

Toward A Theology Of Radical Involvement The Theological Legacy Of Martin Luther King Jr

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Rooted in Jesus Christ

Radical Theology and Emerging Christianity

A. James Reimer's (1942-2010) theopolitical project, intended to be a fully theologically conceptualized political theology, offers a constructive and creative contribution to this burgeoning field of theological inquiry. Reimer's thesis for this theologically derived politics focuses on the necessity to take seriously the biblical-Trinitarian foundations for all Christian social ethics, but also on the importance of astute and faithful engagement by Christians in public institutional life, including the political realm. While Reimer understood himself to be working as an Anabaptist, and hoped to invite that tradition to embrace a more positive view of civil institutions than has historically been the case, he was not limited by that tradition or beholden to take only its sources into account. Ever alert to the problems inherent in every kind of reductionism, and especially so in cases where theology is reduced to either ethics or politics, Reimer's political theology pursues the investigation of theological realities that are to serve as the engine, the generative force of a political theology that seeks to articulate both a critical and a positive-constructive approach to public/political life and institutions.

Creation's Beauty as Revelation

A revealing collection that restores Dr. King as being every bit as radical as

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Malcolm X “The radical King was a democratic socialist who sided with poor and working people in the class struggle taking place in capitalist societies. . . . The response of the radical King to our catastrophic moment can be put in one word: revolution—a revolution in our priorities, a reevaluation of our values, a reinvigoration of our public life, and a fundamental transformation of our way of thinking and living that promotes a transfer of power from oligarchs and plutocrats to everyday people and ordinary citizens. . . . Could it be that we know so little of the radical King because such courage defies our market-driven world?” —Cornel West, from the Introduction Every year, Dr. Martin Luther King, Jr., is celebrated as one of the greatest orators in US history, an ambassador for nonviolence who became perhaps the most recognizable leader of the civil rights movement. But after more than forty years, few people appreciate how truly radical he was. Arranged thematically in four parts, *The Radical King* includes twenty-three selections, curated and introduced by Dr. Cornel West, that illustrate King's revolutionary vision, underscoring his identification with the poor, his unapologetic opposition to the Vietnam War, and his crusade against global imperialism. As West writes, “Although much of America did not know the radical King—and too few know today—the FBI and US government did. They called him 'the most dangerous man in America.' . . . This book unearths a radical King that we can no longer sanitize.” From the Hardcover edition.

Radical Wisdom

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Joint author, William Hamilton, is an alumnus of Evanston Township High School, class of 1940.

Radical Theology

Sameer Yadav's central claim in this work is that there is a radical mistake in many contemporary accounts that require grounding a theological story of God's availability to us in experience in a prior general philosophical theory of perception. Instead, it is argued that the philosophical problem of perception is a pseudoproblem. The study concludes with a new reading of Gregory of Nyssa and his theology of the spiritual senses, which is free from the bewitchment of the problem of perception.

Toward a Theology of Radical Involvement

Rarely in modern times has religion been associated with empiricism except to its own peril. This book represents a comprehensive and systematic effort to retrieve and develop the tradition of American religious empiricism for religious inquiry. Religion and Radical Empiricism offers a challenging account of how and why reflection on religious truth-claims must seek justification of those claims finally in terms of empirical criteria. Ranging through many of the major questions in

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philosophy of religion, the author weaves together a study of the varieties of empiricism in all its historical forms from Hume to Quine. She finds in James and Dewey; in Wieman, Meland, and Loomer of the Chicago School; in Whitehead; and in Abhidharma Buddhism constructive elements of a radically empirical approach to the controversial topic of religious experience. This work provides a strong counter-argument to critics of "revisionary theism," to caricatures of philosophy as "conversation," and to any collapse of the category of experience into its linguistic forms.

The Universe Bends Toward Justice

Provides a helpful overview of Radical Orthodoxy, highlights its areas of agreement with Reformed theology, and assesses its value as a truly postmodern theology.

Radical Theology and the Death of God

'Inculturation' is a word come only recently into theological language, having its origin and impetus in a revolution in the perception of Christian mission--even of Christian identity. 'Toward a Theology of Inculturation' is the first book to bring together the many strands of current and historical Catholic thought on what might be called a theology of a multicultural church. Inculturation, Shorter argues, is the

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recognition that faith must in effect become culture to be fully received and lived. In the course of a wide-ranging discussion, the author explores the intimate relationship between inculturation and theology, focusing in particular on scripture, the history of Missions (especially in Africa), and contemporary Catholic thought. Shorter concludes with an exploration of the future of the church--a multicultural church. 'Toward a Theology of Inculturation' offers a substantive explication of what inculturation is, what it is not, how and when it occurs, and what its limits are or should be.

