

## Hermeneutical Theology And The Imperative Of Public Ethics Confessing Christ In Post Colonial World Christianity Missional Church Public Theology Church Public Theology World Christianity

In an expressivist culture, effective engagement must acknowledge teenagers' freedom to choose their own spiritual path. Yet, in an evangelical theology, faithful formation must hold on to biblical authority. As we seek to engage young people with the Bible, key questions need to be explored. Such questions include: how can pedagogical freedom be affirmed without undermining theological authority; and how can authority be asserted without diminishing personal freedom? This study explores a freedom–authority dialectic in theological dialogue with the educational philosophy of Maxine Greene. Greene's reflection on the arts and the imagination are brought into conversation with insights from Charles Taylor, Garret Green, and Nicholas Wolterstorff. As a work of practical theology, the book concludes with a framework to shape the purpose, content, and values for Bible engagement in contemporary youth ministry.

"Hermeneutical Theology and the Imperative of Public Ethics is a groundbreaking attempt to present constructive missional theology in an integrative and interdisciplinary framework as it provocatively utilizes and contextualizes Reformation theology and hermeneutics concerning ethical theology embedded within the wider horizon of World Christianity. Mission as constructive theology is explored and refined in an hermeneutical and interdisciplinary fashion, underlying a new horizon of postcolonial theology and mission in light of God's act of speech. Missional church founded up God's grace of justification and Christ's diakonia of reconciliation becomes ethically oriented public church as it is engaged in mutireligious diversity of people's lives and lifeworld in the postcolonial context of World Christianity. "

This book examines the troubled relationship between Athens and Jerusalem as it has become intensified by global multiculturalism, religious fundamentalism, and the return of the religious in postmodern thought. Instead of legislating a 'proper' relation between philosophy and theology, this study shows that the way to negotiate the space between them is by doing hermeneutics. Offering interpretations of Radical Orthodoxy, Protestant Liberalism, and contemporary Thomism, the book makes a convincing case that the hermeneutic age, inaugurated by Heidegger, Gadamer, and Ricoeur, has only just begun. Rather than being translated into each other, philosophy and theology must be left free to be themselves.

In the midst of a divisive culture, public intellectuals speaking from an evangelical perspective have a critical role to play—within the church and beyond. Representing the church, higher education, journalism, and the nonprofit sector, these world-class scholars and practitioners cast a vision for intellectuals who promote human flourishing.

In *Hermeneutics of Doctrine in a Learning Church*, Gregory Ryan offers an account of the dynamic, multi-dimensional task of interpreting Christian tradition, with reference to doctrinal hermeneutics, Receptive Ecumenism, and the 'pastorality of doctrine' seen in Pope Francis.

This book develops an integrated hermeneutic that connects the Bible to spiritual formation and the development of Christian virtues. The author shows how the whole Bible can be understood as a wisdom text that directs its readers morally, shapes them in their deepest affections and convictions, and impacts how they look at the world and live in it. Offering an innovative hermeneutical approach, it will serve as an ideal supplement to standard hermeneutics textbooks.

What role does, could or should theology play in current discussions about our political realities? Is there a place for theological worldviews in the public conversation about policy making? Should theology critically unmask the underlying theological and metaphysical sources of contemporary politics? The contributors to this volume reflect on new questions in public and political theology, inspired by the theology of Edward Schillebeeckx. They discuss a variety of theological traditions and theories that could offer substantial contributions to current political challenges, and debate whether theology should contribute to the liberation of communities of poor and suffering people.

With the proliferation of transnational Muslim networks over the last two decades, the religious authority of traditionally educated Muslim scholars, the *uluma*, has come under increasing scrutiny and disruption. These networks have provided a public space for multiple perspectives on Islam to be voiced, allowing "progressive" Islamic worldviews to flourish alongside more (neo)traditional outlooks. This book brings together the scholarship of leading progressive Muslim scholars, incorporating issues pertaining to politics, jurisprudence, ethics, theology, epistemology, gender and hermeneutics in the Islamic tradition. It provides a comprehensive discussion of the normative imperatives behind a progressive Muslim thought, as well as outlining its various values and aims. Presenting this emerging and distinctive school of Islamic thought in an engaging and scholarly manner, this is essential reading for any academic interested in contemporary religious thought and the development of modern Islam.

