

Liturgie Zondag 12 Februari 2017 Thomaskerk

Is religion dying out in Western societies? Is personal spirituality taking its place? Both stories are inadequate. Institutional religion is not simply coming to an end in Western societies. Rather, its assets and properties are redistributed: large parts of the church have gone into liquidation. Religion is crossing the boundaries of the parish and appears in other social contexts. In the fields of leisure, health care and contemporary culture, religion has an unexpected currency. The metaphor of liquidation provides an alternative to approaches that merely perceive the decline of religion or a spiritual revolution. Religion is becoming liquid. By examining a number of case studies in the Netherlands and beyond, including World Youth Day, television, spiritual centers, chaplaincy, mental healthcare, museums and theatre, this book develops a fresh way to look at religion in late modernity and produces new questions for theological and sociological debate. It is both an exercise in sociology and an exercise in practical theology conceived as the engaged study of religious praxis. As such, the aim is not only to get a better understanding of what is going on, but also to critique one-sided views and to provide alternative perspectives for those who are active in the religious field or its surroundings.

This book lays out the basic characteristics of liberal theology, delving into historical and philosophical sources as well as social and intellectual roots. Ideal for readers who want a better understanding of liberal theology, a religious tradition that is rooted not in authority but in one's own experience and conscience.

The first comprehensive textbook on the theology and methodology of Fresh Expressions, one

of the most important developments within the contemporary church.

The Church, Authority, and Foucault addresses the problem of the Church's enmeshment with sovereign power, which can lead to marginalization. Breaking new ground, Ogden uses Foucault's approach to power and knowledge to interpret the church leader's significance as the guardian of knowledge. This can become privileged knowledge, under the spell of sovereign power, and with the complicity of clergy and laity in search of sovereigns. Inevitably, such a culture leads to a sense of entitlement for leaders and conformity for followers. All in the name of obedience. The Church needs to change in order to fulfil its vocation. Instead of a monarchy, what about Church as an open space of freedom? This book, then, is a theological enterprise which cultivates practices of freedom for the sake of the other. This involves thinking differently by exploring catalysts for change, which include critique, space, imagination, and wisdom. In the process, Ogden uses a range of sources, analysing discourse, gossip, ritual, territory, masculinity, and pastoral power. In all, the work of Michel Foucault sets the tone for a fresh ecclesiological critique that will appeal to theologians and clergy alike.

The period of Israel's Babylonian exile is one of the most enthralling eras of biblical history. During this time Israel went through its deepest crisis, and the foundation was laid for its most profound renewal. The crisis provoked the creation of a wealth of literary works such as laments, prophetic books, and historical works, all of which Albertz analyzes in detail through the methods of social history, composition criticism, and redaction criticism. In addition, Albertz draws on extrabiblical and archaeological evidence to illuminate the historical and social changes that affected the various exilic groups. Thirty-five years after Peter Ackroyd's classic *Exile and Restoration*, Albertz offers a new generation of biblical scholars and students an

equally important appraisal of recent scholarship on this period as well as his own innovative and insightful proposals about the social and literary developments that took place and the theological contribution that was made. Includes chronological table, map of the ancient Near East, and passage index. - Publisher.

Old Catholic theology is the theology that is characteristic of the Old Catholic Churches of the Union of Utrecht. This contribution outlines the main characteristics of and influences on Old Catholic theology, and outlines the extant ecumenical relationships of the Old Catholic Churches.

Based on groundbreaking Barna Group research, unChristian uncovers the negative perceptions young people have of Christianity and explores what can be done to reverse them. Since the calls of the Second Vatican Council, Roman Catholic theologians have sought to overcome an overarching problem facing Jewish–Christian relations, the concept of "supersessionism"; the idea that God has revoked the spiritual and historical promises made to the Jewish people in favour of granting those same privileges to a predominantly Gentile Church. Israel, the Church, and Millenarianism breaks new ground by applying an ancient principle to the problem of Israel's "replacement": the early Church's promotion of millennialism. Utilizing the best in Patristic research, Aguzzi argues that these earliest Christian traditions made room for the future of Israel because Christ's reign in the Church was viewed as provisional to his historical reign on earth—Israel's role in salvation history was and is not yet complete. Aguzzi's research also opens the door for a greater Catholic understanding of the millennial principle, not shying away from its validity and relevance for understanding the importance of safeguarding Jewish particularity, while concluding that the Synagogue and the

Church are indeed on a parallel trajectory; "...what will their...[Israel's]...acceptance be but life from the dead?" (Romans 11:15). Ultimately, the divine will is fulfilled through both Christian and Jewish means, in history, while each community is dependent, in different ways, upon the unfolding of God's future and the coming Parousia of Christ.