Beyond God the Father

Calvinist theology has been debated and promoted for centuries. But is it a theology that should last? Roger Olson suggests that Calvinism, also commonly known as Reformed theology, holds an unwarranted place in our list of accepted theologies. In *Against Calvinism*, readers will find scholarly arguments explaining why Calvinist theology is incorrect and how it affects God's reputation. Olson draws on a variety of sources, including Scripture, reason, tradition, and experience, to support his critique of Calvinism and the more historically rich, biblically faithful alternative theologies he proposes. Addressing what many evangelical Christians are concerned about today—so-called “new Calvinism,” a movement embraced by a generation labeled as “young, restless, Reformed” —*Against Calvinism* is the only book of its kind to offer objections from a non-Calvinist perspective to the

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current wave of Calvinism among Christian youth. As a companion to Michael Horton's *For Calvinism*, readers will be able to compare contrasting perspectives and form their own opinions on the merits and weaknesses of Calvinism.

The Problem of Perception and the Experience of God

This introductory 2003 guide offers examples of different types of contemporary theology and Christian doctrine in relationship to postmodernity.

Does God Need the Church?

This provocative book addresses one of the central and most controversial branches of Western thought: the philosophy of origin. In light of recent poststructuralist principles such as alterity, *différance*, and dissemination, the philosophy of origin seems to exemplify the repressive, reactionary tendencies of much of the Western philosophical tradition. John Pizer aims to overturn this recent antipathy to the philosophy of origin. He ably summarizes poststructuralist critiques of that earlier philosophical tradition, then turns to five German thinkers (Nietzsche, Benjamin, Rosenzweig, Heidegger, and Adorno) who developed philosophies of origin that effectively anticipate and counter poststructuralist attacks. These are thinkers who, in one way or another, influenced recent

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generations of poststructuralist thinkers. Pizer argues, however, that rather than do away with the notion of origin altogether (as in the works of the most thoroughgoing poststructuralists), these philosophers developed theories in which origin is always “multiple and plurivalent.” In the writings of these seminal German thinkers, “origin” becomes “origins,” and “authentic origins” are “inherently plural and divergent.” A valuable, engrossing account of a wide range of thinkers and their complex relations, Pizer’s book recovers the notion of origin for an intellectual world that has come to value multiplicity, openness, and diversity.

Foucault, Art, and Radical Theology

Radical Orthodoxy is a new wave of theological thinking that aims to reclaim the world by situating its concerns and activities within a theological framework, re-injecting modernity with theology. This collection of papers is essential reading for anyone eager to understand religion, theology, and philosophy in a completely new light.

Toward a Theology of Inculturation

"Radical theology" and "political theology" are terms that have gained a lot of currency among philosophers of religion today. In this visionary new book, Jeffrey

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W. Robbins explores the contemporary direction of these movements as he charts a course for their future. Robbins claims that radical theology is no longer bound by earlier thinking about God and that it must be conceived of as postsecular and postliberal. As he engages with themes of liberation, gender, and race, Robbins moves beyond the usual canon of death-of-God thinkers, thinking "against" them as much as "with" them. He presents revolutionary thinking in the face of changing theological concepts, from reformation to transformation, transcendence to immanence, messianism to metamorphosis, and from the proclamation of the death of God to the notion of God's plasticity.

Radical Orthodoxy

In these passionate and wide-ranging essays Obery Hendricks offers a challenging engagement with spirituality, economics, politics, contemporary Christianity, and the abuses committed in its name. Among his themes: the gap between the spirituality of the church and the spirituality of Jesus; the ways in which contemporary versions of gospel music "sensationalize" today's churches into social and political irrelevance; how the economic principles and policies espoused by the religious right betray the most basic principles of the same biblical tradition they claim to hold dear; the domestication of Martin Luther King's message to foster a political complacency that dishonors King's sacrifices. He ends with a stinging rebuke of the religious right's idolatrous "patriotism" in a radical manifesto

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for those who would practice "the politics of Jesus" in the public sphere.

