

Constructive Theology A Contemporary Approach To Classic Themes A Project Of The Workgroup On Constructive Christian Theology

This book introduces a new "multilateral" methodology for the contemporary study of theology. It bases this methodology on the idea that there are too many materials contributing as sources for theologizing to sustain the "one method fits all" approach found in many systematic theologies within Christianity. What is needed instead is something that reflects the various and varied natures, purposes, and tasks of theologians' theologizing for their respective contexts. Engaging materials from a range of Christian traditions, including Evangelicalism, the Catholic Magisterium, and a limited range of pan-Orthodox resources, the book analyzes and assesses major factors that have shaped different streams of theology. Addressing doctrinal development, scripture and revelation, historical tradition and creeds, philosophy and truth, sciences and interdisciplinarity, experience, religious pluralism, and culture, it demonstrates how these various streams can form a multilateral whole. The book concludes by examining the centers and peripherals of methodologies in theologization for a spectrum of theological traditions/streams, both across and beyond Christianity. By offering an approach that keeps in step with the increasingly interconnected and pluralistic world in which we live, this book provides a vital resource for any scholar of Christian theology, constructive theology, contextual theologies, and systematic theology, as well as religious studies.

This book offers an interpretation of the basic concepts of process philosophy and outlines a "process theology" based on it that will be especially useful for students of theology, teachers, ministers, and those interested in theological trends.

Coordinated by Serene Jones of Yale Divinity School and Paul Lakeland of Fairfield University, fifty of North America's top teaching theologians (members of the Workgroup on Constructive Christian Theology) have devised a text that allows students to experience the deeper point of theological questions, to delve into the fractures and disagreements that figured in the development of traditional Christian doctrines, and to sample the diverse and conflicting theological voices that vie for allegiance today.

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In Christ and Reconciliation Veli-Matti Karkkainen develops a constructive Christology and theology of salvation in dialogue with the best of 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 our pluralistic world at the beginning of the third millennium. Topics such as diversity, inclusivity, violence, power, cultural hybridity, and justice are part of the constructive theological discussion along with classical topics such as the messianic consciousness, incarnation, atonement, and the person of Christ. 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 full-scale doctrinal theology been attempted in such a wide and deep dialogical mode.

When was the last time that we heard some good news? For those tuned in to the ecological crisis and the daily chronicle of injustice, the declaration of good news might seem synonymous with denial and avoidance. The gospel of Jesus Christ helps us to face the suffering of the world and live in love and hope. The only catch is, it requires that we change. It is only by losing our consumeristic, profit-seeking, and isolated lives that we may save them. The Green Good News finds a fresh take on the Gospels, painting a picture of Jesus as a humorous and subversive teacher, an organizer of alternative communities and food economies, as a healer of bodies and relationships, and as a prophet who sought to overturn an empire and restore a more just and joyful way of life. Christ teaches and incarnates a vision for sustainable life and provides practices that mark the path toward it. By exploring this always-inspiring sustainable gospel, we can find ways to transform our lives, communities, and even creation.

A seasoned interpreter presents a "principled approach," showing how the Bible, though written long ago, can speak authoritatively on contemporary ethical, doctrinal, and practical issues.

The New Interpreter's Handbook of Preaching is a major reference tool for preaching, with articles on every facet of Christian sermon preparation and delivery. This resource is both scholarly and practical. It focuses on the most distinctive feature and greatest strength of homiletics as a discipline: It is rooted in interdisciplinary scholarship and it develops theory geared to practice. Its theory arises out of the study of both excellent preaching past and present and actual sermon preparation and composition. When theory and practice critique each other, it is possible to produce guidelines that assist greater excellence and economy in preaching the gospel. Excellence in standards is an area in which homiletics needs to grow, and this project will be both a means to encourage and develop it. A guiding question throughout will be, Will it preach? The answers will be offered in the sense that "here is something that works well," rather than "here is something to try." Preachers will turn to this resource with the expectation that they will find scholarly treatment of topics, brief bibliographies of relevant key books and articles, along with practical methodological suggestions for preachers to employ. The contributors are homileticians, preachers, and writers in various disciplines who are committed to the pulpit through practice.