This book focuses on redemptive historical hermeneutics and homiletics within New Testament theology. This is a valuable legacy of the Reformed tradition, despite differences in interpreting and preaching Bible texts that surfaced in Holland (1920s and 1930s) and the United States (1970s onwards) before influencing Korean Reformed churches. The background, origin, distinctiveness, and development of these theological debates is explored and evaluated before the features of redemptive history in Korea are identified. The influence of Western redemptive-historical scholars on the Korean debate are also analyzed. Here is a major and contemporary contribution to reformed-historical hermeneutics and homiletics that is relevant for Korean Reformed churches, but also for all Reformed churches worldwide.

For the church, there can be no more significant question than Christ's Who do you say that I am? It is the cornerstone upon which all of Christian faith and praxis must stand. In this volume, the sixth from the Africa Society of Evangelical Theology, contributors explore the question of Christ's identity – and its implications for the global church – from a distinctly African perspective. Engaging biblical studies, church history, and applications for missions, discipleship, and inter-religious dialogue, these essays utilize African hermeneutics and rich cultural perspectives to shed light on Christ's contextual relevance for Africa and for the world. The final section is dedicated to the memory of John S. Mbiti, the father of modern African theology, who passed away in 2019.

The problem of the barbarous excess of human suffering is becoming the main question of global Christianity. In an intercultural, globalizing world, how do we envision the wounds of sin and God's saving work of healing, liberation, and redemption? Salvation for the Sinned-Against attempts to address these questions and to suggest a renewed understanding of God's salvation for the victims of sin within the intercultural and globalizing context of the twenty-first century. It offers a thorough treatment of Edward Schillebeeckx, intercultural hermeneutics, and the Korean concept of han, and brings them into dialogue with the Pastoral Constitution on the Church in the Modern World *Gaudium et spes*. This book is the first in-depth study of han from a Roman Catholic perspective and the first to attempt to integrate han into Roman Catholic theology in order to begin to envision salvation for the sinned-against creature. Its insights into the experience and message of salvation for the sinned-against (as well as the perpetrators) speak not only to the ecclesial sphere but to the public sphere and beyond. Although written from a Western, North American social location, this is a book that can be useful far beyond this context.

"In *Fragile Finitude*, the long-awaited follow-up to *Sacred Attunement* (2008), Fishbane clears new ground for theological experience and its expressions through a novel reinterpretation of the Book of Job. His reinterpretation is based on the traditional four types of Jewish Scriptural exegesis: the contextual plain sense; the rabbinic legal and theological sense; the figural philosophical and spiritual sense; and the symbolic mystical sense. The first focuses on worldly experience; the second on communal forms of life and thought in the rabbinic tradition; the third on personal development; and the fourth on transcendent and cosmic orientations. Through these four modes, Fishbane manages to transform Jewish theology from within, at once reinvigorating a long tradition and moving beyond it. What he offers is nothing short of a way to reorient our lives in relation to the Divine and our fellow humans"--

This book explores the contemporary crisis of biblical interpretation by examining modern and postmodern forms of the 'hermeneutics of suspicion'. Garrett Green looks at several thinkers who played key roles in creating a radically suspicious reading of the Bible. After Kant, Hamann and Feuerbach comes Nietzsche, who marked the turn from modern to postmodern suspicion. Green argues that similarities between Derrida's deconstruction and Barth's theology of signs show that postmodern suspicion ought not to be viewed simply as a threat to theology but as a secular counterpart to its own hermeneutical insights. When theology attends to its proper task of describing the grammar of scriptural imagination, it discovers a source of suspicion more radical than the secular, the hermeneutical expression of God's gracious judgement. Green concludes that Christians are committed to the hermeneutical imperative, the never-ending struggle for the meaning of scripture in the hopeful insecurity of the faithful imagination. It is no secret that Christianity has been widely rejected in Japan with less than two percent of the population identifying as Christian. The dominant worldview in Japan is deeply animistic, with beliefs such as the Japanese mana-concept, *ki* (?), the Japanese soul-concept, and the concept of God/god(s), *kami* (?), being deeply rooted in the culture and fundamentally influencing society. Dr Martin Heiwolf, with his years of experience in Japan, critically examines Japanese animism in light of core Christian beliefs, such as the concepts of "peace" and "salvation." Central to Japanese people's rejection of Christian truth is the diametric opposition of its supernatural message to the natural focus of Japanese animistic folk religion. Heiwolf's meticulous study is framed squarely within missiological thought and praxis so Christians serving in Japanese contexts are better able to communicate the message of the gospel by more fully understanding Japanese people, people by whom God wants to be known.