Radical Political Theology

This study discusses an array of movements, organisations and activists, many largely unstudied, who sought to aid the poor and oppressed through Christian social action

Radical Democracy and Political Theology

The Palgrave Handbook of Radical Theology is the definitive guide to radical theology and the commencement for new directions in that field. For the first time, radical theology is addressed and assessed in a single, comprehensive volume, including introductory and historical essays for the beginner, essays on major figures and their thought, and shorter articles on various themes, concepts, and related topics. This book is a seminal work for the radical theology movement. It clarifies origins and demonstrates the exigency and utility of current figures and issues. A useful and essential guide for newcomers and veterans in the field, this volume serves as both a reference work and an introduction to omitted or forgotten topics within contemporary discussions.

Other Side of Nothingness, The

What has theology to do with economics? They are both sciences of human action, but have traditionally been treated as very separate disciplines. *Divine Economy* is the first book to address the need for an active dialogue between the two. D. Stephen Long traces three strategies which have been used to bring theology to bear on economic questions: the dominant twentieth-century tradition, of Weber's fact-value distinction; an emergent tradition based on Marxist social analysis; and a residual tradition that draws on an ancient understanding of a functional economy. He concludes that the latter approach shows the greatest promise because it refuses to subordinate theological knowledge to autonomous social-scientific research. *Divine Economy* will be welcomed by those with an interest in how theology can inform economic debate.

Radical Orthodoxy

With an interdisciplinary approach, Edwards utilizes literature, aesthetics, world religions, and continental philosophy as avenues into the theology of natural beauty. This is an epistemological look at our aesthetically charged knowing of God through nature. Emphasizing our embodied experience of the world, Edwards examines the phenomenon of perceptual beauty, while questioning traditional

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notions of God's metaphysical "beauty." Drawing upon Michael Polanyi's philosophy of science, Edwards explores the human aesthetic and religious interface with the natural world. This philosophical approach is then linked to the poetic: Polanyi's "tacit knowledge" and Jean-Luc Marion's "saturated phenomena" give support to Wordsworth's "pregnant vision" of the natural world. This approach culminates in a re-envisaging of John Ruskin's typology of natural beauty: Ruskin's vision of the world can be adapted toward an understanding of natural revelation. Edwards brings this Romantic theology back across the Atlantic in dialogue with American nature writers and the uniquely American experience of wilderness and "frontier."

Radical Love

Divine Economy

The Radical Orthodoxy Reader presents a selection of key readings in the field of Radical Orthodoxy, the most influential theological movement in contemporary academic theology. Radical Orthodoxy draws on pre-Enlightenment theology and philosophy to engage critically with the assumption and priorities of secularism, modernity, postmodernity, and associated theologies. In doing so it explores a

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wide and exciting range of issues: music, language, society, the body, the city, power, motion, space, time, personhood, sex and gender. As such it is both controversial and extremely stimulating; provoking much fruitful debate amongst contemporary theologians. To assist those encountering Radical Orthodoxy for the first time, each section has an introductory commentary, related reading and helpful questions to encourage in-depth understanding and further study.

Toward an Anabaptist Political Theology

'Certainly one of the most promising theological statements of our time.' --The Christian Century 'Not for the timid, this brilliant book calls for nothing short of the overthrow of patriarchy itself.' --The Village Voice From the Trade Paperback edition.

Karl Barth and Radical Politics, Second Edition

The problem of otherness is central to debates in both the social sciences and theology. To define the other – by colour, gender, politics, nationality, or religion – is to define the self. Othering has been used through history as a justification for boundary-setting, for conflict and for oppression. Radical Otherness presents a broad overview of otherness in both sociology and theology. The book reveals how

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social theory can illuminate many contemporary issues in theology, whilst the examination of theological methods can shed light on problematic issues in sociology. The discussion of issues in Radical Otherness moves from the personal to the political, to the hermeneutic, to the ultimate otherness of metaphysics. At each stage, discussion of theory is grounded in concrete examples. The book offers students of ethics, theology, and sociology of religion a clear and engaged assessment of otherness, and opens up new ways for investigating a concept central to the study of both religion and society.

Religion and Radical Politics

Liberation theology is a school of Roman Catholic thought which teaches that a primary duty of the church must be to promote social and economic justice. In this book, Christian Smith explains how and why the liberation theology movement emerged and succeeded when and where it did.