A wonderful collection of delicious feasts, originally prepared for Sunday lunches at a Jesuit house in Birmingham. Each recipe is accompanied by a saint with a (sometimes tenuous) connection to the ingredients or the dish itself. A brief life of each saint give the book a very special dimension. For many years two Irish women have cooked Sunday lunch for the Jesuit house in Birmingham. Their guests have been the Jesuits themselves, Jesuit novices, and many other visitors. Both women emigrated from Ireland when they were young and were greatly helped by the Jesuits on their arrival in the UK. When they retired from their respective careers they wanted to give something back to the Jesuits and decided to cook a Sunday lunch. Now in their 90s and 70s respectively, they have brought their years of Sunday lunches together in this very special collection. All royalties to the Jesuit Refugee Service. The recipes are all terrific ... easy to follow and beautifully photographed. Intercom This is a lovely book ... food for the body, food for the mind. Irish Catholic

In light of the numerous challenges posed by globalization, living together as

humanity on one planet needs to be reinvented in the twenty-first century. To create a new, peaceful, just, and sustainable world order is vital to the survival of us all. In this regard, humankind will have to expand the limited scope of its moral imagination beyond the borders of family, tribe, class, religion, nation, and culture. Will the cultivation of compassion, as scholars like Martha Nussbaum and Karen Armstrong, and religious leaders like the Dalai Lama maintain, contribute to a more just world? A global movement to cultivate and extend compassion beyond the immediate circle of concern may indeed find inspiration from many different religious traditions. The question at the heart of this book is whether the Christian legacy provides us with sources of moral imagination needed to guide us into the global era. Can the Christian practice of faith contribute to a more compassionate world? If so, how? And is it true that compassion is what we need, or do we need something else (justice, for example)? In *Considering Compassion*, colleagues from different theological disciplines at Stellenbosch, South Africa, and Groningen, Netherlands, take up these challenging questions from a variety of interdisciplinary angles. This collection of original essays, from both established scholars and newcomers, takes up a debate that has recently flared up in philosophy, sociology, and disability studies on whether disability is intrinsically a harm that

lowers a person's quality of life. While this is a new question in disability scholarship, it also touches on one of the oldest philosophical questions: What is the good human life? Historically, philosophers have not been interested in the topic of disability, and when they are it is usually only in relation to questions such as euthanasia, abortion, or the moral status of disabled people.

Consequently, implicitly or explicitly, disability has been either ignored by moral and political philosophers or simply equated with a bad human life, a life not worth living. This collection takes up the challenge that disability poses to basic questions of political philosophy and bioethics, among others, by focusing on fundamental issues as well as practical implications of the relationship between disability and the good human life.

How the Jesuits re-emerged after forty years of suppression In 1773, Pope Clement XIV suppressed the Society of Jesus. For the 823 Jesuits living in the Low Countries, it meant the end of their institutional religious life. In the Austrian Netherlands, the Jesuits were put under strict surveillance, but in the Dutch Republic they were able to continue their missionary work. It is this regional contrast and the opportunities it offered for the Order to survive that make the Low Countries an exceptional and interesting case in Jesuit history. Just as in White Russia, former Jesuits and new Jesuits in the Low Countries prepared for

the restoration of the Order, with the help of other religious, priests, and lay benefactors. In 1814, eight days before the restoration of the Society by Pope Pius VII, the novitiate near Ghent opened with eleven candidates from all over the United Netherlands. Barely twenty years later, the Order in the Low Countries – by then counting one hundred members – formed an independent Belgian Province. A separate Dutch Province followed in 1850. Obviously, the reestablishment, with new churches and new colleges, carried a heavy survival burden: in the face of their old enemies and the black legends they revived, the Jesuits had to retrieve their true identity, which had been suppressed for forty years. Contributors: Peter van Dael, SJ (Vrije Universiteit Amsterdam & Pontifical Gregorian University Rome) Pierre Antoine Fabre (École des hautes études en sciences sociales Paris); Joep van Gennip (Tilburg School of Catholic Theology), Michel Hermans, SJ (University of Namur), Marek Ingot, SJ (Pontifical Gregorian University Rome), Frank Judo (lawyer Brussels), Leo Kenis (KU Leuven) Marc Lindeijer, SJ (Bollandist Society Brussels), Jo Luyten (KADOC-KU Leuven), Kristien Suenens (KADOC-KU Leuven), Vincent Verbrugge (historian)

