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A Little Book for New Theologians **Liberation Theologies in the United States** Christian Theologies of Scripture *Theology in the Democracy of the Dead* *Reconciling Faith and Reason* **History and Theology in the Book of Order** *Majority World Theologies* Environmental Science and Theology in Dialogue **Zondervan Dictionary of Bible and Theology Words** *History, Literature and Theology in the Book of Chronicles* **Theologies from the Pacific Like the Stars Forever** **Theologies of the Body** **Philosophy and Theology in the Middle Ages** Anamnesis as Dangerous Memory **The Role of Justification in Contemporary Theology** Theology in the Context of World Christianity **Theology in the Present Age** **Theology of the Prophetic Books** Addressing Contextual Misleading Theologies in Africa Today Across Borders **God Is Samoan Must Christianity Be Violent?** **Foucault and Theology** **A Black Theology of Liberation** **Trinity and Revelation** Race and Theology For My People *The Art of Contextual Theology* **A Glass Darkly** *The Undead and Theology* God, Cosmology & Nothingness - Theory and Theology in a Scientific Age **Theology in Missionary Perspective** **Lyotard and Theology** **Christian Ethics at the Boundary** *Reformation Faith* Transformative Lutheran Theologies **The Vietnam War and Theologies of Memory** **Weavings** *Nineteenth-Century American Women Writers and Theologies of the Afterlife*

Students of the Reformation identify and elucidate areas of sixteenth century reforming exegesis, theology and activity in Martin Luther, John Calvin and other leading reformers to demonstrate the thoroughgoing nature of the Reformation agenda. The academy and pop culture alike recognize the great symbolic and teaching value of the undead, whether vampires,

zombies, or other undead or living-dead creatures. This has been explored variously from critiques of consumerism and racism, through explorations of gender and sexuality, to consideration of the breakdown of the nuclear family. Most academic examinations of the undead have been undertaken from the perspectives of philosophy and political theory, but another important avenue of exploration comes through theology. Through the vampire, the zombie, the Golem, and Cenobites, contributors address a variety of theological issues by way of critical reflection on the divine and the sacred in popular culture through film, television, graphic novels, and literature. In this significant book Mark C. Mattes critically evaluates the role of justification in the theologies of five leading Protestant thinkers -- Eberhard Jungel, Wolfhart Pannenberg, Jurgen Moltmann, Robert W. Jenson, and Oswald Bayer -- pointing out their respective strengths and weaknesses and showing how each matches up with Luther's own views. Offering both an excellent review of recent trends in Christian theology and a powerful analysis of these trends, Mattes points readers to the various ways in which the doctrine of justification has been applied today. Despite the greatness of their thought, Jungel, Pannenberg, and Moltmann each accommodate the doctrine of justification to goals aligned with secular modernity. Both Jenson and Bayer, on the other hand, construe the doctrine of justification in a nonaccommodating way, thus challenging the secularity of the modern academy. In the end, Mattes argues that Bayer's position is to be preferred as closest to Luther's own, and he shows why it offers the greatest potential for confronting current attempts at self-justification before God. Demonstrates the critical use of religion to challenge oppression in the U.S. In the nascent United States, religion often functioned as a justifier of oppression. Yet while religious discourse buttressed such oppressive activities as slavery and the destruction of native populations, oppressed communities have also made use of religion to critique and challenge this abuse. As Liberation Theologies in the United States demonstrates, this critical use of religion has often taken the form of liberation theologies, which use primarily Christian principles to address questions of social