The Emergence of Liberation Theology

The importance of Toward a Theology of Radical Involvement lies in its focus on the theological and ethical perspective of Martin Luther King, Jr. By examining the multiple, competing images of King in both academia and the public square, Ivory

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argues that mass public confusion and ambiguity exist today about King's identity. Consequently, the more radical and prophetic thrust of his legacy of thought and action has been blunted. Seeking to resolve the public identity crisis about King, Ivory offers the provocative thesis that King is best understood as a creative theological thinker whose activist rhetoric and emancipatory praxis were thoroughly informed and undergirded by an understanding of God and God's will for history and humanity. Hence the prophetic focus and radical character of King's thought and action culminate in a "theology of radical involvement," which gives rise to an ethic of community. King's perspective raises permanent, generative tensions in the contemporary church, academy, and culture. Ivory thus promotes a re-reading of King that gives due credence to the too-often overlooked but profound level of critical analysis, proactive revolutionary challenge, and the bold transformative vision King inspired.

Toward a Theory of Radical Origin

In the 1960s, the strict opposition between the religious and the secular began to break down, blurring the distinction between political philosophy and political theology. This collapse contributed to the decline of modern liberalism, which supported a neutral, value-free space for capitalism. It also deeply unsettled political, religious, and philosophical realms, forced to confront the conceptual stakes of a return to religion. Gamely intervening in a contest that defies simple

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resolutions, Clayton Crockett conceives of the postmodern convergence of the secular and the religious as a basis for emancipatory political thought. Engaging themes of sovereignty, democracy, potentiality, law, and event from a religious and political point of view, Crockett articulates a theological vision that responds to our contemporary world and its theo-political realities. Specifically, he claims we should think about God and the state in terms of potentiality rather than sovereign power. Deploying new concepts, such as Slavoj Žižek's idea of parallax and Catherine Malabou's notion of plasticity, his argument engages with debates over the nature and status of religion, ideology, and messianism. Tangling with the work of Derrida, Deleuze, Spinoza, Antonio Negri, Giorgio Agamben, Alain Badiou, John D. Caputo, and Catherine Keller, Crockett concludes with a reconsideration of democracy as a form of political thought and religious practice, underscoring its ties to modern liberal capitalism while also envisioning a more authentic democracy unconstrained by those ties.

Toward an African Theology of Fraternal Solidarity

This is the 11th year for a thematic Lenten study offering. This study will include 7 sessions, one for each Sunday in Lent, including Easter Sunday. Each session features a scripture reference, a personal reading and questions for personal reflection or group discussion; suggestions for ways to deepen the Lenten journey or a focus for the coming week may also be included. This particular study is based

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on Philippians 2:1-11 (“Let the same mind be in you that was in Christ Jesus”). The goal is to discover what it might look like for us, in very practical ways, to live with the mind of Christ.

Radical Monotheism and Western Culture

Radical Orthodoxy is a new wave of theological thinking that seeks to re-inject the modern world with theology. The group of theologians associated with Radical Orthodoxy are dissatisfied with contemporary theological responses to both modernity and postmodernity. Radical Orthodoxy is a collection that aims to reclaim the world by situating its concerns and activities within a theological framework. By mapping the new theology against a range of areas where modernity has failed, these essays offer us way out of the impasses that postmodernity represents.

Introducing Radical Orthodoxy

This reissue of a classic work of H. Richard Niebuhr, one of the most influential and creative theological ethicists of the twentieth century, highlights his mature thinking. By using path-breaking interpretations of faith as a basic dimension of human life and culture as an arena of faith in conflict, Niebuhr encourages further

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thought. This volume should be required reading for anyone interested in recent perspectives on theology and ethics. The Library of Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors through reflection on classic works in the field.

Radical Otherness

In this book, Ikenna Okafor tackles an interesting and timely topic and demonstrates competence and maturity in developing his insight into Igbo humanism--to make liberation theology from an African perspective into a theology of solidarity and fraternity. With a good narrative style, Okafor critiques the Latin American liberation theological project. And inspired by the hermeneutical implications of "UBE NAWANNE," the evangelical positioning of material poverty and pathos for the poor as defining Christian discipleship is persuasively presented. The potent nwanne idiom guides his critical evaluation of the social teachings and praxis of the Catholic Church. In fact, it is clear that Okafor embarked on a subject matter that is of theological moment and has creative pastoral implications for the Church of Nigeria, the Churches of Africa, and the World Church.