Michael Fishbane is Nathan Cummings Distinguished Service Professor of Jewish Studies at the University of Chicago Divinity School. Trained in biblical studies, he also writes constructive hermeneutic theology.

The contributors of this volume reflect on the writings of Hans van der Ven on the foundations of practical theology, the empirical paradigm within practical theology, and specific subdisciplines within practical theology, especially religious education, moral education, church development and ministry.

The problem of the limits of reason is by no means a privileged subject of an academic discourse. By reducing reality to what can be conceived of within the paradigms of the scientific laboratory, manipulative despotism, which positivistic notion of objectivism has established, creates in a human being a unilateral conscience of the world and of oneself; a conscience that dominates today our understanding of existence in its manifold senses of Being and the world we live in. This way of thinking, based on a powerful and skillful technique aimed at controlling human life in all its dimensions, intends to impose this limiting positivistic horizon on human beings in the name of Liberte, Egalite, and Fraternite. Hermeneutic rationality resists the claims of modern science and promotes the culture of hospitality toward the world as it shows itself in its complexity. Maria Luisa Portocarrero, Universidade de Coimbra, Portugal, Professor of Philosophy, specializing in the phenomenological hermeneutics of Hans-Georg Gadamer and Paul Ricoeur. Luis Antonio Umbelino, Universidade de Coimbra, Portugal, Professor of Philosophy and Artistic Studies. Andrzej Wiercinski, Albert-Ludwigs-Universitat Freiburg, Germany, Professor of Philosophy of Religion, specializing in Practical Philosophy/Philosophical Hermeneutics.

Recent years have seen a paradigm shift in Christian self-understanding. In place of the eurocentric model of 'Christendom', a new understanding is emerging of Christianity as a world movement with considerable cultural variety. Concomitant with this changing self-perception, a new theological discipline begins to take shape which analyzes the inter- and transcultural character and performance of global Christianity: Intercultural Theology. Judith Gruber discusses this nascent theological approach in two parts. She first gives a critical analysis of its historical development – in the first part of the book, two theological sub-disciplines of particular relevance are analysed: (1) missiology and its reflection on the encounter of Western Christianity with other cultures in the context of colonialism; (2) contextual theologies which focus on the particularity and dignity of the diverse cultural contexts of theological practice, but fail to sufficiently integrate the universal dimension of Christianity into their theological reflections. Secondly, this study offers a constructive theological approach to intercultural theology. It does that by bringing systematic theology into conversation with cultural studies. This interdisciplinary approach adds significant complexity to existing reflections on Intercultural Theology: Re-reading the theological history of Christianity within the critical framework of cultural theories exposes a host of disparate and conflictive Christianities underneath its dominant master narrative, and, moreover, it no longer allows a recourse to essentialist concepts of Christian identity, with which previous approaches to Intercultural Theology have mitigated this unsettling cultural plurality of Christianity: After the 'Cultural Turn', which has made a metaphysical epistemology untenable, new ways for thinking the unity and universality of Christianity have to be paved. The book draws on Paul Ricoeur's and Michel Foucault's concept of the event and on Michel deCerteau's proposal of a 'Weak Christianity' in order to develop such a post-metaphysical framework, which allows to conceive of the unity and universality of Christianity without concealing its cultural plurality and contingency.

Looks at Ricoeur's writings on love and justice, prominent toward the end of his life, and how these serve as an interpretive key to his thought as a whole.