Most characters in the Bible are men, yet they are hardly analysed as such. Masculinity and the Bible provides the first comprehensive survey of approaches that remedy this situation. These are studies that utilize insights from the field of

masculinity studies to further biblical studies. The volume offers a representative overview of both fields and presents a new exegesis of a well-known biblical text (Mark 6) to show how this approach leads to new insights.

In Sub-Saharan Africa Christianity is experiencing unprecedented growth and many people worship on a regular basis. Simultaneously, many parts of Sub-Saharan Africa experience challenges such as poverty and inequality. Given this reality and these challenges, a group of international scholars investigated the ritual practices of one of the fastest growing traditions, namely African Independent Churches, over a period of more than four years. The research team set out to explore the role of religious rituals in social capital formation and social development at community level in an African Independent Church in South Africa. This book is the final, comprehensive and synthesising product in which the international and interdisciplinary team of scholars from theology, religion and development present their findings. The book is structured into three parts that reflects its theoretical, empirical and evaluative dimensions. In part I, theoretical perspectives are offered on the main conceptual apparatus of the book and the authors' own understanding of the nexus between the different concepts. In part II, the theoretical arguments of the book are further worked out by means of eight explorations comprising of qualitative field work research in the

religious milieus of African Independent worshippers in KwaZulu-Natal and the Eastern Cape, South Africa. In part III, a final set of chapters, by reflecting on the case studies in part II, offer wider appreciations and applications of the role religious ritual in social capital formation. This includes reflections on the African notion of ubuntu and the challenges that the ritual lens offer to policy makers in South African society, but also African society and the global South more generally speaking when seeking answers to the problem of development. In this publication, green politicians from different European contexts reflect on the way their own religious or secular values influence their political attitude; the role of religion in the public forum; conflicts between fundamental rights, such as the freedom of religion and the principle of sexual and gender equality; the role of Islam in Europe and the question whether religion is a source of inspiration or an obstacle for green politics.

The present volume is the result of an international collaboration of researchers who are excellent within their respective fields: interpretation of texts, studies of rites, archaeology, architecture, history of art, and cultural anthropology. They met for two conferences to discuss the significance of rites of ablution, initiation, and baptism and their interpretation in Late Antiquity, Early Judaism, and Early Christianity. The volume establishes a new international standard of research

within these fields of scholarship.

Building on the work of biblical scholars—Rudolph Bultmann, Raymond Brown, Jane Schaberg, and Robert Funk, among others—filmmaker Paul Verhoeven disrobes the mythical Jesus to reveal a man who has much in common with other great political leaders throughout history—human beings who believed that change was coming in their lifetimes. Gone is the Jesus of the miracles, gone the son of God, gone the weaver of arcane parables whose meanings are obscure. In their place Verhoeven gives us his vision of Jesus as a complete man, someone who was changed by events, the leader of a political movement, and, perhaps most importantly, someone who, in his speeches and sayings, introduced a new ethic in which the embrace of human contradictions transcends the mechanics of value and worth that had defined the material world before Jesus. "The Romans saw [Jesus] as an insurrectionist, what today is often called a terrorist. It is very likely there were 'wanted' posters of him on the gates of Jerusalem. He was dangerous because he was proclaiming the Kingdom of Heaven, but this wasn't the Kingdom of Heaven as we think of it now, some spectral thing in the future, up in the sky. For Jesus, the Kingdom of Heaven was a very tangible thing. Something that was already present on Earth, in the same way that Che Guevara proclaimed Marxism as the advent of world change. If you

were totalitarian rulers, running an occupation like the Romans, this was troubling talk, and that was why Jesus was killed." —Paul Verhoeven, from profile by Mark Jacobson in New York Magazine