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Radical

Karl Barth was one of the most important Christian theologians of the twentieth century, but his political views have often not been taken sufficiently into account. Beginning with a representative early essay by Karl Barth, this volume proceeds with essays by Friedrich-Wilhelm Marquardt, Helmut Gollwitzer, Hermann Diem, Dieter Schellong, Joseph Bettis, and George Hunsinger. These contributions engage both the relationship of Barth's theology to his socialist politics as well as Marquardt's analysis. This new edition expands upon the earlier one by adding three new essays by Hunsinger on Barth's theology and its relevance for human rights, liberation theology, and the theories of Rene Girard on violence and scapegoating. Hunsinger has extended the discussion as well as deepened our insight into how theology can speak meaningfully about fundamental issues of human need.

The Radical King

John D. Caputo's deconstructive theology and Slavoj Žižek's materialist theology are two radical theologies that explore what it might mean to pass through the death of God and to abandon this experience as specifically Christian. Moody demonstrates how these theologies are transforming everyday religious practices

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through an examination of the work of Peter Rollins and Kester Brewin, two figures at the radical margins of a contemporary expression of Western religiosity called emerging Christianity. The author uses her analysis of all four figures to argue that deconstructive practices can enable religious communities to become part of a wider materialist collective in which the death of God continues to resonate.

Religion and Radical Empiricism

Offers a Christian proposal for radical social transformation. / Daniel Izuzquiza here proposes a vibrant interdisciplinary theology from the unique perspective of the "least of these" the poor and extends an invitation to mystical, political, and ecclesial engagement. / In *Rooted in Jesus Christ* Izuzquiza analyzes the language of theology, the role of social sciences, the transformation of culture, and the church's approach to politics. To that end he dialogues with some of the main theological proposals of the late twentieth century, from Latin American liberation theology to radical theology in the English-speaking world to European political theology. He also offers a more systematic development of radical ecclesiology, analyzing the sources of the proposal as alternative Christian practices. The result is a groundbreaking call to action and change for the entire church. / In this groundbreaking book Daniel Izuzquiza offers a vibrant Christian proposal for radical social transformation. His wide-ranging study explores the relationship between church and society by dialoguing critically and constructively with major

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theological currents of our day. Izuzquiza's interdisciplinary theology from the perspective of the poor is truly radical at once in a political, ecclesial, and mystical sense. / We need a way forward beyond our well-worn and tired debates. Daniel Izuzquiza offers just that. His splendid book engages and assesses postliberalism, radical orthodoxy, Anabaptist witness, liberation theology, and the role of the Jesuits in Christianity in order to show the need for a radical ecclesiology that is unapologetically Christocentric, socially attuned, and ecumenically generous. For anyone not invested in the current structures of power in the church, university, or nation-state, this book offers wisdom. For those of us so invested, this book shows a viable alternative preserving the good and challenging the rest. We should all pay attention. D. Stephen Long / author of *Speaking of God: Theology, Language, and Truth* / I am happy to recommend Daniel Izuzquiza's *Rooted in Jesus Christ: Toward a Radical Ecclesiology* to serious readers in the English-speaking world who may have dared to wonder if the traditional church of our time is what Jesus really had in mind. And if not, what might a church rooted in the Christ of the Incarnation look like? . . . Rather than superficially inspiring his readers, Izuzquiza brings us face-to-face with what the body of Christ could be by responding more fully to the truly amazing grace of God that has come to us in Jesus of Nazareth. Traditional Catholics and conservative Protestants alike as well as revolutionaries and political activists for that matter will be confronted and challenged here. . . . And, rather than concerning ourselves so exclusively with tactics and strategies, Izuzquiza reminds us of the importance of simply being the church, radically rooted in Jesus

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Christ. John Driver / author of Radical Faith: An Alternative History of the Christian Church

