

Ecclesiology And Ethics

Critiquing a paradigm of growth within the church, this book contends that the church's growth ethic should be replaced by one based on virtue. Drawing on the work of Sennett, Fromm, and Hauerwas, John Fitzmaurice argues that an approach taking growth to be the overriding task of the church is found to be shallow and risks infantilising the faith it purports to proclaim. MacIntyre's proposal for a recovery of a virtue-based ethic is examined and interpreted theologically through the concepts of narrative theology, community, sacraments and sanctification; the role of 'practices' in developing virtuous character is central. The nature of a virtuous organisation is explored through a lens of organisational psychodynamics; this understanding informs a model of church as a community of interpretation. Fitzmaurice suggests that it is in and through sacramental practices that the transitional space for these virtues to be formed is created. Tracing a similar corrosion of character within secular institutions that have opted for an overriding focus on growth, this book offers an alternative based on the formation of corporate, as well as individual, virtuous character and considers the implications of a virtue-based growth ethic on theological education and ministerial formation as well as in terms of public theology and the manner of the church's engagement with society.

Church Ethics and Its Organizational Context is the first book to provide a broadly

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interdisciplinary approach to understanding the leadership crisis in the Catholic Church in the wake of the sex abuse scandal and how it was handled.

"A major contribution providing new impetus for ecumenical inquiry. A rich and multifaceted argument for the comprehensive and global implications of particular formational processes within Christian faith communities." --Anna Marie Aargaard

"...this is a thoughtful and provocative book. It has been a long time since I read anything that seemed so hopeful about a movement that looks so difficult to resurrect in today's world. As one commentator put it, and I agree, 'If anyone can breathe new life into the ecumenical movement it is Lewis Mudge.'" --The Clergy Journal "Mudge provides a valuable contribution to the discussion of ecclesiology and ethics through his insistence that local congregations in all their diversity are the basis for building moral community....The book will be a useful resource for those who are seeking new ways to be church in a broken world." --Toronto Journal of Theology>

The Church as Moral Community
Ecclesiology and Ethics in Ecumenical Debate
World Council of Churches

Contributions by churches to public discourse have become disconnected from the fabric of communal relationships in which Christians stand by virtue of the reconciling work of God in Jesus Christ. We argue individualistically, legally, ideologically, but seldom as members of a body for whom relationships of basic trust with others are fundamental. This book seeks a strategy for recovering these missing connections. The

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heart of the argument is that churches need to recover the vocation of providing primary moral formation, of shaping people's moral identity, long before politicized policy arguments begin.

Annotation What are the practical and theoretical issues that concern and shape theological ethics? This handbook offers a guide to the discipline. Written by an international group of 30 scholars, the book is aimed at all students and academics who want to explore more fully essential topics in Christian ethics.

What are the practical and theoretical issues that concern and shape theological ethics? The Oxford Handbook of Theological Ethics offers the most authoritative and compelling guide to the discipline. Written by an international group of thirty scholars, and unlike any other book now available, the Handbook's unrivalled breadth and depth make it the definitive reference work for all students and academics who want to explore more fully essential topics in Christian ethics.

The theology of witness developed is suggestive both for ecclesiological and ethical conversations, both in ecumenical circles and in more confessional settings. By situating ecumenical dialogues within a more fully developed understanding of witness, Christians and others can be more fruitfully and communally engaged in ethical issues from religious convictions without such motivations necessarily proving divisive.

Throughout his ministry, Jesus spoke frequently and unabashedly on the now-taboo subject of money. With nothing good to say to the rich, the New Testament—indeed the

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entire Bible—is far from positive towards the topic of personal wealth. And yet, we all seek material prosperity and comfort. How are Christians to square the words of their savior with the balances of their bank accounts, or more accurately, with their unquenchable desire for financial security? While the church has developed diverse responses to the problems of poverty, it is often silent on what seems almost as straightforward a biblical principle: that wealth, too, is a problem. By considering the particular context of the recent economic history of Ireland, this book explores how the parables of Jesus can be the key to unlocking what it might mean to follow Christ as wealthy people without diluting our dilemma or denying the tension. Through an engagement with contemporary economic and political thought, aided by the work of Karl Barth and William T. Cavanaugh, this book represents a unique and innovative intervention to a discussion that applies to every Christian in the Western world. This volume probes the meaning and ethical implications of the powerful symbol of vocation from the vantage of contemporary Catholic women, with particular attention to the experiences of women religious. Intended as a follow-up to *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*, the new book will benefit many readers, including Catholic leaders, laity, and religious, as well as persons interested in Christian ethics and American religious history more generally. The work treats twentieth-century history and more recent developments, including tensions between the Vatican and progressive Catholics, the development of lay ministries, and the

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movement to ordain women deacons, priests, and bishops.

This book introduces Christian ethics from a theological perspective. Philip Turner, widely recognized as a leading expert in the field, explores the intersection of moral theology and ecclesiology, arguing that the focus of Christian ethics should not be personal holiness or social reform but the common life of the church. A theology of moral thought and practice must take its cues from the notion that human beings, upon salvation, are redeemed and called into a life oriented around the community of the church. This book distills a senior scholar's life work and will be valued by students of Christian ethics, theology, and ecclesiology.

