers itself “constructive,” and why constructive is something different from the ways in which theology has been done in the past. This book traces the overall historical arc of constructive theology, from proto-movement through the present. Inklings of constructive theology emerged well before it began to take any formalized shape. At the same time, an important shift occurred when a group of theologians decided to create the Workgroup on Constructive Theology. Further, even as the workgroup continues to work collectively, producing textbooks, statements, and methodologies concerning theology, many theologians who are not part of the workgroup or may not even know it exists have adopted the moniker of “constructive theologian.” The book also considers the term “constructive” itself, offering possible reasons and historical contexts that led to this distinction being made in contrast to “systematic” theology and its subcategories. Constructive theology speaks to a very specific, historically situated emergence in the academy generally and in theology’s attempts to engage those shifts specifically.

How might a church infused with missional theology change the way it approaches Christian practices? Interacting both with the missional theology of George Hunsberger and Darrell Guder and with the theology of Christian practices laid out by Craig Dykstra and Dorothy Bass, Benjamin T. Conner argues that allowing these two disciplines to inform one another can enhance the nature of the church’s witness, its congregational discipleship, and its theological education. Framing his work with real-world narratives and applications inspired by his work as a minister to adolescents with special needs, Conner shows how a practical missional mindset can redefine and reinvigorate the spirit and purpose of a congregation.

Piety is often regarded with a pejorative bias: a “pious” person is thought to be overly religious, supercilious even. Yet historically the concept of piety has played an important role in Christian theology and practice. For Abraham Heschel, piety describes the contours of a life compatible with God’s presence. While much has been made of Heschel’s concept of pathos, relatively little attention has been given to the pivotal role of piety in his thought, with the result that the larger methodological implications of his work for both Jewish and Christian theology have been overlooked. Grounding Heschel’s work in Husserl, Dilthey, Schiller and Heidegger, the book explores his phenomenological method of “penetrating the consciousness of the pious person in order to perceive the divine reality behind it.” The book goes on to consider the

significance of Heschel's methodology in view of the theocentric ethics of Gustafson and Hauerwas and the post-modern context reflected in the works of Levinas, Vattimo, Marion and the Radical Orthodoxy movement.

In this first of three volumes, Dorrien identifies the indigenous roots of American liberal theology and demonstrates a wider, longer-running tradition than has been thought. The tradition took shape in the nineteenth century, motivated by a desire to map a modernist "third way" between orthodoxy and rationalistic deism/atheism. It is defined by its openness to modern intellectual inquiry; its commitment to the authority of individual reason and experience; its conception of Christianity as an ethical way of life; and its commitment to make Christianity credible and socially relevant to modern people. Dorrien takes a narrative approach and provides a biographical reading of important religious thinkers of the time, including William E. Channing, Ralph Waldo Emerson, Horace Bushnell, Henry Ward Beecher, Elizabeth Cady Stanton, and Charles Briggs. Dorrien notes that, although liberal theology moved into elite academic institutions, its conceptual foundations were laid in the pulpit rather than the classroom. This is a comprehensive, yet unusual, book on the faith and life of Baptist Christians. It explores a Baptist understanding of the church, ministry, sacraments, and mission from a thoroughly theological perspective. In a series of interlinked essays, the author relates Baptist identity to a theology of covenant, and to participation in the communion of the triune God. The book thus surveys the tracks of heritage, giving a solid historical background to each of the major themes, while at the same time offering traces of possible paths for the future, based on a tracing out of a vision of God.

This study of the work of noted liberal theologian Gordon Kaufman tracks his career from his first published book, *Relativism, Knowledge, and Faith* (1960) through his 2006 book, *Jesus and Creativity*, in light of recent conversations about divine action and modern scientific knowledge. James interprets Kaufman's mature position as a sophisticated reconstruction of divine activity that makes use of recent scientific theory and its naturalistic assumptions in order to revitalize a theocentric frame of reference rooted in classical theological tradition. Though there are costs to be paid in the construction of a theology of "radical naturalism," particularly with respect to the relation between divine action and the human good, Kaufman's program offers a distinctive way forward. After developing a critical analysis of the limitations and possibilities of Kaufman's mature position, James suggests that a christological reconsideration of the meaning of human flourishing offers the prospect of an even more radically naturalistic and theocentric theology.