justice, including racism, poverty, and other types of oppression. Stacey M. Floyd-Thomas and Anthony B. Pinn have brought together a stellar group of liberation theology scholars to provide a synthetic introduction to the historical development, context, theory, and goals of a range of U.S.-born liberation theologies. Chapters cover Black Theology, Womanist Theology, Latino/Hispanic Theology, Latina Theology, Asian American Theology, Asian American Feminist Theology, Native American Theology, Native Feminist Theology, Gay and Lesbian Theology, and Feminist Theology. Contributors: Grace Ji-Sun Kim, Mary McClintock Fulkerson, Nancy Pineda-Madrid, Robert Shore-Goss, Andrea Smith, Andrew Sung Park, George (Tink) Tinker, and Benjamin Valentin. As Christianity's center of gravity has shifted to the Majority World in the 21st century, many younger churches in Africa, Asia, and Latin America are now coming of age. With this maturing comes the ability to theologize for themselves, not simply to mimic what they have been taught from the West. As theology is an attempt to articulate through human language and culture and contexts the timeless truths of the eternal and transcendent God, Majority World churches have much to offer the West and the world, as they contribute to a greater understanding of the Lord. Here is a collection of chapters exhibiting local theologizing from around the world, not just from the "big three" non-Western continents but also including the Middle East and indigenous North America. Just like Jesus (a first-century Aramaic-speaking Jew from Roman-occupied Israel) exhibited, the local is applicable to the global. And with Christ's call to his disciples to take his message to "the ends of the earth," this volume exemplifies the concrete reality of that today, not just as the message having been received but also as having been incorporated, synthesized, and rebirthed in new and exciting ways. This anthology of Meadowcroft's essays (all but one previously published) coheres around three claims he makes about the book of Daniel. The first is that Daniel should be understood primarily as a wisdom figure, and that the first chapter of the book of Daniel is programmatic in that regard. The second is that the vision of the one like a son of man represents a

theological hinge that guides an understanding of both the tales and the visions as expressions of participation in the divine life on the part of the wise Daniel and his people. The third claim is that the final chapter of Daniel, as the capstone of the wisdom story of Daniel, shows the aim of wise participation in the divine life as an enduring legacy of righteousness in those who encounter this wisdom. These claims are supported by a close reading of aspects of the narrative art on display in the book of Daniel; an exegetical appreciation of the interpretative impact of understanding the faithful wise as expressive of the hopes placed in the temple by the ancient people; and a theological and contextual reading of the experiences of Daniel and his friends-in the daily routines of life in the Babylonian and Persian courts, and in those strange apocalyptic encounters of the later chapters. From such reading there emerges the paradoxical nature of faith as certain hope and ethical clarity alongside mystery and uncertainty and the call to patient endurance. This delicate dance between certainty and patience, clarity and mystery was a feature of the experience of Daniel and his people in their time of exile, of later readers suffering under the heel of Antiochus Epiphanes, of those resisting the claims to lordship on the part of Rome, and still today of readers of the book of Daniel wherever empire is encountered and resisted. *Anamnesis as Dangerous Memory* explores the political theology of Johann Baptist Metz to discover how Christian memory is prophetic both in its revelation of extraordinary circumstances of injustice and the challenge and hope it poses to those who join in solidarity with the oppressed. Liturgical theologian Alexander Schmemmann then elaborates how the liturgy reveals the kingdom of God and empowers believers to witness to it. The meeting of these theologies results in a rich eschatology, a life shaped by the vision of a future that fulfills the promises of the past. This work demonstrates how understanding environmental science and theology can provide new resources for sustaining the Earth. With sidebars, discussion questions, and recommended readings, the book provides students with a text that nurtures both critical thinking and ethical action. The first of its kind, this book is a systematic presentation of Lutheran feminist, womanist, and