This Dictionary provides a unique and groundbreaking survey of both the historical and contemporary interrelations between ethics, theology and society. In over 250 separately-authored entries, a selection of the world's leading scholars from many disciplines and many denominations present their own views on a wide range of topics. Arranged alphabetically, entries cover all aspects of philosophy, theology, ethics, economics, politics and government. Each entry includes: * a concise definition of the term * a description of the principal ideas behind it * analysis of its history, development and contemporary relevance * a detailed bibliography giving the major sources in the field The entire field is prefaced by an editorial introduction outlining its scope and diversity. Selected entries include: Animal Rights * Capital Punishment * Communism * Domestic Violence * Ethics * Evil * Government * Homophobia * Humanism * Liberation

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Theology * Politics * Pornography * Racism * Sexism * Society * Vivisection * Women's Ordination

In response to a variety of critical intellectual currents (post-colonial, post-modern, and post-liberal) scholars in Christian theology and ethics are increasingly taking up the tools of ethnography as a means to ask fundamental moral questions and to make more compelling and credible moral claims.

Privileging particularity, rather than the more traditional effort to achieve universal or at least generalizable norms in making claims regarding the Christian life, echoes the most fundamental insight of the Christian tradition: that God is known most fully in Jesus of Nazareth. Echoing this scandal of particularity at the heart of the Christian tradition, theologians and ethicists involved in ethnographic research draw on the particular to seek out answers to core questions of their discipline: who God is and how we become the people we are, how to conceptualize moral agency in relation to God and the world, and how to flesh out the content of conceptual categories such as justice that help direct us in our daily decisions and guiding institutions.

Is church a place where people are formed by a specific liturgical and moral tradition or a space where they are transformed towards a new reality? Are these two dynamics mutually exclusive or are they interrelated? In this study, Simone

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Sinn explores these questions and in so doing proposes an approach to church life which integrates ethics, hermeneutics and ecclesiology. Arguing that the church is called to enable people to understand themselves and each other in the light of God's will and action, Sinn develops the concept of church as participatory community. Moreover she suggests that it is by fostering and encouraging this approach that the church enables people to participate existentially and critically in the formation of their own faith.

Why would a Corinthian marry incestuously? Why would other Corinthian Christians boast of such a relationship? Why did Paul resort to excommunication in this case? This study of 1 Cor 5 offers well-argued, innovative answers to these questions, departing from traditional responses which presuppose a situation of polemic in which the Corinthians are contesting Paul's apostolic authority. In these pages, the author presents a fresh reading of Corinthian motives against a background of Stoic ideas and, through a careful rhetorical analysis of the dynamics of Paul's argument, locates its exigent character in Paul's concern for the sanctified life of the community.

Between 1993 and 1996 a World Council of Churches study examined the relationship between ecclesiology -- our understanding of what the church is -- and ethics -- what the church does -- in responding to problems and issues facing

the world today. Gathered in this single volume are the reports from three consultations (Costly Unity, Costly Commitment and Costly Obedience), along with major papers from the third, which focused on the church as a community in which people are formed morally. This ecumenical enquiry offers fresh insights into critical issues for all who are seeking a renewed vision of the ecumenical movement. Among the themes are: the imperative for ecumenical ethical reflection and engagement; the church as a community in which moral formation takes place -- through its teaching and through its life; the ethical dimension of worship, baptism and eucharist; the relation between koinonia (fellowship) and the quest for justice, peace and the integrity of creation; the churches' relationship to movements and action groups.

British theologian F.D. Maurice is considered a forerunner of the contemporary ecumenical movement. His writings and work were an articulation of his theology, which emphasized the inclusiveness of Christianity despite ideological divisions within the Christian community. This volume offers a selection of Maurice's moral writings based on his theological worldview.

"Bound to Be Free" explores the scriptural concepts of church ("ekklesia"), freedom ("eleutheria"), and truthful speech ("parrhesia"), showing not only that the proper meanings of three concepts interpenetrate one another but also that

rending them asunder lies at the root of Christian division today. According to Reinhard Hutter, the crucial interrelationship of these three concepts has long been obscured by ongoing church division. Separated from each other, many Christians assume that freedom can be maintained and truthful speech preserved only at the cost of unity. Others assume that Christian unity can be attained only if freedom and truthful speech are narrowly circumscribed in their proper exercise. Christian division issues from the all too familiar individualistic accounts of church, freedom, and speech that have haunted modernity and clouded the proclamation of the gospel. This book shows that here, at the beginning of the twenty-first century, it is imperative that Christians attend to this crucial interrelationship and its source in the God of the gospel. Hutter discusses the meaning, role, and importance of each concept in turn, engaging along the way a wide range of classical and contemporary voices in theology, philosophy, and culture that reveal in different ways how church, freedom, and truthful speech support one another. "Bound to Be Free" is a groundbreaking work that challenges common approaches to ecumenism and points a fruitful new course ahead.

The book aims to answer key questions that students and the general reader may have about Christian ethics.