Coherent Judaism begins by excavating the theologies within the Torah and tracing their careers through the Jewish Enlightenment of the eighteenth century. Any compelling, contemporary Judaism must cohere as much as possible with traditional Judaism and everything else we believe to be true about our world. The challenge is that over the past two centuries, our understandings of both the Torah and nature have radically changed. Nevertheless, much Jewish wisdom can be translated into a contemporary idiom that both coheres with all that we believe and enriches our lives as individuals and within our communities.

Coherent Judaism explains why pre-modern Judaism opted to privilege consensus around Jewish behavior (halakhah) over belief. The stresses of modernity have conspired to reveal the incoherence of that traditional approach. In our post-Darwinian and post-Holocaust world, theology must be able to withstand the challenges of science and history. Traditional Jewish theologies have the resources to meet those challenges. Coherent Judaism concludes by presenting a philosophy of halakhah that is faithful to the covenantal aspiration to live long on the land that the Lord, our God, has given us.

This text is part of the Edinburgh Studies in Constructive Theology series, which aims to provide a dialogue between the history of Western theological traditions and the contemporary interpretative context. Intended for those with no particular historical or theological training, it guides students through the core theological issues, searching out common ground by surveying the classic works of the theological tradition.

Contemporary Theological Approaches to Sexuality provides a much-needed overview of the state of scholarship on Christian theological reflection on sexuality and sexual theology. Critically, it also intervenes in the cultural debate over sexuality by privileging feminist, queer, and other counter-normative perspectives. Comprising twenty-three chapters by a team of international contributors this volume is divided into four parts: • Normativity and transgression • Bodies • Economies and violence • Divinity. Within these sections central issues, debates and problems are examined, including consideration of the complexities of Christian theology in regard to contemporary sexuality debates.

Contemporary Theological Approaches to Sexuality is essential reading for students and researchers in the field of religion, sexuality, and Christianity. In this comprehensive volume Thomas N. Finger takes on the formidable task of making explicit the often implicit theology of the Anabaptist movement and then presenting, for the sake of the welfare of the whole contemporary Christian church, his own constructive theology. In the first part Finger tells the story of the development of Anabaptist thought, helping the reader grasp both the unifying and diverse elements in that theological tradition. In the second and third parts Finger considers in more detail the major themes essential to Anabaptist theology, first considering the historic views and then presenting his own constructive effort. Within the Anabaptist perspective Finger offers a theology that highlights the three dimensions of its salvific center: the communal, the personal and the missional. The themes taken up in the final part form what Finger identifies as the convictional framework of that center; namely, Christology, anthropology and eschatology. This book is a landmark contribution of Anabaptist theology for the whole church in biblical, historical and contemporary context.

Divine Scripture in Human Understanding addresses the confusing plurality of contemporary approaches to Christian Scripture—both within and outside the academy—by articulating a traditionally grounded, constructive systematic theology of Christian Scripture. Utilizing primarily the methodological resources of

Bernard Lonergan and traditional Christian doctrines of Scripture recovered by Henri de Lubac, it draws upon achievements in historical critical study of Scripture, studies of the material history of Christian Scripture, reflection on philosophical hermeneutics and philosophical and theological anthropology, and other resources to articulate a unified but open horizon for understanding Christian Scripture today. Following an overview of the contemporary situation of Christian Scripture, Joseph Gordon identifies intellectual precedents for the work in the writings of Irenaeus, Origen, and Augustine, who all locate Scripture in the economic work of the God to whom it bears witness by interpreting it through the Rule of Faith. Subsequent chapters draw on Scripture itself; classical sources such as Irenaeus, Origen, Augustine, and Aquinas; the fruit of recent studies on the history of Scripture; and the work of recent scholars and theologians to provide a contemporary Christian articulation of the divine and human locations of Christian Scripture and the material history and intelligibility and purpose of Scripture in those locations. The resulting constructive position can serve as a heuristic for affirming the achievements of traditional, historical-critical, and contextual readings of Scripture and provides a basis for addressing issues relatively underemphasized by those respective approaches.

