

Statement Of Personal Theology Statement Of Personal

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This timely and fascinating work addresses questions of ultimate concerns for Christian believers by clarifying what religious believers' statement "God creates" means in relation to the mechanistic determinism of science enthusiasts and the New Atheist Movement. Drawing from the methodological works of C.S. Peirce, Bernard Lonergan, and Wolfhart Pannenberg, the book creatively shows how the old science-theology conflict, or "warfare", can be turned into one of collaboration or rapprochement. Using the works of these three thinkers, it departs from the common practice of treating the field of science-theology as an abstract mainstream theology. The book takes a stand on contextual theology, treating the problem posed by Richard Dawkins and his fellow New Atheists as one in need of a creative solution. It also suggests that the dialogue between science and theology must take seriously the experiences and challenges from different social and cultural contexts. The text shows how these experiences can lead to the kind of creative theological thinking we see in the works of Pannenberg and Lonergan, who both explicate, not only how an understanding of an evolutionary universe is compatible with the Christian doctrine of creation, but also how a methodological comparison of science and theology reveals a common concern for human understanding and openness to divine agency.

Gregg Lambert examines two facets of the return to religion in the 21st century: the resurgence of overtly religious themes in contemporary philosophy and the global 'post-secular' turn

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that has been taking place since 9/11. He asks how these two 'returns to religion' can be taking place simultaneously, and explores the relationship between them. Lambert reflects on statements of these returns from contemporary philosophers including Alain Badiou, John D. Caputo, Jacques Derrida and Jean-Luc Nancy. He discovers a unique - and forboding - sense of the term 'religion' that belongs exclusively to our contemporary perspective.

Reading Heikki Räisänen's hermeneutics in context, Timo Eskola explores the development of Western New Testament interpretation. Proposing sociology as the link between standard historicism and poststructuralism, Räisänen reinterprets the sociology of knowledge. He substitutes sacralized culturalism for biblical theology.

Drawing together scholars whose essays exhibit work after Barth in engaging the doctrine of the Trinity and its related themes. Barth's thought, as evidenced amongst his most expert commentators, allows for a variety of interpretations, the details of which are being hammered out on the pages of academic journals and volumes such as this one. It is this variety of responses to and interpretations of Barth's theology that gives such vibrancy to the essays in this volume by seasoned Barth scholars and voices new to the conversation. This is a print on demand book and is therefore non-returnable. This book deals with the epistemological problems of rationality and of theory construction in theology. Van Huyssteen analyzes the principal models of rationality, examines the conceptual models of Wolfhart Pannenberg and Gerhard Sauter, and finally discusses the metaphoric nature of religious language and develops criteria for the structuring of a "critical- realist rationality model."

"Theology and the Social Consciousness" by Henry Churchill King. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-

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known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Although many of Edmund Schlink's writings have been available in English for several decades, the publication of the new German edition offered a significant impetus for providing a fresh and more accurate translation of them. Matthew L. Becker translated key terms that occur in all five volumes consistently. Also, he corrected infelicitous and misleading renderings of Schlink's language into English, which more or less happened in all of the earlier editions. In this first volume, Becker presents a completely reworked translation of Schlink's popular work "Der kommende Christus und die kirchlichen Traditionen.

In today's polarized context, Christians often have committed, biblical rationales for very different positions. How can Christians navigate disagreements with both truth and love? Tim Muehlhoff and Rick Langer provide lessons from conflict theory and church history on how to negotiate differing biblical convictions in order to move toward Christian unity. Teaching about God and SpiritualityA Resource for Jewish SettingsBehrman House, IncDr. Hampden's theological statements and the Thirty-nine Articles compared. By a resident Member of Convocation (E. B. Pusey). With a preface and propositions extracted from his [Dr. Hampden's] worksBible Translation and the Spread of the ChurchiThe Last 200 YearsBRILL

This Companion introduces readers to the practice of Christian theology, covering what theologians do, why they do it, and what steps readers can take in order to become

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theological practitioners themselves. The volume aims to capture the variety of practices involved in doing theology, highlighting the virtues that guide them and the responsibilities that shape them. It also shows that the description of these practices, virtues and responsibilities is itself theological: what Christian theologians do is shaped by the wider practices and beliefs of Christianity. Written by a team of leading theologians, the Companion provides a unique resource for students and scholars of theology alike. Bringing together contributions from established scholars as well as promising younger academics, the seventeenth volume of this established series offers a broad-ranging view of why Judaism, a religion whose observance is more honored in the breach in most western Jewish communities, has garnered attention, authority, and controversy in the late twentieth century. The volume considers the ways in which theological writings, sweeping social change, individual or small-group needs, and intra-communal diversity have re-energized Judaism even amidst secular trends in America and Israel.

