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But, reader cheer up, one can easily get Cavanaugh's "word for word" arguments by buying two other books that will cost around \$40. He writes the same essays in **Radical Orthodoxy: A New Theology** and **Being Consumed.** So in a sense, **TheoPolitical Imagination** can be avoided. Also, I am not quite sure he fully rejects modernity's values.

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A critique of modern Western civilization, including contemporary concerns of consumerism, capitalism, globalization, and poverty, from the perspective of a believing Catholic. Responding to Enlightenment and Postmodernist views of the social and economic realities of our time, Cavanaugh engages with contemporary concerns--consumerism, late capitalism, globalization, poverty--in a way reminiscent of Rowan Williams (Lost Icons), Nicholas Boyle (Who Are We Now?) and Michel de Certeau. "Consumption of the Eucharist," he argues, "consumes one into the narrative of the pilgrim City

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of God, whose reach extends beyond the global to embrace all times and places." He develops the theme of the Eucharist as the basis for Christian resistance to the violent disciplines of state, civil society and globalization.

How do we navigate the question of identity in the fluid and pluralist conditions of postmodern society? Even more, how do we articulate identity as a defining particularity in the disappearance of borders, boundaries, and spaces in an increasingly globalist world? What constitutes identity and the formation of narratives under such conditions? How do these issues affect not only discursive practices, but theological and ethical construction and practice? This volume explores these issues in depth. *Diasporic Feminist Theology* attempts to construct feminist theology by adopting diaspora as a theopolitical and ethical metaphor. Namsoon Kang here revisits and reexamines today's significant issues such as identity politics, dislocation, postmodernism, postcolonialism, neo-empire, Asian values, and constructs diasporic, transethnic, and glocal feminist theological discourses that create spaces of transformation, reconciliation, hospitality, worldliness, solidarity, and border-traversing. This work draws on diverse sources from contemporary critical discourses of diaspora studies, cultural studies, ethnic studies, postmodernism, postcolonialism, and feminism and feminist theology from a transterritorial space. This book is a landmark work, providing a comprehensive discourse for feminist theology today.

Bringing the wisdom of generations of black Catholics into conversation with contemporary scholarly accounts of racism, *Christ Divided* diagnoses "'antiblackness supremacy'" as a corporate vice that inhabits the body of Christ. To truly understand racial inequality, theologians must acknowledge the existence of "'antiblackness supremacy'" and recognize its uniquely foundational role in prevailing

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processes of racialization and racial hierarchy. In addition to introducing a new framework of racial analysis, this book proposes a new approach to virtue ethics. Because the church's participation in and performance of white supremacy occurs as a result of corporate habituation, the church most needs new habits, not new teachings. The theory of corporate virtue outlined here provides a framework through which to evaluate these habits and propose new ones-to be made to "do the right thing."

As we are faced with recurring crises--financial, migration, climate, etc.--there is a need to reconsider public theology as both a practice and a field of study. By discussing public statements made by Christians faced with different kinds of crisis, this book contributes to the development and understanding of public theology. The public statements addressed are three kairos documents: The Kairos Document from South Africa in the mid-1980s; The Road to Damascus document from authors in developing countries, issued in 1989; and the Palestinian Kairos Document from 2009. The discussion is structured around three problems of public theology: social analysis, politics and ethics, and language and voice. Fretheim suggests a constructionist understanding of public theology--a public theology that interrupts current debates and expands the imagination of the public sphere. As public theology is concerned with public life and social issues, *Interruption and Imagination* will be of interest to scholars and students of theology, political science, sociology, and religious studies, as well as practitioners, policymakers, and professionals in the public sector, civil society, churches, and Christian organizations.

The sacramental and prophetic traditions of Christian spirituality, suggests Matthew Eggemeier, possess critical resources for responding to the contemporary social crises of widespread ecological degradation and the innocent suffering of the crucified poor. In *A Sacramental-Prophetic Vision*, Eggemeier

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maintains that the vital key for cultivating these traditions in the present is to situate these spiritualities in the context of spiritual exercises or ascetical practices that enable Christians to live more deeply in the presence of God (*coram Deo*) and in turn to make this presence visible in a suffering world.