A fresh, inviting text on the content of Christian faith in our contemporary context. This one-volume systematic theology presents an accessible, orthodox overview of the Christian faith for students, teachers, pastors, and serious lay readers. Cornelis van der Kooi and Gijsbert van den Brink not only cover all the traditional themes—creation, sin, Jesus Christ, Scripture, and so on—but also relate those classical themes to contemporary developments like Pentecostalism, postfoundationalism, and evolutionary theory. Consisting of sixteen chapters, the book is ideal for classroom use. Each chapter begins with engaging questions and a statement of learning goals and concludes with a list of recommended further reading. Written in a student-friendly tone and style and expertly translated and edited, van der Kooi and van den Brink's *Christian Dogmatics* splendidly displays the real, practical relevance of theology to the complexities of our world today.

My name is Jaquelle, and I'm a teenager. I like football movies, sushi, and dark chocolate. But the biggest, most crucial, most significant thing about me is that my life's task is to follow Jesus. He is the One who changed my life. That's what

this book is about. It's for teenagers eager to reject the status quo and low standards our culture sets for us. It's for those of us who don't want to spend the adolescent years slacking off, but rather standing out and digging deep into what Jesus says about following him. This book will help you see how the truth about God changes everything—our relationships, our time, our sin, our habits, and more—freeing us to live joyful, obedient, and Christ-exalting lives, even while we're young.

The cross stirs intense feelings among Christians and non-Christians alike. Robin Jensen takes readers on an intellectual and spiritual journey through the 2,000-year evolution of the cross as idea and artifact, illuminating the controversies and forms of devotion this central symbol of Christianity inspires. Bonded-leather with over 70 breathtaking images and gift box 50% discount. Readership: Students and scholars of ritual studies, religious studies, anthropology

Daniel Mattson once believed he was gay. Raised in a Christian family, and aware of attractions to other boys at age six, Mattson's life was marked by constant turmoil between his faith in God and his sexual attractions. Finding the conflict between his sexual desires and the teachings of his church too great, he assumed he was gay, turned his back on God, and began a relationship with

another man. Yet freedom and happiness remained elusive until he discovered Christ and his true identity. In this frank memoir, Mattson chronicles his journey to and from a gay identity, finding peace in his true identity, as a man, made in the image and likeness of God. Part autobiography, part philosophy of life, and part a practical guide in living chastely, the book draws lessons from Mattson's search for inner freedom and integrity, sharing wisdom from his failures and successes. His lifelong search for happiness and peace comes full circle in his realization that, above all else, what is true about him is that he is a beloved son of God, loved into existence by God, created for happiness in this life and the next. Mattson's book is for anyone who has ever wondered who he is, why he is here, and, in the face of suffering, where to find joy, happiness, and the peace that surpasses all understanding.

After his last assignment, Ryker is ready for a rest. And he gets it—but only a few hours ... That's even too long for a geologist kidnapped by guerrillas in the Colombian jungle. Ryker has plenty of experience in jungles around the world but, keeping Manila safe—along with the two men she's traveling with and their injured guide—exposes them for who they are. It quickly becomes apparent, under these most gruelling conditions, which of her party steps up and which plan to step out. Manila's life has become one of never-ending misery at the hands of

her captors as they await word from their bosses, who decide her ultimate fate. That she's hunting platinum doesn't matter to them. Nor that she's fighting against the invasive illegal gold mining taking over parts of the area. When Ryker rescues her from her prison tent, she places her trust in his ability to get her and her team safely away. Not yet realizing she'd be gifting him both her body and her heart too. Ryker needs to keep them all alive and together long enough to get them out of this hellhole—hopefully alive ...