mujerista theologies: systematic, in that it addresses classical loci of systematic theology; contemporary, in that it is resoundingly constructive and relevant for the contemporary church; and feminist, in that the contributors write from a feminist perspective although they reflect a variety of positions within feminist discourse. The contributors to this multi-authored work share a common commitment to Lutheran theology as a continual process of reform. Luther is a partner in the conversation because of his theological insights and commitment to faithful criticism, which the writers seek to continue, not because his voice "settles a debate." The book focuses on central themes that Luther addressed and that are representative of Lutheranism today, including justification by grace through faith and Luther's theology of the cross. From diverse contexts, these Lutheran theologians, like Luther, seek reformation by giving voice to new perspectives in theology that continue to transform the church and the world. Along with Mary J. Streufert, contributors include: Krista E. Hughes, Kathryn A. Kleinhans, Kristen E. Kvam, L. DeAne Lagerquist, Mary E. Lowe, Lois Malcolm, Anna Mercedes, Cynthia Moe-Lobeda, Cheryl M. Peterson, Mary (Joy) Philip, Caryn D. Riswold, Deanna A. Thompson, Marit Trelstad, Alicia Vargas, and Beverly Wallace. "A remarkable addition to the rich history of Lutheran theology. Not only have these theologians opened doors to fresh, new worlds of Lutheran thought, they've done so in a way that honors the past by extending it forward. I can't wait to use Transformative Lutheran Theologies in class. I've been waiting twenty years for a text like this. Imagine teaching Luther's thought and placing it by side with these cutting-edge essays. Luther would no doubt be proud—maybe even a bit envious."—Serene Jones, President and Roosevelt Professor of Systematic Theology, Union Theological Seminary, New York

Select contemporary issues of theology, philosophy and cosmology seem conflicting to pros and ordinary people alike. How can Biblical issues of Genesis be correlated with Big Bang theory and evolution with theistic creation? Gary Clifford Gibson examines many of salient issues even published physicists blunder about in fields beyond their usual professional occupational interests concerning philosophy,

theology, and history misleading to the public today. The author regards problems even theologians stumble upon; such as. when the tribulation occurred (in the first century a.d. or to be announced), Adam and Eve, the time-line of Genesis, the Biblical flood and Multiverse theory. Lesslie Newbigin was one of the most significant missionary strategists and theologians of the twentieth century. With the breakdown of confidence in some of the central philosophical and theological paradigms that have been shaped and sustained by the culture of modernity, Newbigin's approach to a genuinely missionary theology offers fresh insights and approaches, providing something of a prophetic model for the global Christian community in new and challenging times. In this collection of essays, scholars and practitioners from around the world engage with aspects of Newbigin's continuing legacy. They explore Newbigin's approach to theological method, his theological and philosophical account of Western culture in the light of the gospel, and some of the implications of his thought for global mission in the third millennium. This collection is essential reading not just for Newbigin enthusiasts but also for all who are concerned to develop a genuinely missionary encounter with contemporary culture. Contributors: Ian Barns, John G. Flett, Michael W. Goheen, Kenneth D. Gordon, Eleanor Jackson, Veli-Matti Karkkainen, David J. Kettle, J. Andrew Kirk, Mark Laing, Murray Rae, Jurgen Schuster, Wilbert Shenk, Jenny Taylor, Geoffrey Wainwright, Ng Kam Weng, and Paul Weston. This dictionary is designed to assist pastors and laypeople who use commentaries and other popular works on theology in understanding the technical and semi-technical theological terms that tend to creep into these books. The 1,800 definitions are far more helpful and easy to locate than what might be found in a general Webster's type dictionary. ..".what Rausch offers his readers is hope for the future of the Catholic Church." Looks at the history of Black theology, discusses its relationship to white and liberation theology, and identifies new directions for Black churches to take in the eighties Chapman captures the very human struggles that underlie and have given rise to the particularly exquisite Presbyterian agony of 'order and ardor'. This