Winner of the Bethwell A. Ogot Book Prize of the African Studies Association Between 1920 and 1994, the Catholic Church was Rwanda's most dominant social and religious institution. In recent years, the church has been critiqued for its perceived complicity in the ethnic discourse and political corruption that culminated with the 1994 genocide. In analyzing the contested legacy of Catholicism in Rwanda, *Rwanda Before the Genocide* focuses on a critical decade, from 1952 to 1962, when Hutu and Tutsi identities became politicized, essentialized, and associated with political violence. This study--the first English-language church history on Rwanda in over 30 years--examines the reactions of Catholic leaders such as the Swiss White Father André Perraudin and Aloys Bigirumwami, Rwanda's first indigenous bishop. It evaluates Catholic leaders' controversial responses to ethnic violence during the revolutionary changes of 1959-62 and after Rwanda's ethnic massacres in 1963-64, 1973, and the early 1990s. In seeking to provide deeper insight into the many-threaded roots of the Rwandan genocide, *Rwanda Before the Genocide* offers constructive lessons for Christian ecclesiology and social ethics in Africa and beyond.

"Bass and Dykstra have written extensively and collaboratively on Christian Practices, arguing that the what Christians have done faithfully over time constitutes a life-giving way of life, and that this living of Christianity is more primary to what it means to be Christian than doctrinal confession, that our confessions spring from faithful living rather than the other way around. This book contains numerous

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essays that take up the question of Christian Practices and ministry--the preparation of ministers, theological education, etc. in a post-Enlightenment understanding of the relationship of practice and head knowledge. Because the book is the result of a community conversation, it doesn't have a clear thesis, but it models its conviction that reflection on theology arises from community conversation around our life in discipleship together. An extremely helpful beginning to a conversation about ministry, practices of faith, clergy preparation, etc., as the time has come to integrate the kind of learning that comes in the classroom with the kind that only comes from living the faith with others"--Amazon.com.

The disunity of the church is a social and theological scandal for it betrays the prayer of Jesus that we 'will be one . . . so that the world will believe' (John 17:21). As a Baptist whose academic background focused on the Orthodox Church and whose teaching has included Catholic and Protestant contexts, this division is for Elizabeth Newman personal and professional. Attending to the Wounds on Christ's Body rests on the conviction that the broad tradition of Christianity already contains resources to heal the church, namely the saints of the church. Newman examines especially how Teresa of Avila (1515-1582) speaks to the whole church today in the midst of political, economic, and ecclesial brokenness. Teresa's reliance upon three scriptural figures -- dwellings, marriage, and pilgrimage-- helps make sense of an ecclesial way of life that is inherently unitive, a unity that stands in contrast to that of the nation-state or the global market. Teresa's scriptural journey offers an alternative at once liturgical, political, and economic. This Doctor of the Church provides

Christians across the spectrum have soured on religious involvement in politics, tempted either to

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withdraw or to secularize their public engagement. Yet the kingdom of God is clearly concerned with justice and communal well-being. How can Christians be active in public life without getting mired down in political polarization and controversy? For too long, the question of faith in public life has centered on what the Bible says about government. Charles Gutenson, a theologian respected by both evangelical and mainline Christians, argues that we should first ask how God intends for us to live together before considering the public policies and institutions that would best empower living together in that way. By concentrating on the nature of God, we can move past presuppositions regarding the role of government and engage in healthy discussions about how best to serve the common good. This lucidly written book includes a foreword by bestselling author Jim Wallis.

This is the first global examination of the historical relationship between Christianity and human rights in the twentieth century. Leading historians, anthropologists, political theorists, legal scholars, and scholars of religion develop fresh approaches to issues such as human dignity, personalism, religious freedom, the role of ecumenical and transatlantic networks, and the relationship between Christian and liberal rights theories. In doing so they move well beyond the temporal and geographical limits of the existing scholarship, exploring the connection between Christianity and human rights, not only in Europe and the United States, but also in Africa, Latin America, and China. They offer alternative chronologies and bring to light overlooked aspects of this history, including the role of race, gender, decolonization, and interreligious dialogue. Above all, these essays foreground the complicated relationship between global rights discourses - whether Christian, liberal, or otherwise - and the local contexts in which they are developed and implemented.

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