An essential and reliable reference work and manual of the Christian faith this book provides both students and interested readers with a basic text presenting the findings of modern scholarly thought and research. Ecumenical in spirit and approach, no responsible and inquiring Christian can afford to be without it.

Paul Tillich (1886–1965) is widely regarded as one of the most influential theologians of the 20th century. By bringing his thought together with the theology and practices of an important contemporary Christian movement, Pentecostalism, this volume provokes active, productive, critical, and creative dialogue with a broad range of theological topics. These essays stimulate robust conversation, engage on common ground regarding the work of the Holy Spirit, and offer

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significant insights into the universal concerns of Christian theology and Paul Tillich and his legacy.

A unique historical study of the personal nature of religion, spirituality, and healing in the twentieth century based on the letters of ordinary people from around the world. The Panacea Society was a small religious community of women that was established in England in the early twentieth century. They followed the early nineteenth-century mystic Joanna Southcott, as well other emerging spiritual movements of the day, and developed a remarkable spiritual healing practice that spread around the world. Based on the thousands of letters held in the Society's healing archive, which were sent by ordinary people from around the world, Alastair Lockhart offers a detailed study of the religious ideas of religious seekers from the 1920s to the 1970s. Focusing on Great Britain, Finland, Jamaica, and the US, Lockhart provides unique insight into the personal nature of spirituality in recent times and how ancient and modern spiritual strands were harnessed to the needs of late-modern spiritual seekers. This book addresses debates about the complexity and meaning of the rise or decline of religion in the twentieth century and the processes involved in the formation of popular nontraditional spiritualities. It informs our understanding of global and transnational religions and recent forms of spiritual healing. At the University of Cambridge, Alastair Lockhart is Affiliate Lecturer in the Faculty of Divinity and a Fellow of Hughes Hall.

A major teaching breakthrough, *Christian Theology: A Case Method Approach* bridges the gap between the theological reflection and human experience and encourages fruitful dialogue between divergent interpretations. Organized around central motifs in the Apostles' Creed, nine actual cases on contemporary themes have been prepared by experienced case writers. These cases represent a variety of

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issues which call for a response: hunger and faith, language and commitment, doubt and death. The goal of each is to relate Christian theology to a real life situation. But how reach this goal? This is the core question, and it provides the still point around which the discussions revolve. A total of thirty four Òtheological briefsÓ by representatives of major traditions and perspectives reflect on the cases involved and the issues to be resolved.

By thoroughly investigating every aspect of theology to be found in the Old Testament, Father McKenzie offers a total theological statement of this timeless record. "The theology of the Old Testament," he writes, "has to be the study of the reality of Yahweh. The Old Testament is the sole literary witness to that reality as the record of the experience of Israel." Seven categories outline the book: cult, revelation, history, nature, wisdom, political and social institutions, and the future of Israel. Together, these categories provide a pathway to God that is far more complete than that which can be experienced by any individual. For McKenzie, the Hebrew scriptures are to be understood as the independent record of the early Israelite community's experience with God, rather than as a prelude to or forecast of the New Testament.

Well known in mental health circles for his writing on mental retardation and community inclusion, Robert Perske is an important advocate for the developmentally disabled today. The Pastoral Voice of Robert Perske examines the earlier works (from 1963 to 1971) of Robert Perske, focusing on his role as a pastor and chaplain at the Kansas Neurological Institute. These articles were some of the first on ministry and mental retardation, yet they can easily be applied to the mental health and pastoral issues of today. Not only is this collection useful to clergy and spiritual administrators as well as mental health professionals, but the words of Robert Perske can be enlightening to the families of those who are

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developmentally disabled.

Yakar L'Mordecai commemorates forty years of Rabbi Waxman's service to Temple Israel of Great Neck; it was initiated by his grateful congregants and carried through by his colleagues and friends. It mirrors his interests in and contributions to Jewish scholarship and thought, and is divided into four sections, each pertaining to an area in which Rabbi Waxman has been involved. Part I is a retrospective of Rabbi Waxman's career in the rabbinate and in Jewish scholarship; Part II, on Jewish thought, contains articles which reflect the honoree's broad knowledge of the topic, from Biblical studies to contemporary theology. Part III deals with Jewish-Christian relations, as well as the position of Jews in various parts of the world in their relations with the surrounding cultures, and Part IV with American Judaism. Along with the many other contributions, this volume contains articles by Rabbi Waxman's later father and wife and one by his son, Rabbi Jonathan Waxman.