volume of essays centers on the theme of doing Christian theology in the present postmodern context, a consistent theme of the teaching of John D. Castelein. The work will celebrate and honor John's years of service by representing reflections of his teaching in the thought of his students and colleagues. The essays range over such topics as theological reflections on the postmodern philosophical themes, the relations between Christian theology and culture, the contributions of philosophical hermeneutics for Christian theology, and the challenges of engaging in ministry in a postmodern context. The seventeen contributors to the volume are former students and both present and former colleagues involved in various ministries, be they in a college setting or in a local church. With the publication of his two early works, *Black Theology & Black Power* (1969) and *A Black Theology of Liberation* (1970), James Cone emerged as one of the most creative and provocative theological voices in North America. These books, which offered a searing indictment of white theology and society, introduced a radical reappraisal of the Christian message for our time. Combining the visions of Malcolm X and Martin Luther King, Jr., Cone radically reappraised Christianity from the perspective of the oppressed black community in North America. Forty years later, his work retains its original power, enhanced now by reflections on the evolution of his own thinking and of black theology and on the needs of the present moment. *History, Literature and Theology in the Book of Chronicles* presents a new way of approaching this key biblical text, arguing that the Book employs both multiple viewpoints and the knowledge of the past held by its intended readership to reshape social memory and reinforce the authority of God. The Book of Chronicles communicates to its intended readership a theological worldview built around multiple, partial perspectives which inform and balance each other. This is a worldview which emphasizes the limitations of all human knowledge, even of theologically "proper" knowledge. When *Chronicles* presents the past as explainable it also affirms that those who inhabited it could not predict the future. And, despite expanding an "explainable" past, the Book deliberately frames some of YHWH's

actions - crucial events in Israel's social memory - as unexplainable in human terms. The Book serves to rationalise divinely ordained, prescriptive behaviour through its emphasis on the impossibility of adequate human understanding of a past, present and future governed by YHWH. In this quick and vibrant little book, Kelly Kopic presents the nature, method and manners of theological study for newcomers to the field. He emphasizes that theology is more than a school of thought about God, but an endeavor that affects who we are. "Theology is about life," writes Kopic. "It is not a conversation our souls can afford to avoid."

Donald Gowan offers a unified reading of the prophetic books, showing that each has a distinctive contribution to make to a central theme. These books--Isaiah through Malachi--respond to three key moments in Israel's history: the end of the Northern Kingdom in 722 BCE, the end of the Southern Kingdom in 587 BCE, and the beginning of the restoration from the Babylonian exile in 538 BCE. Gowan traces the theme of death and resurrection throughout these accounts, finding a symbolic message of particular significance to Christian interpreters of the Bible. Near the end of his life, Michel Foucault turned his attention to the early church Fathers. He did so not for anything like a return to God but rather because he found in those sources alternatives for re-imagining the self. And though Foucault never seriously entertained Christianity beyond theorizing its aesthetic style one might argue that Christian practices like confession or Eucharist share family resemblances to Foucaultian sensibilities. This book will explain how to do theology in light of Foucault, or more precisely, to read Foucault as if God mattered. Therefore, it will seek to articulate practices like confession, prayer, and so on as techniques for the self, situate "the church as politics" within present constellations of power, disclose theological knowledges as modes of critical intervention, or what Foucault called archaeology, and conceptualize Christian existence in time through mnemonic practices of genealogy. The Crusades. The Conquest of the Americas. U.S. Slavery. The Jewish Holocaust. Mention of these events evokes a variety of responses from Christians, including guilt, defensiveness, and bewilderment.