This book, first published in 1979, contains Gordon Kaufman's initial attempt to articulate his conviction that theology is, and always has been, an activity of what he calls the "imaginative construction" of a comprehensive and coherent picture of humanity in the world under God. While Kaufman's 1993 work, *In Face of Mystery*, qualifies and deepens the programmatic proposals offered in *An Essay on Theological Method*, the earlier book nevertheless remains a sound and accessible statement on theological method by one of America's most distinguished theologians. The Third Edition includes an extensive new Preface by the author, and an appendix on "The Three Moments of Theological Construction."

This book offers a clear and constructive account of the nature and attributes of God. It addresses the doctrine of God from exegetical, historical, and constructive-theological perspectives, bringing the biblical portrayal of God in relationship to the world into dialogue with prominent philosophical and theological questions. The book engages questions such as: Does God change? Does God have emotions? Does God know the future? Is God entirely good and loving? How can God be one and three? Chapters correspond to the major metaphysical and moral attributes of God.

'Looking through the eyes of a child is not a twee, cosy or easy experience. It can be unsettling, uncomfortable, edgy...' - from the Introduction Who has the right to 'do' theology? Only academics? Only adults? Or do we all have a voice in the kingdom of God? *Through the Eyes of a Child* considers 14 key theological themes from one of the most neglected of perspectives - that of children. Honouring Jesus' command to place the child at the centre, theologians, psychologists and educationalists take us from our comfort zone to look afresh at

some of the most grave, difficult and beautiful topics in Christian theology. Challenging conventional readings of theology, this landmark work will fascinate and challenge anyone who cares about children and their place in the world and the church.

Philadelphia's community muralism movement is transforming the City of Brotherly Love into the Mural Capital of the World. This remarkable groundswell of public art includes some 3,500 wall-sized canvases: On warehouses and on schools, on mosques and in jails, in courthouses and along overpasses. In *If These Walls Could Talk*, Maureen O'Connell explores the theological and social significance of the movement. She calls attention to some of the most startling and powerful works it has produced and describes the narratives behind them. In doing so, O'Connell illustrates the ways that the arts can help us think about and work through the seemingly inescapable problems of urban poverty and arrive at responses that are both creative and effective. This is a book on American religion. It incorporates ethnography to explore faith communities that have used larger-than-life religious imagery to proclaim in unprecedented public ways their self-understandings, memories of the past, and visions of the future. It also examines the way this art functions in larger public discourse about problems facing every city in America. But *If These Walls Could Talk* is also theological text. It considers the theological implications of this most democratic expression of public art, mindful of the three components of every mural: the pieces themselves, those who create them, and those who interpret them. It illuminates a kind of beauty that seeks after social change or, in other words, the largely unexplored relationship between theological aesthetics and ethics.

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 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.

To date, constructive theology hasn't been viewed or conceptualized as a movement or trend in theology on its own as a whole. Questions arise as to what constructive theology is, where it came from, why it considers itself "constructive," and why constructive is something different from the ways in which theology has been done in the past. This book traces the overall historical arc of constructive theology, from proto-movement through the present. Inklings of constructive theology emerged well before it began to take any formalized shape. At the same time, an important shift occurred when a group of theologians decided to create the Workgroup on Constructive Theology. Further, even as the workgroup continues to work collectively, producing textbooks, statements, and methodologies concerning theology, many theologians who are not part of the workgroup or may not even know it exists have adopted the moniker of "constructive theologian." The book also considers the term "constructive" itself, offering possible reasons and historical contexts that led to this distinction being made in contrast to "systematic" theology and its subcategories. Constructive theology

speaks to a very specific, historically situated emergence in the academy generally and in theology's attempts to engage those shifts specifically.

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. Karl Barth famously argued that all theology is sermon preparation. But what if all sermon preparation is actually theology? This book pursues a thoroughgoing theological vision for the practice of preaching as a way of doing theology. The idea is not just that homiletics is the realm of theological application. That would leave preaching in the position of simply implementing a theology already arrived at. Instead, the vision in these pages is of a form of theology that begins with preaching itself: its practice, its theories, and its contexts. Homiletical theology is thus a unique way of doing theology--even a constructive theological task in its own right. Homiletician David Schnasa Jacobsen has assembled several of the leading lights of contemporary homiletics to help to see its task ever more deeply as theological, yet in profoundly diverse ways. Along the way, readers will not only discover how homileticians do theology homiletically, but will deepen the way in which they understand their own preaching as a theological task. Contributors include: -Ronald J. Allen, Professor of Preaching and Gospels and Letters at Christian Theological Seminary -John S. McClure, Charles G. Finney Professor of Preaching and Worship at Vanderbilt Divinity School -Alyce M. McKenzie, George W. and Nell Ayers Le Van Professor of Preaching and Worship at Perkins School of Theology, Southern Methodist University -Michael Pasquarello III, Granger E. and Anna A. Fisher Professor of Preaching, at Asbury Theological Seminary -Luke A. Powery, Dean of the Chapel and Associate Professor of the Practice of Homiletics, at Duke University -Teresa Stricklen Eisenlohr, Ph.D., Associate for Worship, Office of Theology and Worship, at the Presbyterian Church (U.S.A.)