This book has six chapters: The first Chapter deals with a brief history on the genesis of African Feminist theologies as an 'irruption within an irruption' of Feminist theological movements in the world including a reflection on its relationship to the secular Feminist Movement, and to similar theologies such as Contextual Theology, Liberation Theology and the Holiness Feminist

Movement. The second chapter deals with an introduction to African Feminist Hermeneutics. In this chapter, the three branches of African Feminist Hermeneutics, the general theories, principles and approaches to African Feminist Hermeneutics are highlighted. The third chapter deals with an Evangelical Feminist Biblical Hermeneutics of the Old Testament. The fourth chapter deals with an Evangelical Feminist Biblical Hermeneutics of the New Testament. The fifth is about how Malawian Christian women interpret culture, Bible and power relations to realise their own liberation and chapter 6 concludes the book.

This volume surfaces distinct historical claims, nuanced theological conclusions, and a mutual respect in an area where disagreement often results in consignment to hell.

Postcolonial Public Theology is a tour de force, a study in theological reflection in conversation with the most compelling intellectual discourses of our time that offers prophetic challenge to the hegemony of economic globalisation. While evolutionary science searches for an ethically responsible practice of rationality, and inter-religious engagement forces Christians to grapple with the realities of cultural hybridity, Postcolonial Public Theology makes the case for public theology to turn toward postcolonial imagination, demonstrating a fresh rethinking of the public and global issues that continue to emerge in the aftermath of colonialism. Paul S. Chung provides students and scholars with a fascinating framework for imagining a polycentric Christianity as well as for discussing the continuing importance of Christian theology in the public arena.

A provisional and preliminary attempt to show how the formative hermeneutical thinking of Anthony C. Thiselton - once systematized and critiqued - can begin to resolve the major problems found in the discipline of hermeneutics today, most notably its varying 'disunities' - theoretical, practical, and inter-disciplinary. This book aims to show that the formative thinking of Anthony C. Thiselton provides valuable insights for a programmatic construction towards a unified hermeneutical theory. This construction provides powerful keys for unlocking six contemporary problems in hermeneutics: disorganization, complexity, abstraction, theoretical disunity on several levels, inter-disciplinary polarization, and irresponsible interpretation. Robert Knowles' exhaustive analysis engages critically and creatively.

At the second major conference held in Salzburg in 2009 of The European Society for Intercultural Theology and Interreligious Studies (ESITIS), participants probed the broad theme of OCyinterreligious hermeneutics in a pluralistic EuropeOCO. Due to the phenomenon of an increasingly plural Europe, questions arise about how we see each otherOCO's cultural heritage, religious traditions and sacred scriptures.Following the discussions that took place at the conference, this book focuses on the usage of texts in our global and mass media world, the possibility of OCyscriptural reasoningOCO, the theological comparison of selected topics from religious traditions by scholars belonging to multiple religions or interreligious communities of scholars, the pragmatics of using sacred texts in social contexts of family and gender, polemical attacks on the otherOCO's sacred text and the challenge to interreligious hermeneutics of the postcolonial deconstruction of religion by cultural studies. The future of interreligious hermeneutics is going to be complex. This book exhibits the multiple agendas OCO power, gender, postcolonialism, globalisation, dialogue, tradition, polemics OCO that will have a stake in these future debates."

Biblical Hermeneutics is a textbook for introductory courses in hermeneutics. I takes an interdisciplinary approach that is both balanced and practical with six major foci: the history of biblical interpretation, philosophical presuppositions, biblical genre, the uniqueness of Scripture, the practice of exegesis, and use of exegetical insights that will be lived and communicated in preaching and teaching. Biblical Hermeneutics is designed for students who have little or no knowledge of biblical interpretation. It provides, in one volume, resources for gaining a working knowledge of the multi-faceted nature of biblical interpretation and for supporting the practice of exegesis on the part of the student. The first chapter "A Student's Primer for Exegesis" by Bruce Corley gives the student a bird's eye view of the entire process. It becomes for the student a kind of template to which they will return again and again as they engage in the process of exegesis. This revised edition of Biblical Hermeneutics contains seven new chapter that deal with the major literary genre of Scripture: law, narrative, poetry, wisdom, prophecy, Gospels and Acts, epistles, and apocalyptic. The unique nature of Scripture is presented in part three that addresses the authority, inspiration, and language of Scripture. The book contains two extensive appendices, "A Student's Glossary for Biblical Studies" and an updated and expanded version of "A Student's Guide to Reference Books and Biblical Commentaries.

