Wellsprings Of Renewal Promise In Christian Communal Life

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Has God said? Has God actually spoken, declared himself and his purposes to us? Historically the Christian faith has affirmed God's redemptive, revelatory speaking as historical, contentful, redemptive, centrally in Jesus Christ and, under Christ and by the Spirit, in the text of Holy Scripture. But in the past three centuries developments in Western culture have created a crisis in relation to historical, divine authority. The modern reintroduction of destructive dualisms, cosmological and epistemological, via Descartes, Newton, Spinoza, and Kant have injured not only the physical sciences (e.g., positivism) but Christian theology as well. The resulting "eclipse of God" has permeated Western culture. In terms of the Christian understanding of revelation, it has meant the separation of God from historical action, the rejection of God's actual self-declaration, and especially in textual form, Holy Scripture. After critical analysis of these dualistic developments, this book presents the problematic effects in both Protestant (Schleiermacher, Bullmann, Tillich) and Roman Catholic (Rahner, Dulles) theology. The thought and influence of Karl Barth on the nature of Scripture is examined and distinguished from most "Barthian approaches." The effects of dualistic "Barthian" thought on contemporary evangelical views of Scripture (Pinnock, Fackre, Bloesch) are also critically analyzed and responses made (Helm, Wolterstorff, Packer). The final chapter is a christocentric, multileveled reformulation of the classical Scripture Principle, via Einstein, Torrance, and Calvin, that reaffirms the church's historical "identity thesis," that Holy Scripture is the written Word of God, a crucial aspect of God's larger redemptive-revelatory purpose in Christ. First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company. In Signs of the Spirit the author analyzes church renewal from a historical perspective, focusing especially on the Montanist, Pietist, Methodist, and Moravian movements. Professor Snyder then synthesizes the lessons of church renewal in history and applies them in such a way that inspires a renewal strategy for the local church today. The institution of monasticism in the Christian Church is in general decline, at least in so-called "first world" nations. Though there are many reasons for this, monastic leaders are confronted by the reality of fewer communities, monks, and nuns nonetheless. At the same time, many younger Christians are rediscovering the rich heritage of the monastic tradition. Though they themselves might not be called to join a traditional monastery, they are eager to appropriate monastic practices in their own lives. This had led to a movement known as the "new monasticism" or "secular monasticism." Despite lacking a unified vision and any central organization, these new/secular monastics are attempting, in their own ways, to carry on the tradition and practices of Christian monasticism. As well, there is a movement within historical Christian monasteries to pour new wine into old wineskins. Traditional forms of monasticism are also generally flourishing in developing nations, breathing new life into monasticism. This volume looks at the current monastic landscape to assess where monasticism stands and to imagine ways in which it will grow in the future, leading not only to a renewed Christian monasticism but to new monasticisms. Trevor Saxby's book on intentional Christian community for today combining gritty, challenging teaching with people's own stories of life in community. From the Shakists to the Branch Davidians, America's communal utopians have captured the popular imagination. Seventeen original essays here demonstrate the relevance of such groups to the mainstream of American social, religious, and economic life. The contributors examine the beliefs and practices of the most prominent utopian communities founded before 1965, including the long-overlooked Catholic monastic communities and Jewish agricultural colonies. Also featured are the Ephrata Baptists, Moravians, Shakists, Harmonists, Hutterites, Inspirationists of Amana, Mormons, Owenites, Fourierists, Icarians, Janssonists, Theosophists, Cyrus Teed's Koreshans, and Father Divine's Peace Mission. Based on a new conceptual framework known as developmental communalism, the book examines these utopian movements throughout the course of their development--before, during, and after their communal period. Each chapter includes a brief chronology, giving basic information about the group discussed. An appendix presents the most complete list of American utopian communities ever published. The contributors are Jonathan G. Anderson, Karl J. R. Arndt, Pearl W. Bartelt, Priscilla J. Brewer, Donald F. Durnbaugh, Lawrence Foster, Carl J. Guarneri, Robert V. Hine, Gertrude E. Huntington, James E. Landing, Dean L. May, Lawrence J. McCrank, J. Gordon Melton, Donald E. Pitzer, Robert P. Sutton, Jon Wagner, and Robert S. Weisbrod. This collection of essays is in honor of noted theologian Donald G. Bloesch written by former students and colleagues representing seven countries. Writing from an Asian perspective, the contributors examine the relationship between theology and culture as found in Scripture, theological thought, the life and work of the