The title of this collection of essays is *Thinking Faith: Moods, Methods, and Mystery*, and it might need a word of explanation. The aim is to suggest something of what is involved in thinking faith, while indicating examples of my modest contribution over all these years. Given the exuberant data of faith, beliefs, doctrines and tradition, the task of the theologian is always to reflect on what is so richly given, and to communicate in the most telling fashion its meaning. There are certainly moods that colour the way we think, even though theological writing must show an intellectual concentration of some kind. That is quite compatible with a great variety of approaches, sometimes more hopeful, sometimes more sober, defensive and argumentative. There is also the question of methods. The strange thing about a particular theological method or style of thought is that it is seldom an explicit series of procedures. It is something more

spontaneous and formed through the practices of many years. Quite clearly, in this collection of writings a number of methods is implied. Whatever the mood, whatever the method, the mystery remains-of God, Christ, and who we are in that light. To this degree, theology is a way of thinking within mystery, not outside it. In this respect, doing theology is humbling for us theologians when confronted with the limited span of our knowledge-and our poor capacities to express it. There always remain infinite expanses of what is not yet given us to see, so to leave theologians, inarticulate, in splendid defeat. And yet so much has been given, even in the most routine life of the Church, in its Scriptures its sacraments, and in the luminous witness of the many who have gone before us, and live now in the light.

A top leadership theorist offers a compelling proposal for renovating the way religious education is practiced today. Christian colleges and seminaries have not been immune from the cultural influences shaping contemporary education. Challenging the conventional wisdom advanced by the educational debate during the last fifteen years, Robert Banks builds an innovative new model of theological education based on how ministry formation took place in biblical times. Banks takes full account of key issues raised by our current educational context and shows how a "missional model" of education is more holistic, inclusive, and practical than recent versions.

In 1969, Bill Pinar was privileged to study with Dwayne Huebner at Teachers College. In a large room with 70 others, he watched an extraordinary figure in the distance--speaking a tongue few of them grasped--whom they all found compelling. They knew they were in the presence of a most remarkable and learned man. Huebner helped create the world which contemporary curriculum scholars now inhabit and labor to recreate as educators and theoreticians. His generative influence has been evident in many discourses, including the political, the phenomenological, the aesthetic, and the theological. This volume situates Huebner's work historically, emphasizing the ways it foreshadowed the reconceptualization of the field in the 1970s.

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What does it mean to be human in a world filled with tragedy? With creativity and insight Edward Farley, one of today's most respected theologians, here addresses this universal and haunting question of evil. Farley anchors his discussion firmly in interhuman (I-thou) dynamics as a key to unfolding the personal and social spheres of human existence. "It is," says Farley, "the corruption of elemental passions and the resulting contagion of the personal and social spheres that provide a total view of human evil and its redemptive possibilities."

Impossible God introduces Derrida's theology for a new generation interested in Derrida's writings and in the future of theology, and clarifies Derrida's theology for those already familiar with his writings. Derrida's theological concerns are now widely recognised but Impossible God shows how Derrida's theology takes its shape from his earliest writings on Edmund Husserl and from explorations into Husserl's unpublished manuscripts on time and theology. Rayment-Pickard argues that Derrida goes beyond both the nihilism of the 'death of God' and the denials of negative theology to affirm a theology of God's 'impossibility'. Derrida's 'impossible God' is not another God of the philosophers but a powerful deity capable of wakening us into faith, ethical responsibility and love. Showing how central theology has been to Derrida's philosophy since the beginning of his career, Impossible God presents an accessible study of a

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neglected area of Derrida's writing which students of philosophy and theology will find invaluable.

Religion, Theology and the Human Sciences explores the religious consequences of the so-called 'end of history' and 'triumph of capitalism' as they have impinged upon key institutions of social reproduction in recent times. The book explores the imposition of managerial modernity upon successive sectors of society and shows why many people today feel themselves to be oppressed by systems of management that seem to leave them no option but to conform. Richard Roberts seeks to challenge and outflank such seamless, oppressive modernity, through reconfiguration of the religious and spiritual field.

The question is, what constitutes truth in religion? Represented here is the whole spectrum of phenomenology--transcendental, existential, hermeneutic, ethical, and deconstructive--presented by some of the most respected names in the philosophy of religion today: Louis Dupré, Merold Westphal, and Edward Farley. Here is also engagement with a wide variety of twentieth-century thinkers such as Husserl, Scheler, and Heidegger; Ricoeur, Gadamer, and Derrida; Freud, van der Leeuw, and Eliade; and Rosenzweig, Tillich, and Schillebeeks. This volume provides unique sources for anyone interested in the philosophical, theological, or scientific study of religion. Brown's theory of tradition stands on its own as a significant contribution to the academic study of religions, but it also provides the framework for a challenging critique of contemporary American theologies--conservative, liberal, and radical -- and the basis for a novel understanding of the significance of the racial/ethnic, feminist, and class-identified theologies now emerging.