Radical Lutherans/Lutheran Radicals

An exploration of the teachings of Jesus in relation to the LGBTQ community that “helps readers welcome a theology that leaves no one behind” (Chris Glaser, author of *Coming Out as Sacrament*). A common claim, on both on the political right and left, is that Christianity is incompatible with queerness. As this first book on the subject of queer theology insightfully argues, Jesus Christ can be understood by lesbian, gay, bisexual, and transgender people as the embodiment of a love so extreme that it dissolves all existing boundaries. In discussing revelation, God, Trinity, creation, atonement, sin, grace, Holy Spirit, church, and sacraments, Patrick Cheng—a theologian, seminary professor, and ordained minister—provides a historical survey of how queer theology has developed from the 1950s to today, and then illuminates its themes using the ecumenical creeds as his guide. He discusses Jesus’s communion with all people—holy and profane. He explores Jesus’s crossing of all barriers—from Divine to sexual. Above all, he reminds us that those barriers are societal, rather than religious, concepts. “An excellent introduction for beginners and an excellent synthesis for more advanced readers.” —Virginia Ramey Mollenkott, author of *Sensuous Spirituality*

The Palgrave Handbook of Radical Theology

Are not all religions equally close to and equally far from God? Why, then, the Church? Gerhard Lohfink poses these questions with scholarly reliability and on the basis of his own experience of community in *Does God Need the Church?* In 1982 Father Lohfink wrote *Wie hat Jesus Gemeinde gewollt?* (translated into English as *Jesus and Community*) to show, on the basis of the New Testament, that faith is founded in a community that distinguishes itself in clear contours from the rest of society. In that book he also described a sequence of events that moved directly from commonality to a community that was readily accessible to every group of people and was made legitimate by Jesus himself. Only later did Father Lohfink learn, within a new horizon of experience, that such a description is not the way to community. The story of the gathering of the people of God, from Abraham until today, never took place according to such a model. Today Father Lohfink states that he would not write *Wie hat Jesus Gemeinde gewollt?* the same way. The situation of belief and believers has undergone a shift: the question of the Church has become much more urgent. Church life is declining and the religions are returning, often in new guises. In light of these shifts and the change in his own view of community, Father Lohfink inquires in *Does God Need the Church?* of Israel's theology, Jesus' praxis, the experiences of the early Christian communities, and of what is appearing in the Church today. These inquiries lead to an amazing history involving God and the world - a history that God presses forward with the

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aid of a single people and that always turns out differently from what they think and plan. Gerhard Lohfink, ThD, was professor of New Testament exegesis at the University of Tübingen until 1986 when he resigned from his professorship in order to live and work as a theologian in the Catholic Integrierte Gemeinde and its community of priests.

Toward a Theology of Evangelism

Michel Foucault wrote prolifically on many topics including, art, religion, and politics. He also eloquently articulated how power structures are formed and how they also might assist resistance and emancipation. This book uses the hermeneutical lens of Foucault's writings on art to examine the performative, material, and political aspects of contemporary theology. The borderland between philosophy, theology, and art is explored through Foucault's analyses of artists such as Diego Velázquez, Édouard Manet, René Magritte, Paul Rebeyrolle, and Gerard Fromanger. Here special focus is placed on performativity and materiality—or what the book terms the mystery of things. At successive junctures, the book discovers a postrepresentational critique of transcendence; an enigmatic material sacramentality; playful theopolitical accounts of the transformative force of stupidity and nonsense; and political imagery in motion enabling theological interpretations of contemporary collectives such as Pussy Riot and the Sisters of Perpetual Indulgence. In conversation with contemporary thinkers including

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Catherine Keller, Louise-Marie Chauvet, John Caputo, Daniel Barber, Mark C. Taylor, Jeffrey W. Robbins, and Mattias Martinson, the book outlines this source of inspiration for contemporary radical theology. This is a book with a fresh and original take on Foucault, art, and theology. As such, it will have great appeal to scholars and academics in theology, religion and the arts, the philosophy of religion, political philosophy, and aesthetics.