church, and in the work of Donald G. Bloesch. Topics range from biblical studies to a consideration of the current emphasis upon spirituality. Evangelism and mission are discussed in considerable detail with specific reference to the rapidly growing church in Korea. The phenomenon of post-modernism and its influence upon modern theology is evaluated. An updated version of Elwell’s Evangelical Dictionary of Theology with articles covering systematic, historical, and philosophical theology as well as theological ethics. Richard Froude wrote in 1833 to John Henry Newman that “the present state of things in England makes an opening for reviving the monastic system.” Seemingly original words at the time. Yet, monasticism is one of the most ancient and enduring institutions of the Christian church, reaching its zenith during the High Middle Ages. Although medieval monasteries were regularly suppressed during the Reformation and the magisterial Reformers rejected monastic vows, the existence of monasticism has remained within the Reformation churches, both as an institution and in its theology. This volume is an examination of Protestant theologies of monasticism, examining the thought of select Protestant authors who have argued for the existence of monasticism in the Reformation churches, beginning with Martin Luther and John Calvin and including Conrad Hoyer, John Henry Newman, Karl Barth, and Donald Bloesch. Looking at the contemporary church, the current movement known as the “New Monasticism” is discussed and evaluated in light of Protestant monastic history. SEARCHING FOR ABSOLUTES IN A POSTMODERN WORLD. In this postmodern age, truth—especially religious or moral truth—is widely criticized and constantly challenged, yet perhaps more important than ever. It was this realization that led James Emery White to examine the concepts of truth as held by five twentieth-century theologians: Cornelius Van Til, Millard J. Erickson, Francis A. Schaeffer, Donald G. Bloesch, Carl F. H. Henry. The Mystical Exodus in Jungian Perspective explores the soul loss that results from personal, collective, and transgenerational trauma and the healing that unfolds through reconnection with the sacred. Personal narratives of disconnection from and reconnection to Jewish collective memory are illuminated by millennia of Jewish mystical wisdom, contemporary Jewish Renewal and feminist theology, and Jungian and trauma theory. The archetypal resonance of the Exodus story guides our exploration. Understanding exile as disconnection from the Divine Self, we follow Moses, keeper of the spiritual fire, and Serah bat Asher, preserver of ancestral memory. We encounter the depths with Joseph, touch collective grief with Lilith, experience the Red Sea crossing and Miriam’s well as psychological rebirth and Sinai as the repatterning of traumatized consciousness. Tracing the reawakening of the qualities of eros and relatedness on the journey out of exile, the book demonstrates how restoring and deepening relationship with the Sacred Feminine helps us to transform collective trauma. This text will be key reading for scholars of Jewish studies, Jungian and post-Jungian studies, feminist spirituality, trauma studies, Jungian analysts and psychotherapists, and those interested in healing from personal and collective trauma. Cover art: ‘Radiance’ by Elaine Greenwood. The Christian Life focuses on the formative role of baptism for the individual and the church. This book examines the related rites of affirmation, welcome to baptism, and confession, and moves to consider other rites in which the baptismal center is clearly seen. How should one respond, personally or theologically, to genocide committed on one’s behalf? After the Allied bombing of Darmstadt, Germany, in 1944, some Lutheran young women perceived their city’s destruction as an expression of God’s wrath—a punishment for Hitler’s murder of six million Jews, purportedly on behalf of the German people. George Faithful tells the story of a number of these young women, who formed the Ecumenical Sisterhood of Mary in 1947 in order to embrace lives of radical repentance for the sins of the German people against God and against the Jews. Under Mother Basilea Schlölk, the sisters embraced an ideology of collective national guilt. According to Schlölk, a handful of true Christians were called to lead their nation in repentance, interceding and making spiritual sacrifices as priests on its behalf and saving it from looming destruction. Schlölk explained that these ideas were rooted in her reading of the Hebrew Bible; in fact, Faithful