This memoir records the story of the author's personal journey toward a life of university teaching and probes that story in reflective essays on a variety of subjects. One group of essays has to do with the characteristic activities and institutional setting of a professor. Other essays explore ways of experiencing the world as mysterious, beautiful, and tragic. One piece offers a rather somber account of current ways in which the American experiment in democracy is in peril. Scraps of what looks like an intellectual autobiography are scattered over the pages of the narrative, recalling the puzzles that gave rise to a number of writing projects. In a way this is a book of paradoxes and antitheses. Janus-like, it faces toward the past and the future. It offers generalized convictions and specific observations, treats both the ordinary themes of life experience and tangled esoterica, and presents both the experiences of an individual and an analysis of educational institutions. As a whole, the book invites readers to join the author in "thinking about things."

Thomas Ogletree has devoted much of his career to exploring the significance of Ernst Troeltsch's seminal work, *The Social Teaching of the Christian Churches*. The articles in *The World Calling* use a Troeltschian lens to explore fundamental issues underlying any Christian social witness in the context of American democratic institutions.

In this new edition of his popular book, Craig Dykstra explores the contributions of the traditions, education, worship practices, and disciplines of the Reformed Christian community in helping people grow in faith. In doing so, he makes the case that the Christian church, in its own traditions, has a wealth of wisdom about satisfying spiritual hunger and the desire to know God deeply--wisdom that offers coherent, thoughtful guidance in such diverse settings as congregational life, families, youth groups, and higher education.

Because their work focuses primarily on the fields of theology and psychology, pastoral

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caregivers have often neglected to take into account the social forces that affect both the careseeker and the caregiver. In this groundbreaking book, sociologist and chaplain George Furniss introduces them to a third discipline, sociology, to draw upon in their work. Furniss offers an introduction to sociological approaches that are particularly relevant to those in the field. Brief biographical notes about key figures in sociology and a glossary of terms are supplied to assist those who lack extensive background in sociology.

"Religion, Politics and Cults in East Africa is the first major, original, and extensive research-based study of the apocalyptic and doomsday Catholic Marian Movement and its Benedictine monastic moral and religious practices, including vows of poverty, celibacy, obedience, daily contemplation in silence, and hard work. The Marian Movement is presented within the cultural, historical, political, and religious context of the East African Revival Movement, the Anglican Balokole Movement, Alice Lakwena's Holy Spirit Movement, Joseph Kony's Lord's Resistance Army (LRA), and other religio-political liberation movements, including the Maji Maji, the Mau Mau, and Nyabingi Liberation Movement. The Marian Movement was locally known as "Abanyabugoto" and "The Movement for the Restoration of the Ten Commandments of God". It began in 1989 as a Catholic women's Marian devotional and moral reformation movement, founded and headed by Keledonia Mwerinde. Faced with African cultural patriarchy and male-dominated Catholic Church hierarchy, Mwerinde recruited Joseph Kibwetere and the Rev. Fr. Dominic Kataribabo to serve as the public face of the Marian Movement. In response to Catholic hierarchy's opposition and persecution, Fr. Kataribabo designed a theology of ritual sacrifice, atonement, and martyrdoms for the devout Marian Catholics, who were devotees of the Blessed Virgin Mary. He martyred the Marian devotees in March 2000, in order to transform them into Mary's saints, and to liberate their souls and send them to heaven, where they would instantly attain eternal life, lasting peace, and happiness."--Publisher's website. This volume demonstrates a central conviction of the Reformed tradition--that theology must honor the historic witness of the church as catholic while being faithful to the new tasks of the present-day church. It offers selections from Reformed theology, creeds, confessions, and church documents of the nineteenth and twentieth centuries.