A two-volume work by Douglas Ottati, *Theology for Liberal Protestants* presents a comprehensive theology for Christians who are willing to rethink and revise traditional doctrines in face of contemporary challenges. It is Augustinian, claiming that we belong to the God of grace who creates, judges, and renews. It is Protestant, affirming the priority of the Bible and the fallibility of church teaching. It is liberal, recognizing the importance of critical arguments and scientific inquiries, a deeply historical consciousness, and a commitment to social criticism and engagement. This first volume contains sections on method and creation. Ottati's method envisions the world and ourselves in relation to God as Creator, Judge, and Redeemer. The bulk of the book offers an in-depth discussion of God as Creator, the world as creation, and humans as good, capable, and limited creatures.

With clarity and passion, award-winning teacher, author and

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theologian Neil Gillman captures the power of Jewish theological claims and reveals extraordinary insights into Jewish identity, the purpose of religion and our relationship with God.

Profiles more than 1,400 accredited programs and offers information on admissions requirements, tuition, housing, and financial aid options.

How can academic biblical interpretation fruitfully contribute to Christian belief and living in today's world? This book offers a synthesis of some of the best in pre-modern, modern and post-modern approaches to biblical interpretation, and locates the discipline within a self-critical Trinitarian rule of faith, where historical criticism, systematic theology, ethics, and spirituality are constructively combined. Moberly reclaims biblical and patristic principles of what is necessary for meaningful and truthful speech about God to be possible; he engages with contemporary ideological suspicions directed both to scripture and to its interpreters; and he offers an account of God and humanity in relation to both Old and New Testaments. Hermeneutical theory is given practical shape in in-depth studies of Genesis 22 ('The Akedah'), the Journey to Emmaus (Luke 24), and the Christology of Matthew's Gospel, studies which should be of interest to both Jews and Christians.

How is it that Christian faith can be said to be in accordance with reason and at the same time to

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transcend reason? On the one hand, the concordance of faith with reason appears to reduce faith to rational thinking and to natural human experience; on the other hand, the difference between faith and reason seems to make belief unreasonable and arbitrary. In *The God of Faith and Reason*, Robert Sokolowski treats this theological difficulty not by speaking directly about faith and reason, but through an examination of the Christian understanding of God that focuses on God the creator and the world as created. In so doing, he demonstrates how the Christian concept of God preserves both the integrity of reason and the distinctiveness of faith. Sokolowski begins with a statement of the Christian understanding of God developed in terms provided by St. Anselm, in whose writings the issue of faith and reason surfaces in an historically significant way. He next brings to light the special character of the Christian understanding of God by contrasting it with the pagan understanding of the divine. While pagan and other natural religions see god as the most powerful part of the world, Christianity understands God to be separate from the world, not added to in any way by the act of creating it. This understanding of God and the world lies behind the belief in Creation, and is shown to provide the context for the other Christian mysteries, such as the Incarnation, Redemption, the Church, grace, and the sacraments, especially the

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Eucharist. The author also shows how the Christian understanding of God and the world helps clarify the difference between natural human virtues and the theological virtues of faith, hope, and charity. In an appendix, he deals with the relationship between political philosophy and Christian revelation, and, through a discussion of the ideas of Leo Strauss, speaks of the place of politics and political reason in Christian belief. Throughout the book Sokolowski employs a method of theology based on phenomenology in order to show how the things of Christian faith differentiate themselves from the phenomena given to natural experience. With its insightful, straightforward arguments, *The God of Faith and Reason* is ideal for use in both introductory and advanced courses in natural theology, fundamental theology, Christian philosophy, philosophy of God, philosophy of religion, and metaphysics. Robert Sokolowski, a priest of the Archdiocese of Hartford, has taught philosophy at The Catholic University of America since 1963. He has written six books and numerous articles dealing with phenomenology, philosophy and Christian faith, moral philosophy, and issues in contemporary science. He has been an auxiliary chaplain at Bolling Air Force Base in Washington, D.C., since 1976 and was named monsignor in 1993. -----

----- "Robert Sokolowski, already an accomplished author in the

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field of philosophy, has now written a sophisticated and profound little book about the frontiers where philosophy and theology, natural reason and Christian faith, overlap and blend into a single harmonious act, whose components can be differentiated by reflective thinking. . . . This book will provide useful clarifications to theologians, philosophers and believers, convinced in principle that religious faith should be reasonable . . . but unclear as to how faith and reason can be blended without collapsing one into the other."--International Journal for Philosophy of Religion The simple purpose of this profound and disquieting work is to identify what is most radically distinctive about Christian belief. Addressed to a nontechnical audience . . . the book possesses the kind of lucidity and intellectual simplicity achieved only by teachers of the highest order. Its conclusi

This book deals with the effect that translation of the Bible has had on the theology of developing churches over the past 200 years, and also examines cultural factors which affect translation, as well as how Bible translation itself affects a people's social and cultural development.