Given such a tangled historical relationship to aggression and injustice, how can Christians answer those who argue that our faith is inherently violent, or that Christian doctrines inevitably lead to sacrifice, conquest, and war? In *Must Christianity Be Violent?* editors Kenneth R. Chase and Alan Jacobs have gathered pointed essays that provide specific responses to these arguments. Divided into "histories," "practices," and "theologies," the essays explore the historical causation of Christian violence and discuss practices that promote what one contributor calls "just peacemaking." The contributors explore the history of Christian violence and advocate the need for an uncompromised biblical theology in our search for peace. This timely collection will appeal to readers of Christian history, ethics, and theology, and those who want to better understand the specifically Christian response to violence and cultivation of peace. This collection analyzes the theme of the "afterlife" as it animated nineteenth-century American women's theology-making and appeals for social justice. Authors like Harriet Beecher Stowe, Elizabeth Stuart Phelps, Martha Finley, Jarena Lee, Maria Stewart, Zilpha Elaw, Rebecca Cox Jackson, Catherine Maria Sedgwick, Elizabeth Palmer Peabody, Belinda Marden Pratt, and others wrote to have a voice in the moral debates that were consuming churches and national politics. These texts are expressions of the lives and dynamic minds of women who developed sophisticated, systematic spiritual and textual approaches to the divine, to their denominations or religious traditions, and to the mainstream culture around them. Women do not simply live out theologies authored by men. Rather, *Nineteenth-Century American Women Writers and Theologies of the Afterlife: A Step Closer to Heaven* is grounded in the radical notion that the theological principles crafted by women and derived from women's experiences, intellectual habits, and organizational capabilities are foundational to American literature itself. All religious traditions that ground themselves in texts must grapple with certain questions concerning the texts' authority. Yet there has been much debate within Christianity concerning the nature of scripture and how it should be understood—a debate that has gone on for centuries.

Christian Theologies of Scripture traces what the theological giants have said about scripture from the early days of Christianity until today. It incorporates diverse discussions about the nature of scripture, its authority, and its interpretation, providing a guide to the variety of views about the Bible throughout the Christian tradition. Preeminent scholars including Michael S. Horton, Graham Ward, and Pamela Bright offer chapters on major figures in the pre-modern, reformation, and early modern eras, from Origen and Aquinas to Luther and Calvin to Barth and Balthasar. They illuminate each thinker's understanding of the Christian scriptures and their views on interpreting the Bible. The book also includes overview chapters to orient readers to the key questions regarding scripture in each era, as well as chapters on scripture and feminism, scripture in the African American Christian tradition, and scripture and postmodernism. This volume will be indispensable reading for students and all those interested in the nature and authority of Christian scripture.

Christianity has an inherent capability to assume, as its novel mode of expression, the local idioms, customs, and thought forms of a new cultural frontier that it encounters. As a result, Christianity has become multicultural and multilingual. What is the role of theology in the imagination and articulation of Christianity's inherent multiculturalism and multi-vernacularity? Victor Ezigbo examines this question by exploring the nature and practice of contextual theology. To accomplish this task, this book engages the main genres of contextual theology, explores echoes of contextual theological thinking in some of Jesus's sayings, and discusses insights into contextual theology that can be discerned in the discourses on theology and caste relations (Dalit theology), theology and primal cultures (African theology), and theology and poverty (Latin American liberation theology). In this book Pentecostal theologian Veli-Matti Karkkainen develops a constructive theology of triune revelation and the triune God in dialogue with Christian tradition, with contemporary theology in its global and contextual diversity, and with other major living faiths. Karkkainen's Constructive Christian Theology for the Pluralistic World is a five-volume project that aims to develop a new

approach to and method of doing Christian theology in a pluralistic world at the beginning of the third millennium. With the metaphor of hospitality serving as the framework for his discussion, Karkkainen engages Judaism, Islam, Buddhism, and Hinduism in sympathetic and critical mutual dialogue while remaining robustly Christian in his convictions. Never before has a fullscale doctrinal theology been attempted in such a wide and deep dialogical mode. Even in the Church, justice for some is justice for none. Christian theologians in the Pacific Islands see culture as the grounds on which one understands God. In this pathbreaking book, Matt Tomlinson engages in an anthropological conversation with the work of “contextual theologians,” exploring how the combination of Pacific Islands culture and Christianity shapes theological dialogues. Employing both scholarly research and ethnographic fieldwork, the author addresses a range of topics: from radical criticisms of biblical stories as inappropriate for Pacific audiences to celebrations of traditional gods such as Tagaloa as inherently Christian figures. This book presents a symphony of voices—engaged, critical, prophetic—from the contemporary Pacific’s leading religious thinkers and suggests how their work articulates with broad social transformations in the region. Each chapter in this book focuses on a distinct type of culturally driven theological dialogue. One type is between readers and texts, in which biblical scholars suggest new ways of reading, and even rewriting, the Bible so it becomes more meaningful in local terms. A second kind concerns the state of the church and society. For example, feminist theologians and those calling for “prophetic” action on social problems propose new conversations about how people in Oceania should navigate difficult times. A third kind of discussion revolves around identity, emphasizing what makes Oceania unique and culturally coherent. A fourth addresses the problems of climate change and environmental degradation to sacred lands by encouraging “eco-theological” awareness and interconnection. Finally, many contextual theologians engage with the work of other disciplines—prominently, anthropology—as they develop new discourse on God, people, and the future of Oceania. Contextual theology