John Calvin (1509–64) stands with Martin Luther (1483–1546) as the premier theologian of the sixteenth-century Protestant Reformation. Calvin's thought spread throughout Europe to the New World and later throughout the whole world. His insights and influence continue to endure today, presenting a model of theological scholarship grounded in Scripture as well as providing nurture for Christian believers within churches across the globe. Dr Donald K. McKim gathers together an international array of major Calvin scholars to consider phases of Calvin's theological thought and influence. Historians and theologians meet to present a full picture of Calvin's contexts, the major themes in Calvin's writings, and the ways in which his thought spread and has increasing importance. Chapters serve as guides to their topics and provide further readings for additional study. This is an accessible introduction to this significant Protestant reformer and will appeal to the specialist and non-specialist alike. Considering the high demands made on the pastoral profession in church and society,

special attention to ministers and their work is vital. Since church leadership requires well-balanced people with appropriate theological knowledge, combined with spiritual aptitude or maturity, the development of quality Christian leaders becomes an important challenge that needs to be addressed throughout theological training. Given that ministerial formation is such a multifaceted activity, theological graduates are expected to master important aspects of the tradition - to do a range of tasks required in the ministry of the church and to be persons of faith. Each of these dimensions is informed by explicit or implicit theological understandings of the nature of people, ministry, leadership, context, and diversity. As such, ministerial formation and training requires that those ways of thinking be linked constructively with ways of being and doing. This book offers a description and discussion of ministerial formation practices within theological education from the perspective of different church traditions in South Africa. The book highlights the need for ministerial formation as crucial to theological education, its goals and practice, challenges, future visions, and its impact on the wider society in South Africa. The book conceptualizes the current relevance of ministerial formation, offering varied ways in which formation takes place, the needed moral support, as well as approaches to best practice.

The Liquidation of the ChurchRoutledge

If music has ever given you 'a glimpse of something beyond the horizons of our materialism or our contemporary values' (James MacMillan), then you will find this book

essential reading. *Sacred Music in Secular Society* is a new and challenging work asking why Christian sacred music is now appealing afresh to a wide and varied audience, both religious and secular. Jonathan Arnold offers unique insights as a professional singer of sacred music in liturgical and concert settings worldwide, as an ordained Anglican priest and as a senior research fellow. Blending scholarship, theological reflection and interviews with some of the greatest musicians and spiritual leaders of our day, including James MacMillan and Rowan Williams, Arnold suggests that the intrinsically theological and spiritual nature of sacred music remains an immense attraction particularly in secular society. Intended by the composer and inspired by religious intentions this theological and spiritual heart reflects our inherent need to express our humanity and search for the mystical or the transcendent. Offering a unique examination of the relationship between sacred music and secular society, this book will appeal to readers interested in contemporary spirituality, Christianity, music, worship, faith and society, whether believers or not, including theologians, musicians and sociologists.

Is loving later life possible? In our youth-obsessed culture, nobody enjoys growing old. We normally fear our own aging and generally do not love old people -- they remind us that death is inescapable, the body frail, and social status transitory. In *Loving Later Life* Frits de Lange shows how an ethics of love can acknowledge and overcome this fear of aging and change our attitude toward the elderly. De Lange reframes the biblical love

command this way: "We must care for the aging other as we care for our own aging selves." We can encourage positive self-love by embracing life as we age, taking good care of our own aging bodies, staying good friends with ourselves, and valuing the last season of life. When we cultivate this kind of self-love, we are released from our aversion to growing old and set free to care about others who are aging -- our parents, our relatives, and others in their final season of life.

Sound theological method is a necessary prerequisite for good theological work. This accessible introduction surveys contemporary theological methodology by presenting leading thinkers of the 20th and 21st centuries as models. The book presents the strengths and weaknesses in each of the major options. Rather than favoring one specific position, it helps students of theology think critically so they can understand and develop their own theological method.

Honderden overgeleverde liederen getuigen van een levendige liedcultuur in en rond de vele laatmiddeleeuwse conventen van de moderne devotie in de Lage Landen. Dit boek laat voor het eerst zien hoe deze devote liederen werden verzameld in handschriften en hoe deze verzamelingen werden gebruikt in het conventsleven.

Hoewel de clustering volgens verschillende principes geschiedde, loopt de jaarcyclus als een rode draad door de handschriften. De liedverzamelingen volgen niet alleen de liturgische kalender, maar representeren ook de wisseling van de seizoenen en de zich herhalende ritmes die het sociale leven structureerden. De handschriften werden zó

vervaardigd dat men nieuwe liederen kon blijven toevoegen zonder de cyclische organisatie te verstoren. Devote liedverzamelingen blijken dus ingericht voor een seizoensgebonden gebruik in meer dan alleen religieuze zin. Met deze invalshoek biedt Cécile de Morrée een nieuw perspectief op de verhoudingen tussen profaan en religieus in de laatmiddeleeuwse liedcultuur.