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Ecclesia and Ethics considers the subject of Ecclesial Ethics within its theological, theoretical and exegetical contexts. Part one presents the biblical-theological foundations of an ecclesial ethic – examining issues such as creation, and Paul's theology of the Cross. Part two moves on to examine issues of character formation and community. Finally, part three presents a range of exegetical applications, which examine scripture and ethics in praxis. These essays look at hot-button issues such as the 'virtual self' in the digital age, economics, and attitudes to war. The collection includes luminaries such as N.T. Wright, Michael J. Gorman, Stanley Hauerwas and Dennis Hollinger, as well as giving space to new theological and exegetical voices. As such Ecclesia and Ethics provides a challenging and contemporary examination of modern ethical debates in the light of up-to-date theology and exegesis.

Bringing together articles and chapters from his considerable work in theological ethics, India, and the social order, Duncan Forrester incorporates new writing and introductions to each thematic section to guide readers through this invaluable resource. This book offers stimulating studies in three related areas - Indian Christianity with particular attention to the caste system, contemporary Christian theological ethics, and the distinctive and challenging theological approach that Duncan Forrester has developed in relation to public issues such as prisons and punishment, welfare provision, social justice, and poverty.

This book details the development and contours of Karl Barth's robust and lively vision of Christian and ecclesial life in the early years of his career. In this remarkable work Michael O'Neil investigates Karl Barth's theology in the turbulent and dynamic years of his nascent career, between 1915 and 1922. It focuses on the manner in which this great theologian construed Christian and ecclesial existence. The author argues that Karl Barth developed his

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theology with an explicit ecclesial and ethical motive in a deliberate attempt to shape the ethical life of the church in the troublesome context within which he lived and worked. O'Neil adopts a chronological and exegetical reading of Barth's work from the initial dispute with his liberal heritage (c.1915) until the publication of the second edition of his commentary on romans. Not only does this work contribute to a broader understanding of Barth's theology both in its early development, and with regard to his ecclesiology and ethics, it also provides a significant framework and material for contemporary ecclesial reflection on Christian identity and mission.

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 preachership, 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.

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A Call to Fidelity seeks to thoughtfully examine and critically evaluate the contributions that Charles E. Curran has made to the field of Catholic moral theology over the past forty years. It also seeks to assess the development of specific topics in contemporary moral theology to which Curran has made his unique mark, particularly in fundamental ethics, sexual and medical ethics, social and political ethics, and topics related to dialogue with other traditions and approaches to Catholic ethics. Reviewing the many years of his influential writings, thought, and scholarship, fourteen distinguished scholars examine his contributions and the current state of the topics under discussion-which are as far ranging as academic freedom, birth control, gay and lesbian relationships, and feminism. Each contributor also provides a critical evaluation of Curran's work and outlines how these areas will hold or undergo transformation as the church looks toward its relationship with society and culture in the coming decades.

Despite tensions over whether the search for unity is primarily about seeking to resolve divisive theological controversies or collaborating in pursuit of reconciliation, justice and peace, the author argues for an unbreakable connection between "unity" and "mission". He examines how the church serves as a ",moral community" in arriving at a common mind on ethical issues and in forming people morally within the Christian fellowship.

What in the world is postmodernity? Is it the dominant reality today? If it is, what does it mean to be a church in a postmodern world? It seems that the church had

a difficult time coming to terms with a modern world, an era ruled by the claims of scientific certainty. Having done so, more or less, it is now confronted by the claims of postmodernity, which seem to reverse the whole equation, to say that certainty and objectivity are chimeras. What is truth?" Pilate asked, and postmodernity 'at least as caricatured by its opponents' responds: "There's no such thing." Gerard Mannion, in *Ecclesiology and Postmodernity*, addresses the situation of the church in a postmodern world. The fundamental changes in human society and culture wrought by the twentieth century require the church to consider its response in the twenty-first century. What is the church's moral Vision, how does its practice look, what is the nature of its aspiration toward holiness in our times? Mannion believes that since Vatican II, the Catholic Church has been in a kind of limbo, awaiting a Vision of its own life for the future. Rather than focusing on specific controversies, Mannion offers concrete suggestions about how the church can create a better harmony between its own self-understanding, its ecclesiological Vision, and its day-to-day life, its ecclesial practice. Gerard Mannion, PhD, educated at King's College, Cambridge University and New College, Oxford University, is Associate Professor of Ecclesiology and Ethics in the Department of Theology and Religious Studies at Liverpool Hope University, UK. He is also the director of *Church In Our Times*:

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Centre for the Study of Contemporary Ecclesiology, co-director of the Applied Ethics Initiative at Liverpool Hope, co-chair of the AAR (American Academy of Religion) Ecclesiological Investigations Program Unit and co-ordinator of the Ecclesiological Investigations International Research Network. Mannion is the author of Schopenhauer, Religion and Morality and co-editor of Readings in Church Authority 'Gifts and Challenges for Contemporary Catholicism, both published by Ashgate in 2003, and co-editor of the forthcoming volumes The Routledge Companion to the Christian Church and Catholic Social Justice: Theological and Practical Explorations. "

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