Cyber Worship in Multifaith Perspectives, as is implied by its name, explores worship (i.e., Prayer, Praise, Scripture, Sacrament, Rituals, Confessions, Eucharist, Rites, Pilgrimages, Reflection, Contemplation, etc.) on the Internet. It is not an

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"everything you need to know" guide about the subjects of faith and belief, religions-online, religions on the Net, or religions in cyberspace. Rather, it is a book about religious and spiritual experience under the rubric, cyber worship, which is the variety of ways religious devotion is performed and carried out on the Internet. The term 'Cyber Worship' is a catchall phrase, which includes variants such as online worship, virtual worship, electronic prayer, cyber puja, cyber synagogue, and so on. Dr. Mohamed Taher has thus assembled a quick reference for two groups: those communities that are involved in Cyber Worship and business Webs that collaborate in sustaining wired environments. As such, this book provides an interesting and current perspective on a practice that will continue to grow in the future.

A major overview and provocative analysis from a premier Old Testament scholar.

Does traditional Christianity involve paradoxical doctrines, that is, doctrines that present the appearance (at least) of logical inconsistency? If so, what is the nature of these paradoxes and why do they arise? What is the relationship between paradox and mystery in theological theorizing? And what are the implications for the rationality, or otherwise, of orthodox Christian beliefs? In 'Paradox in Christian Theology', James Anderson argues that the doctrines of the Trinity and the incarnation, as

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derived from Scripture and formulated in the ecumenical creeds, are indeed paradoxical. But this conclusion, he contends, need not imply that Christians who believe these doctrines are irrational in doing so. In support of this claim, Anderson develops and defends a model of understanding paradoxical Christian doctrines according to which the presence of such doctrines is unsurprising and adherence to paradoxical doctrines cannot be considered as a serious intellectual obstacle to belief in Christianity. The case presented in this book has significant implications for the practice of systematic theology, biblical exegesis, and Christian apologetics.

The study aims to analyse the impact of Luther's theology on his thoughts about music. It limits itself to an analysis of the topic by focusing on the three most important statements of Luther about music in his unfinished treatise *On Music* [On Music]. The first statement is that music is "a gift of God and not of man" [Dei donum hominum est], second, music "creates joyful soul" [facit letos animos], and third, music "drives away the devil" [fugat diabolum]. The relation between these three statements to each other and to Luther's theology in general can be understood in connection with his personal experiences and commitments to music, which were undergirded by his theology. Luther, as a man of medieval times, took for granted the

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existence of the devil, and many of his writings contained frequent references to the personal attacks of the devil, where it influenced his thoughts about music.

Examines the expulsion of Professor Gerd Lüdemann from the Theology Faculty at the University of Göttingen.

Varieties of Personal Theology starts from the premise that all human beings are folk theologians, active not only in constructing selves but also in constructing worlds and guiding philosophies of life. Through fascinating indepth interviews and surveys, David Gortner looks specifically at 'emerging adults' (aged 18-25) as young theologians who, regardless of religious background, wrestle with fundamental questions of place, purpose, ultimate cause, and ultimate aims in life. This book charts the subtle and significant influences of social class, family, school, work, peer relationships, religion, and intrinsic attitudes and dispositions on young adults' personal theologies, and traces the ways their personal theologies connect with choices they make in their daily lives - in education, jobs, leisure, and relationships. Intentionally crossing boundaries between religious and social science fields, Gortner combines perspectives from both to demonstrate how theological diversity persists in America despite some clear culturally dominant trends. This book reveals how American young adults are active

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theologians forging diverse ways of seeing and being in the world - shaped by their experiences and in turn continuing to shape their choices in life.

A collection of fifteen essays addressing the basic intellectual challenges to the contemporary Christian church. Professor Torrance deals with such topics as the centrality of Christology in scientific dogmatics, the Reformed and Roman Catholic doctrines of grace, theological education, the relation of theological statements to scientific methodology, the contemporary significance of some past theological giants, and the nature and significance of the Holy Spirit and of the church.

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