We all encounter times when our spirit feels dry, when doubt looms. The opportunity to tour Israel came at a good time. For months, my life has been a mindless plodding through necessary routine, as monotonous as an all-night shift on an assembly line. Life gets that way sometimes, when nothing specific is wrong but the world around us seems drained of color. Even my weekly worship experiences and daily quiet times with God have felt as dry and stale as last year's crackers. I'm ashamed to confess the malaise I've felt. I have been given so much. Shouldn't a Christian's life be an abundant one, as exciting as Christmas morning, as joyful as Easter Sunday? With gripping honesty, Lynn Austin pens her struggles with spiritual dryness in a season of loss and unwanted change. Tracing her travels throughout Israel, Austin seamlessly weaves events and insights from the Word . . . and in doing so finds a renewed passion for prayer and encouragement for her spirit, now full of life and hope.

Over 650,000 Copies Sold "If you live gladly to make others glad in God, your life will be hard, your risks will be high, and your joy will be full." The American Dream beckons people to spend their lives on trivial diversions, slipping through life caught up with

seeking success, comfort, and pleasure above all else. But God designed people for far more than this. In this best-selling book, John Piper makes a passionate plea to the next generation to avoid the dangers of a wasted life, calling us to take risks and make sacrifices that matter for eternity—with a single, soul-satisfying passion for the glory of God that seeks to make much of him in every sphere of our lives.

Language Adaptation examines the process by which a speech community is forced to adopt an active role in making its language suitable for changing functional requirements. This wide-ranging collection of essays looks at this phenomenon from a variety of historical and synchronic perspectives, and brings together the work of a number of leading scholars in the field. Several different languages are examined at different stages of their history, including Hebrew, Arabic, Chinese, Japanese, Kiswahili, German and Hindi. This well-informed book is a significant contribution to the existing literature on language planning, and is the first to use one theoretical concept to deal with the relationship between natural and deliberate language change. It shows that language adaptation is a particular aspect of language change, and thus establishes a link between the social and the historical study of language. It will appeal to graduate students and professionals in linguistics and the social sciences, as well as to practitioners of language planning.

The field of ecclesiology is rapidly expanding as new material, theories, methods, and approaches are being explored. This raises important and challenging questions

concerning ecclesiology as an academic discipline. This book takes the reader into the trenches of ecclesiological research where the actual work of reading, writing, interpreting, and analyzing is being done. The authors reflect on fundamental questions concerning theory and method in ecclesiology in relation to concrete and actual research projects. Ecclesiology is dealt with as a systematic, empirical, historical, and liturgical discipline. Essays explore theology in South Africa as shaped by apartheid, liturgical theology, the diaconate in an ecumenical context, Free Church preachingship, suburban ecclesial identity, medieval church practices, liturgical texts, church floor plans, and ecclesiology as a gendered discipline. *Ecclesiology in the Trenches* is a book for anyone who is interested and involved in ecclesiological research. It is also an example of a reflective approach to academic work. The book can be read as an overall argument for ecclesiology as a theological discipline with great potential for studying the church as a theologically defined empirical phenomenon.

The concept of diakonia has developed over the last decades, especially within the ecumenical movement, to a degree that may be characterized as a paradigm shift. Three main features characterize this change: First, the ecclesial dimension of diakonia is now strongly underlined. While diakonia earlier often was perceived as the activity of professional diaconal workers or agencies, it is now emphasized that diakonia belongs to the nature and the mission of being church. Second, it affirms that diaconal action must be holistic, taking into consideration the physical, mental, social and spiritual