discovers, they also bore the influence of German nationalism. Schlölk’s vision resulted in penitential practices that dominated the life of her community. While the women of the sisterhood were subject to each other, they elevated themselves and their spiritual authority above that of any male leader. They offered female and gender-neutral paradigms of self-sacrifice as normative for all Christians. Mothering the Fatherland shows how the sisters overturned German Protestant norms for gender roles, communal life, and nationalism in their pursuit of redemption. Twelve scholars from the biblical, historical, theological, and philosophical disciplines engage in a conversation on the transforming work of the Holy Spirit in the Christian life. The essays are held together by an enduring focus and concern to explore the relationship between the work of the Holy Spirit and Christian formation, discipleship, personal and social transformation. The book points toward the integration of theory and practice, theology and spirituality, and the mutual interest in fostering dialogue across disciplines and ecclesial traditions. In The Battle for the Trinity, Dr. Bloesch tackles the controversial issues surrounding the questions of God-language and their potential as one of the most divisive issues facing the church in the twentieth century. Should God be addressed as Father, Mother, or Parent, should Jesus be referred to primarily as the Son of God or the Child of God, did God really reveal himself definitively in the person of his Son Jesus Christ? Bloesch contends that how we speak about God embodies the very core of Christianity and how we ultimately understand the biblical and historical meaning of the Trinity itself. The debates surrounding the Doctrine of God are many, and Bloesch urges the church to respond to the concerns of women that the sacred carries both masculine and feminine dimensions. Bloesch emphasizes that the God of the Bible is not described in masculine terms exclusively, and we err in our failure to recognize it. If Christianity is to remain genuinely Christian, these controversial issues must be dealt with in such a manner that will preserve the full historical and biblical understanding of the Trinity. Recognizing the need for an evangelically oriented book to guide believers dealing with the issue of Christianity’s relation to society, educator Robert Webber has developed a
unique approach to this subject that gives clear solutions to the Christ-culture problem from both a biblical and historical point of view. The biblical material in 'The Secular Saint' presents the social, moral, and cultural concerns of the Judeo-Christian heritage. The historical material then shows how the church in history has either separated from its culture, identified with it, or attempted to transform it. On the basis of these three historical models, Webber argues that there is more than one way for the Christian to live in a responsible relationship with the world. This is a book of principles, not a how-to guidebook. As the author states, My purpose is not to deal with contemporary problems themselves but to give the reader the biblical and historical tools needed to understand and deal with modern issues. Who should participate in the Lord's Supper? How frequently should we observe it? What does this meal mean? What happens when we eat the bread and drink from the cup? What do Christians disagree about and what do they hold in common? These and other questions are explored in this thought-provoking book. This new volume in the Counterpoints: Church Life series allows four contributors to make a case for the following views: • Baptist view (memorialism) • Reformed view (spiritual presence) • Lutheran view (consubstantiation) • Roman Catholic view (transubstantiation). All contributors use Scripture to present their views, and each responds to the others’ essays. This book helps readers arrive at their own conclusions. It includes resources such as a listing of statements on the Lord’s Supper from creeds and confessions, quotations from noted Christians, a resource list of books on the Lord’s Supper, and discussion questions for each chapter to facilitate small group and classroom use. Scripture has always played an important role in Christian theology. This study provides an issue-oriented overview of the concepts of Scripture in Protestant theology from the 16th century Reformation onward. It then sets forth the concepts of Scripture in the theologies of two contemporary systematic theologians: W. Pannenberg and D. G. Bloesch. It analyzes, compares and evaluates the theological and anthropological presuppositions that have influenced their concept of Scripture. Despite fundamentally different starting points and other significant distinctions Pannenberg and Bloesch reveal surprising similarities. This seems to suggest that for both the concept of Scripture is determined ultimately by presuppositions that are derived and shaped extra