allows people in Oceania to speak with God and fellow humans through the idiom of culture in a distinctly Pacific way. Tomlinson concludes, however, that the most fruitful topic of dialogue might not be culture, but rather the nature of dialogue itself. Written in an accessible, engaging style and presenting innovative findings, this book will interest students and scholars of anthropology, world religion, theology, globalization, and Pacific studies. "For the first time, women's theological reflections from South Pacific nations have been gathered together in a published volume. This historic achievement represents the collective vision, will, energy, and commitment of women representing a broad cross-section of Pacific Islands ethnic and church communities. This work is not a publication merely for women, but it is a valuable ground-breaking contribution to the development of theology in Oceania and a gift to the churches of the Pacific and the worldwide church. It will be required reading for theological students, pastors, and laity across the region. The book has much to offer to the fields of women's and feminist theologies, contextual and non-western theologies, and to all in the worldwide church family who are open to hearing and learning from their sisters in this part of the world."--Back cover.

Thinking more globally about the formation of theology enriches our understanding of what it means to be a Christian. It's no secret that the center of Christianity has shifted from the West to the global South and East. While the truths of the Christian faith are universal, different contexts and cultures illuminate new questions, understandings, and expressions. What does this mean for theology, as Western theologians understand it? Timothy Tennent argues that the Christian faith is culturally and theologically translatable. *Theology in the Context of World Christianity* is written to expand our "ecclesiastical cartography" by highlighting—within each of the major themes of systematic theology—studies that are engaging the global church, such as: Anthropology (with studies drawn from the different views of human identity between Eastern and Western cultures). Christology (with a focus on the emphases that African Christians place on the characteristics of Christ). Pneumatology (by looking at the role of the Holy Spirit in Latin American Pentecostalism).

Eschatology (by focusing on how this branch of theology shapes world missions and evangelism). Each of the ten chapters examines traditional theological categories in conversation with theologians from across the globe, making this volume valuable for students, pastors, missionaries, and theologians alike. Theological reflection is active and exciting in the majority world church, and Tennent invites you to your own reflection and celebration of Christ's global church. These are perspectives that should be heard, considered, and brought into conversation with Western theologians. Global theology can make us aware of our own blind spots and biases and has much to offer toward the revitalization of Western Christianity. G. K. Chesterton wrote, "Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead." This book pays homage to major theologians of the Christian tradition that tell the history of theology. Matt Jenson engages in charitable yet critical exposition and dialogue with eleven select thinkers, offering a lucid, synthetic account of their theology with a view to ongoing systematic theological issues. He engages directly with core primary texts and treats individual theologians in greater depth and nuance than most overview textbooks. This volume offers constructive and contextual discussions to promote a life of dignity based on practical theology. The book discusses issues of health, healing, wealth, and poverty pertinent in Africa. Misleading theologies, like the prosperity gospel, contribute to practices in authority that contrast the teachings of God to respect others. An innovative study of the thought and writings of Jean-Fran.ois Lyotard in relation to theology/ This book offers engagements with topics in mainline theology that concern the lifelines in and of the Pacific (Pasifika). The essays are grouped into three clusters. The first, Roots, explores the many roots from which theologies in and of Pasifika grow - sea and (is)land, Christian teachings and scriptures, native traditions and island ways. The second, Reads, presents theologies informed and inspired by readings of written and oral texts, missionary traps and propaganda, and teachings and practices of local churches. The final cluster, Routes, places Pasifika theologies upon the waters so that they may navigate and