Hermeneutical Theology and the Imperative of Public Ethics is a groundbreaking attempt to present constructive missional theology in an integrative and interdisciplinary framework as it provocatively utilizes and contextualizes Reformation theology and hermeneutics concerning ethical theology embedded within the wider horizon of World Christianity. Mission as constructive theology is explored and refined in an hermeneutical and interdisciplinary fashion, underlying a new horizon of postcolonial theology and mission in light of God's act of speech. Missional church founded up God's grace of justification and Christ's diakonia of reconciliation becomes ethically oriented public church as it is engaged in mutireligious diversity of people's lives and lifeworld in the postcolonial context of World Christianity.

Is anything ever not an interpretation? Does interpretation go all the way down? Is there such a thing as a pure fact that is interpretation-free? If not, how are we supposed to know what to think and do? These tantalizing questions are tackled by renowned American thinker John D Caputo in this wide-reaching exploration of what the traditional term 'hermeneutics' can mean in a postmodern, twenty-first century world. As a contemporary of Derrida's and longstanding champion of rethinking the disciplines of theology and philosophy, for decades Caputo has been forming alliances across disciplines and drawing in readers with his compelling approach to what he calls "radical hermeneutics." In this new introduction, drawing upon a range of thinkers from Heidegger to the Parisian "1968ers" and beyond, he raises a series of probing questions about the challenges of life in the postmodern and maybe soon to be 'post-human' world.'

In Narrative Theology and the Hermeneutical Virtues, Goodson offers a philosophical analysis of the arguments and tendencies of the narrative theologies of Hans Frei and Stanley Hauerwas. Goodson concludes that the movement of narrative theology needs the language and logic of the virtues in order for it to survive within the modern academy.

This book presents a heuristic and critical study of comparative theology in engagement with phenomenological methodology and sociological inquiry. It elucidates a postcolonial study of religion in the context of multiple modernities.

The Trinity can be understood as a social community with members speaking and listening to one another in love, or, as Luther understood the Trinity, as conversation, then God's mission essentially involves in mission-in-dialogue. Byungohk Lee contends the church has to embrace the dialogical dimension in missional terms because the triune God is the subject of mission. The missional church conversation has taken it for granted that local churches should speak and listen to their neighbors. In contrast, for many churches in Asia, including Korea, mission has generally tended to be practiced in a monological, rather than dialogical, manner. The neighbor has not been regarded as a conversational partner of the church, but only as the object for its mission. In Listening to the Neighbor Lee shows that some local churches have participated in God's mission by listening to their neighbors. He argues that listening is not a technique, but a multifaceted learning process in missional terms. The church must nurture its

hearts, eyes, and ears in order to listen to the sigh of its neighbors.

This book provides an indispensable voice in the scholarly conversation on migration. It shows how migration has shaped and has been shaped by the three Abrahamic religions - Judaism, Christianity, and Islam. No theory of migration will be complete unless the theological insights of these religions are seriously taken into account.

This book proposes a theological reading of 1 Thessalonians, making an important response to the increasing demand to relate biblical scholarship more closely to theological concerns. Paddison's interpretation adheres very closely to the text and is divided into three parts. Part I offers a theological critique of dominant historical-critical readings of 1 Thessalonians. Part II examines the history of interpretation of 1 Thessalonians focusing on the pre-Modern exegesis of Thomas Aquinas and John Calvin. Paddison explores what theological exegetes can learn from Thomas Aquinas' *Lectura* and John Calvin's commentary on 1 Thessalonians. Aided by the insights of these neglected pre-Modern commentators, Part III presents a theologically driven interpretation of the letter. Theological exegesis is practised as a dialogue with Paul, the canon and a plethora of theological voices to elucidate Paddison's central argument, that the astonishing subject-matter of 1 Thessalonians is God's all-powerful hold over death.