scripturaramö. With variety and breadth, these essays celebrate the 800th anniversary of the foundation of the Dominican Order as well as the richness in Catholic thought and practice during the past hundred years around the world. Their themes range from Yves Congar’s view of the hierarchy to Jacques Loew’s theory of ministry in the workplace. Ideas from thinkers interacting with Islam and Judaism lead on to a theology of refugees. A book for those pondering theology amid history and culture. Do you want to make a true difference in the world? Dr. Ron Sider has. He has, since before he first published Rich Christians in an Age of Hunger in 1978. Despite a dramatic reduction in world hunger since then, 34,000 children still die daily of starvation and preventable disease, and 1.3 billion people, worldwide, remain in abject poverty. So, the professor of theology went back to re-examine the issues by twenty-first century standards. Finding that Conservatives blame morally reprehensible individual choices, and Liberals blame constrictive social and economic policy, Dr. Sider finds himself agreeing with both sides. In this new look at an age-old problem, he offers not only a detailed explanation of the causes, but also a comprehensive series of practical solutions, in the hopes that Christians like him will choose to make a difference. There are some things a son of the Shadow cannot ignore, and some fights from which he can’t run. In this battle, all of Cain’s strength and skill won’t be enough. For none can resist the Shadows Lure... In The Last Things Donald G. Bloesch takes up difficult and sometimes controversial themes such as the coming of the kingdom of God, the return of Jesus Christ, the life hereafter, the millennial hope, the final judgment, hell, heaven, purgatory and paradise. Wrestling with biblical texts that often take metaphorical form, Bloesch avoids rationalistic reductionism as well as timid agnosticism. While he acknowledges mystery and even paradox, Bloesch finds biblical revelation much more than sufficient to illuminate the central truths of a Christian hope articulated throughout the history of the church. The Last Things is not just a review of past Christian eschatology but a fresh articulation of the grace and glory of God yet to be consummated. The triumph of the grace of Jesus Christ and the dawning of hope beckon us to reach out in the power of the Spirit to receive that blessed future and the promise to renew the life of the church universal today. Some evangelicals perceive monasticism as a relic from the past, a retreat from the world, or a shirking of the call to the Great Commission. At the same time, contemporary evangelical spirituality desires historical Christian manifestations of the faith. In this accessibly written book Greg Peters, an expert in monastic studies who is a Benedictine oblate and spiritual director, offers a historical survey of monasticism from its origins to current manifestations. Peters recovers the riches of the monastic tradition for contemporary spiritual formation and devotional practice, explaining why the monastic impulse is a valid and necessary manifestation of the Christian faith for today’s church. Renewal has always been a concern of God’s people. This present volume, a tribute to Pentecostal Bible scholar Stanley M. Horton, offers biblical and historical glimpses into the various facets of renewal throughout the history of the church. It further provides fresh insights into the outworkings of this renewal throughout the history of the church today. Essays examining the biblical themes of renewal include J. G. McConville’s study of Renewal as Restoration in Jeremiah and J. Massyngberde Ford’s inquiry into the Social and Political Implications of the Miraculous in Acts. Among the essays in Part 2, Historical Studies, Donald Dean Smeeton discusses how William Tyndale was a theologian of renewal. Church historian Richard Lovelace honors Professor Horton with an essay on Baptism in the Holy Spirit and the Evangelical Tradition. Part 3, Contemporary Studies, explores some of the effects of the modern charismatic renewal, including the appearance and growth of loving communities and the impact of renewal movements on society. These essays truly take a new tack towards understanding the various faces of spiritual renewal. They offer the specialist a challenge to see things in a new light, while they afford the non-specialist some practical models of renewal that can affect how he or she views Christian experience.
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Overall, the editor and respective authors submit this anniversary volume to their colleague and friend, Dr. Stanley M. Horton, and to its readers everywhere with the hope that these sixteen studies may make a useful international contribution to scholarship and that 'Faces of Renewal' may be found helpful to preachers, teachers, and students of God’s Word.

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