Living with the Mind of Christ - eBook [ePub]

WHAT IS JESUS WORTH TO YOU? It's easy for American Christians to forget how Jesus said his followers would actually live, what their new lifestyle would actually look like. They would, he said, leave behind security, money, convenience, even family for him. They would abandon everything for the gospel. They would take up their crosses daily BUT WHO DO YOU KNOW WHO LIVES LIKE THAT? DO YOU? In *Radical*, David Platt challenges you to consider with an open heart how we have manipulated the gospel to fit our cultural preferences. He shows what Jesus actually said about being his disciple--then invites you to believe and obey what you have heard. And he tells the dramatic story of what is happening as a "successful" suburban church decides to get serious about the gospel according to Jesus. Finally, he urges you to join in *The Radical Experiment* -- a one-year journey in authentic discipleship that will transform how you live in a world that desperately needs the Good News Jesus came to bring. (From the 2010 edition)"

Toward a Theology of the Corporation

God The Father has acted in Jesus Christ to save mankind from the human dilemma. Evangelism is grounded in this fact, says Dr. Hartt, and it is to this one great fact we must turn in preaching and teaching. The church today must lift into sharp focus the essential evangelistic message. Only thus--far above the methods of popular evangelism--can it meet the modern world's competition for men's minds and hearts. In these chapters Dr. Hartt defines and interprets each of the great principles of faith that make up the Christian message. Belief in God, Jesus Christ, the Holy Spirit, the Kingdom, the nature of man, is explored in light of the Great Commission. *Toward a Theology of Evangelism* is an interpretation of the church's mission as witness to the truth and love of God--a vital book for every thoughtful person who seeks to obey Jesus' impelling command: Go ye therefore, and teach all nations.

Against Calvinism

Lanzetta illuminates the transformative potential of the classical tradition of women mystics, especially in light of contemporary violence against women around the world. Focusing on the contemplative process as women's journey from oppression to liberation, Lanzetta draws especially on the mysticism of Julian of

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Norwich and Teresa of Avila. She lays out the contemplative techniques used by mystics to achieve their highest spiritual potential and also investigates how unjust social and political conditions afflict women's souls. Lanzetta identifies a specific historical female mystical path (the via feminina) and draws contemporary conclusions for how women might understand their bodies, their rights, and their ethics.

The Cambridge Companion to Postmodern Theology

Can a Lutheran be sociopolitically radical? Can a radical be theologically and faithfully Lutheran? This book answers yes. Written by teacher-scholars from five ELCA colleges, *Radical Lutherans/Lutheran Radicals* follows Martin Luther, Soren Kierkegaard, Dietrich Bonhoeffer, Dorothee Soelle, and others as they sink deep roots in the Lutheran Christian tradition while simultaneously resisting the status quo with their words, their deeds, and sometimes their very lives. Each chapter shows how the Lutheran theologian returns to the roots of Luther's life and writing and puts them toward radical social and political ends, including critiques of cultured Christianity; resistance to state or market; preferential options for the poor and suffering; deep commitments to peace, justice, and ecological sustainability; and direct nonviolent resistance. The book highlights theological themes popularized by Luther (justification by grace, two-kingdoms thinking, theology of the cross, and vocation) and then shows how these theological

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staples--when deeply and creatively retrieved--can inform political protest, intentional living, and other countercultural movements. The compelling claim throughout is that Luther's theology at its root has resources for radical political participation and social transformation, as exemplified by the writings and lives of these radical Lutherans/Lutheran radicals.

The Radical Orthodoxy Reader

Alexis de Tocqueville once wrote that "the people reign over the American political world like God over the universe," unwittingly casting democracy as the political instantiation of the death of God. According to Jeffrey W. Robbins, Tocqueville's assessment remains an apt observation of modern democratic power, which does not rest with a sovereign authority but operates as a diffuse social force. By linking radical democratic theory to a contemporary fascination with political theology, Robbins envisions the modern experience of democracy as a social, cultural, and political force transforming the nature of sovereign power and political authority. Robbins joins his work with Michael Hardt and Antonio Negri's radical conception of "network power," as well as Sheldon Wolin's notion of "fugitive democracy," to fashion a political theology that captures modern democracy's social and cultural torment. This approach has profound implications not only for the nature of contemporary religious belief and practice but also for the reconceptualization of the proper relationship between religion and politics. Challenging the modern,

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liberal, and secular assumption of a neutral public space, Robbins conceives of a postsecular politics for contemporary society that inextricably links religion to the political. While effectively recasting the tradition of radical theology as a political theology, this book also develops a comprehensive critique of the political theology bequeathed by Carl Schmitt. It marks an original and visionary achievement by the scholar the Journal of the American Academy of Religion hailed "one of the best commentators on religion and postmodernism."

Rooted in Jesus Christ

Provides an innovative theology based in mysticism, one that acknowledges the pain of spiritual repression and values religious pluralism.

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