voyage. The 'amanaki (hope) of this work is in keeping talanoa (dialogue) going, in pushing back tendencies to wedge the theologies in and of Pasifika, and in putting native wisdom upon the waters. As these Christian and native theologies voyage, they chart Pasifika's sea of theologies. The Vietnam War and Theologies of Memory develops atheological analysis of the American war in Vietnam and constructs a Christian account of memory in relation to this tragic conflict. An elegantly written reflection of memory and forgiveness, this unique work explores the ecclesial practice of memory in relation to the American war in Vietnam. Questions how and why we choose to remember atrocity, and asks whether it is ever ethical to simply forget. Explores the theological categories of time and eternity, and the ideas of thinkers including Aquinas, Augustine, and Barth. Reveals broader insights about history, memory, and redemption. Resonates beyond the field of theological inquiry by offering a broader analysis of war entirely relevant to our time. In this volume prominent Latin American and U.S. Latino/a scholars of theology and religion work together to present insights into the latest developments of their fields in the tensions between North and South in the Americas. This book is a sequel to the first volume of *New International Studies in Applied Ethics* and includes essays from some of the same contributors. Like the previous volume, the book explores the interface between medicine and theology. The essays demonstrate the complementarity evident between the two and examine how those coming from different theological traditions are able to provide helpful insights. Points of disagreement, and their crucial role in contributing to an understanding of the complexities of the debate, are acknowledged. Much of the discussion focuses on use of the Bible. The contributors show an awareness of the pastoral necessity of providing access to new medical technologies for those in need. Out of this emerges a positive view of some of the human benefits of modern medicine and the ways in which Christian theology can engage with it constructively. The discussion throughout is related to the wider literature in the field. In the ancient world being a philosopher was a practical alternative to being a Christian. Philosophical systems

offered intellectual, practical and moral codes for living. By the Middle Ages however philosophy was largely, though inconsistently, incorporated into Christian belief. From the end of the Roman Empire to the Reformation and Renaissance of the sixteenth century Christian theologians had a virtual monopoly on higher education. The complex interaction between theology and philosophy, which was the result of the efforts of Christian leaders and thinkers to assimilate the most sophisticated ideas of science and secular learning into their own system of thought, is the subject of this book. Augustine, as the most widely read author in the Middle Ages, is the starting point. Dr Evans then discusses the classical sources in general which the medieval scholar would have had access to when he wanted to study philosophy and its theological implications. Part I ends with an analysis of the problems of logic, language and rhetoric. In Part II the sequence of topics - God, cosmos, man follow the outline of the summa, or systematic encyclopedia of theology, which developed from the twelfth century as a text book framework. Does God exist? What is he like? What are human beings? Is there a purpose to their lives? These are the great questions of philosophy and religion and the issues to which the medieval theologian addressed himself. From 'divine simplicity' to ethics and politics, this book is a lively introduction to the debates and ideas of the Middle Ages. In contemporary reflection on Christianity and politics, the work of realist, witness, and feminist theologians has been done in isolation. *Christian Ethics at the Boundary* offers the first collaborative approach to public and political theology. Extending the strong contextual work of Robin W. Lovin, Stanley Hauerwas, Kathryn Tanner, Monica A. Coleman, and Mary McClintock Fulkerson, author Karen V. Guth engages the prominent public theologians Reinhold Niebuhr, John Howard Yoder, and Martin Luther King Jr. to identify new trajectories for future work in Christian ethics.

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