dimension, and rejecting practices that tend to departmentalize sectors of human reality. Third, it enhances bold and prophetic expressions of diaconal action, in solidarity with marginalized and suffering people, moving away from traditions of conceptualizing diakonia as humble service. The authors of this book largely subscribe to this understanding. The major part of them belongs to the faculty of Diakonhjemmet University College in Oslo. This book is a must-read for academicians, practitioners and leaders in the churches and theological institutions as it brings up new perspectives of diakonia in a changing global context. It is an ideal resource book for churches as they nurture and enhance their vision and commitment to diakonia, including critiquing their current approaches. From the foreword by Agnes Abuom, Moderator of the World Council of Churches In the Lutheran church we speak of prophetic diakonia. Prophetic diakonia works for the fruition of peace with justice and reconciliation based on forgiveness. We work to empower those in need to stand on their feet and become deacons in their own context. I adjure readers of this book to remember that holistic mission includes prophetic diakonia. Munib Younan, President of the Lutheran World Federation, Bishop of the Evangelical Lutheran Church of Jordan and the Holy Land In a time when the churches together are searching for how to be a servant church in a rapidly changing world, this book is presenting a remarkable source for reflection and for studies. It is conveying new perspectives on the meaning and the liberating power of the diakonia of the church. For deacons and indeed for anybody called to serve in and

for the church, this book provides new insights. The ecumenical movement as a joint move into the future needs books like this. Olav Fykse Tveit, General Secretary, World Council of Churches This book is highly welcomed by Norwegian Church Aid. It puts our core mandate - international diakonia - into a broader context, while firmly placing it at the center of the nature of the Church. The authors point to the unique qualities and distinctiveness of diakonia and the book is therefore a good reminder that diakonia can truly be a powerful driver of sustainable change. Anne-Marie Helland, General Secretary, Norwegian Church Aid Diaconal circles within European churches long ago expanded the narrow and introverted ideology, courageous as it was for its time, of the early 19th century founders of the modern deacon movements. This book evidences ongoing tensions in attempting to come to terms with the revolution that has occurred in the theological underpinning of diaconate, and is one of the first to make the attempt in the public arena. John N. Collins, Lector Emeritus, Melbourne University of Divinity Stephanie Dietrich is Associate Professor at Diakonhjemmet University College, Norway. Knud Jorgensen is Adjunct Professor at the MF Norwegian School of Theology. Kari Karsrud Korslien is Assistant Professor at Diakonhjemmet University College. Kjell Nordstokke is Professor Emeritus at Diakonhjemmet University College. 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.

Following the award-winning BBC Radio 4 series, a panoramic exploration of peoples, objects and beliefs from the celebrated author of *A History of the World in 100 Objects* and *Germany* 'Riveting, extraordinary ... tells the sweeping story of religious belief in all its inventive variety. The emphasis is not on our differences, but on shared spiritual yearnings' Rachel Campbell-Johnston, *The Times*, Books of the Year One of the central facts of human existence is that every society shares a set of beliefs and assumptions - a faith, an ideology, a religion - that goes far beyond the life of the individual. These beliefs are an essential part of a shared identity. They have a unique power to define - and to divide - us, and are a driving force in the politics of much of the world today. Throughout history they have most often been, in the widest sense, religious. Yet this book is not a history of religion, nor an argument in favour of faith. It is about the stories which give shape to our lives, and the different ways in which societies imagine their place in the world. Looking across history and around the globe, it interrogates objects, places and human activities to try to understand what shared beliefs can mean in the public life of a community or a nation, how they shape the relationship between the individual and the state, and how they help give us our sense of who we are. For in deciding how we live with our gods, we also decide how to live

with each other. 'The new blockbuster by the museums maestro Neil MacGregor ... The man who chronicles world history through objects is back ... examining a new set of objects to explore the theme of faith in society' Sunday Times

The Malankara Mar Thoma Church's ecumenical outlook - marked by twin facets of openness and autonomy - has been the underlying ethos guiding its history, helping it to establish a unique identity. The book retells the church's ecumenical history dating back to its founding in 52 CE. This study throws ample light on the period between the significant changes of 1889 and the present times. It deals with questions such as: How did the church start practising an ecumenical outlook even before the word <l>ecumenism was coined? Could this have resulted from the church's interaction with Indian culture that upholds unity in diversity?

When a mysterious stranger suddenly turns up claiming to be Alfie's guardian, Alfie's happy days living with Tim's family are over. Soon, Alfie's trapped in a cage with a grouchy vampire and a mysterious creature called a scoffle. He's been 'collected' by werewolf hunter, Sebarino Silvertooth, who is capturing extraordinary creatures in order to sell them to researchers. Can Tim and his parents, with the help of Grandpa Werewolf and Noura, help Alfie escape before he ends up in a lab?

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