Nearly twenty percent of adolescents have developmental disabilities, yet far too often they are marginalized within churches. Amplifying Our Witness challenges congregations to adopt a new, practice-centered approach to congregational ministry -- one that includes and amplifies the witness of adolescents with developmental disabilities. Replete with stories taken from Benjamin Conner's own extensive experience with befriending and discipling adolescents with developmental disabilities, Amplifying Our Witness Shows how churches exclude the mentally disabled in various structural and even theological ways Stresses the intrinsic value of kids with developmental disabilities Reconceptualizes evangelism to adolescents with developmental disabilities, emphasizing hospitality and friendship.

There are many books on Christian education, but few consider pedagogy with a biblical focus on formation, and a grounding in varied related disciplines. This book seeks to recapture the term pedagogy and place it at the center of the teacher's role—not as a pseudonym for other things, but as the critical foundation for the orchestration of classroom life. This is a view of pedagogy that accepts that children come to classrooms as inhabitants of multiple and varied communities. Some are known and shared with teachers, but many are not. Children cannot be left to find their way in the world, for as they encounter competing and contradictory worlds, their hopes, dreams, and intentions are shaped. Teachers play a key role in students' formation by "shaping" classroom life, for all of life is used by God to reveal himself. The things taught, the priorities set and activities planned, the experiences structured and books shared—indeed, everything in and outside school acts upon and shapes our students. Pedagogy is the vehicle for shaping the life of the school. Learning requires more than subject content and good teaching. The central task of teachers is the development of a pedagogy that

shapes "life." This book offers challenge and guidance as teachers engage in this noble task. *Beloved Dust* takes a realistic and contemporary view of human being as entirely physical (dust) and then shows it immersed in three great tides of the Holy Spirit, the traditional threefold rhythm of conversion, transfiguration, and glory.

The ascension of Christ is usually taken for granted and often neglected. Indeed, it represents that forgotten dimension of faith in its reach beyond the categories, concepts, and concerns of our mundane existence, even in the church. This book is written with the conviction that there are further riches to be discovered.

Christ's ascension indelibly marks the limitless horizon of Christian life. It reminds us that the mission of evangelization is unconfined, always moving beyond, upward, outward, in the vitality of the risen Christ who already occupies every dimension of time and space. Properly understood, the ascension is a fundamental aspect of the catholicity of faith and enables it to breathe more deeply in its experience of "the boundless riches of Christ" (Eph 3:9).

This popular text has been updated to ensure that it continues to provide a current and comprehensive overview of the main Christian theologies of the twentieth and twenty-first centuries. Each chapter is written by a leading theologian and gives a clear picture of a particular movement, topic or individual. New and updated treatments of topics covered in earlier editions, with over half the chapters new to this edition or revised by new authors. New section singling out six classic theologians of the twentieth century. Expanded treatment of the natural sciences, gender, Roman Catholic theology since Vatican II, and African, Asian and Evangelical theologies. Completely new chapters on spirituality, pastoral theology, philosophical theology, postcolonial biblical interpretation, Pentecostal theology, Islam and Christian theology, Buddhism and Christian theology, and theology and film. As in previous editions, the text opens with a full introduction to modern theology. Epilogue discussing the present situation and prospects of Christian theology in the twenty-first century.

Is theology possible within a Christian university? Beneath the emphasis of contextual, philosophical, and ecclesial pluralism, what is its academic nature? Further, who can participate in it? Recent debates and discussions by theologians that touch upon these questions seem to run in circles: theology is an academic specialty enjoying academic freedom; theology must bolster ecclesial identity, become more catechetical, and serve the church; theology must contribute to and shape public policy. Though such positions recur, they overlook latent but interrelated characteristics embedded within the nature and place of theology within the Christian university that affect them all. Upon analysis of four major theologians, Friedrich Schleiermacher, John Henry Newman, Avery Cardinal Dulles, S.J., and Edward Farley, I argue that there are two major patterns at work. First, theology is more a *sapientia* or wisdom than a traditional academic discipline. Second, all descriptions of theology in the university possess an inclusive or exclusive soteriological character. These patterns pervade diverse topics: the relationship of theology to the church authority, a

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theologian's ecclesial and academic commitments, the preconditions of faith for theological understanding, participation in a religious symbol system, theology as wisdom, and the difference between religion and theology. How one implicitly defines Christian salvation regarding the place of theology in the Christian university opens or closes the practice of theology to those who teach and learn it.

A reissue of a brilliant and accessible introduction to Trinitarian thought. Colin Gunton argues that the theology of the Trinity has profound implications for all dimensions of human life. Central to his work is his argument that the doctrine should offer ways of articulating the being of God and of the world so that we may be better able to live before God and with each other.

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