Thinking about ultimate reality is becoming increasingly transreligious. This transreligious turn follows inevitably from the discovery of divine truths in multiple traditions. Global communications bring the full range of religious ideas and practices to anyone with access to the internet. Moreover, the growth of the "nones" and those who describe themselves as "spiritual but not religious" creates a pressing need for theological thinking not bound by prescribed doctrines and fixed rituals. This book responds to this vital need. The chapters in this volume each examine the claim that if the aim of theology is to know and articulate all we can about the divine reality, and if revelations, enlightenments, and insights into that reality are not limited to a single tradition, then what is called for is a theology without confessional restrictions. In other words, a Theology Without Walls. To ground the project in examples, the volume provides emerging models of transreligious inquiry. It also includes sympathetic critics who raise valid concerns that such a theology must face. This is a book that will be of urgent interest to theologians, religious studies scholars, and philosophers of religion. It will be especially suitable for those interested in comparative theology, inter-religious and interfaith understanding, new trends in constructive theology, normative religious studies, and global philosophy of religion.

With a focus on seven Jesuit university leaders emeriti and the late University of Notre Dame President Father Theodore Hesburgh, this book offers a critical analysis of the common values, philosophies, and leadership practices of Jesuit-Catholic university presidents within the broader higher education context. Looking at the impact of these leaders' spirituality on their leadership styles, *The Hermeneutics of Jesuit Leadership* illuminates the influence of their common perspectives and leadership styles on university policy and culture. Offering a clear framework for Jesuit-Catholic organizational culture in higher education, the author explores the key lessons and practices that can be derived from the presidents' similar leadership ideals and qualities.

Contingency refers to an event that may be happening in future, but also may not happen. The concept plays has a long history dating from Aristotle who defined contingency as that which is possible but not necessary. The concept of contingency and related concepts as free will, the rejection of essentialisation and priority of the possible put a major challenge to theology in the 21st century. The book addresses this challenge from the perspective of practical theology. In doing so, it connects to the general debate in theology on naming God, hermeneutics, human agency and methodology.

In the 21st century and in a globalized world, how can an ethic of responsibility orient the powerful human striving for the enhancement of life? – This question is at the center of the program of theological humanism developed by the American ethicist William Schweiker. His ethic of responsibility takes the integrity of all human as well non-human life as a central criterion for the enhancement of life. The contributions of this collection dedicated to William Schweiker discuss and explore key elements of his work, in exemplary studies and from a variety of disciplinary perspectives. They examine the contours of this ethic, analyze the claims of a moral realism, and investigate the backgrounds of his theological humanism. [Verantwortung und Lebensverbesserung] Wie kann eine Ethik der Verantwortung im 21. Jahrhundert in einem globalen Horizont des Handelns das machtvolle menschliche Streben nach einer Verbesserung des Lebens orientieren? – Diese Frage steht im Mittelpunkt des Programms eines theologischen Humanismus des amerikanischen Ethikers William Schweiker. Die von ihm vertretene Verantwortungsethik beansprucht die Integrität des menschlichen wie nicht-menschlichen Lebens als Maßstab. Die Beiträge dieses William Schweiker gewidmeten Bandes diskutieren und befragen aus philosophischen, ethischen, historischen und systematischen Perspektiven anhand exemplarischer Studien zentrale Elemente dieses Entwurfs. Sie beleuchten die Konturen dieser Ethik, analysieren deren Grundlagen in einem moralischen Realismus und erforschen die Hintergründe eines theologischen Humanismus. Mit Beiträgen von Svend Andersen, Maria Antonaccio, Phil Blackwell, Kris Culp, Michael Fishbane, Clark Gilpin, David Hall, Markus Höfner, Kevin Jung, Nico Koopman, Robin Lovin, Jean-Luc Marion, Terence Martin, Charles Mathewes, Paul Mendes-Flohr, Elena Namli, Douglas Ottati, Willemien Otten, Kang Phee Seng, Heike Springhart, Per Sundmann, Günter Thomas, Darlene Fozard Weaver und Michael Welker.

Explores the contemporary crisis of biblical interpretation by examining modern and postmodern 'hermeneutics of suspicion'.

Hermeneutical Theology and the Imperative of Public Ethics Confessing Christ in Post-Colonial World Christianity Wipf and Stock Publishers

In *Theological Hermeneutics in the Classical Pentecostal Tradition*, L. William Oliverio Jr. accounts for the development of Classical Pentecostal theological hermeneutics through four hermeneutical types and concludes with a philosophical basis for future Pentecostal theological hermeneutics within the contours of a hermeneutical realism.

[Copyright: be824c3d43aba185e4761fcac0541e49](https://www.wipfandstock.com/9781498014949)