"What are Christians to make of their mission in an pluralistic world?" asks Paul F. Knitter, author of the landmark work in interfaith dialogue *No Other Name?* As a recognized scholar and participant in interfaith dialogue, Knitter is in a unique position to explore the key concept of what Christian mission must entail in a world that will remain a world of many religious faiths for the foreseeable future. From the first chapter of *Jesus and the Other Names*, which recounts his own theological and dialogical odyssey, Knitter constructs what he calls a "correlational, globally-responsible theology of religions" as a necessary correction to traditional pluralist and exclusivist approaches. By anticipating and addressing his critics - both conservative and liberal - Knitter makes a powerful argument for a reconstruction of mission faithful to the Christian imperative and dynamically attuned to the plurality of the world. *Jesus and the Other Names* will give pause to those who believe Christian mission can be carried on

as it was in the modern era. Sure to inspire debate as well as dialogue it offers a more humble, but perhaps more "Christic", postmodern approach to mission in the new millennium that has little to do with earthly glory and nothing to do with the sense of cultural superiority that has so often - and often so tragically accompanied modern missionary movements. Theologians, missiologists, Christian historians, can all benefit from its thoughtful and timely message.

This handbook provides thorough introductory articles on important themes in Christian theology. Along with cross-references and select bibliographies, it is an indispensable reference source. The Handbook consists of 148 topical entries arranged alphabetically. Instead of a Table of Contents, a "Routes For Reading" page suggests related entries, and cross-referencing makes 'surfing' this volume easier than ever.

Constructive Theology A Contemporary Approach to Classical Themes with CD-ROM
At the beginning of *Christian Faith*, B.A. Gerrish reminds us that dogmatics involves critical transmission of the Christian heritage. The dogmatic theologian must interpret and assess the traditional beliefs of the church while also considering the new and changing conditions in which that tradition is being embodied. With that, Gerrish goes on to outline the various presuppositions and affirmations of the Christian faith before ultimately offering a powerful and compelling restatement of Christian faith for the twenty-first century. As part of his framework, Gerrish includes a critical comparison of Calvin's *Institutes of the Christian Religion* and Schleiermacher's *Christian Faith* while still paying close attention to the great cloud of theological witnesses from across the spectrum of Christian traditions. Gerrish's book provides a robust and penetrating revisioning of Christian theology, one that is thoroughly grounded in the classical traditions of the church.

Unique among contemporary resources, the landmark *Systematic Theology* and its distinguished contributors present the major areas or loci of Roman Catholic theology in light of contemporary developments--especially the sea-change since Vatican II thought, the best new historical studies of traditional doctrines and scripture, and the diverse creative impulses that come from recent philosophy and hermeneutics, culture and praxis, and ecumenical contacts. This volume demonstrates how Friedrich Schleiermacher's thought can be used to address contemporary doctrinal refinement and development. Taking a constructive approach, Shelli M. Poe weaves Schleiermacher's theology together with current scholarship in feminism, womanism, ecotheology, and queer theology. While Schleiermacher is widely acclaimed as the progenitor of modern theology, Poe is one of the first to use his work as a springboard to refine contemporary doctrine. This book demonstrates the promise of Schleiermacher's mature work for contemporary constructive forms of theology.

In *Pathways for Theology in Peacebuilding: Ecumenical Approaches to Just Peace* Sara Gehlin maps out theological resources for peacebuilding and discusses the meaning of just peace from the perspectives of theological ethics, biblical interpretation, spirituality, and ecumenical vision.

Movement, smell, vision, and other perceptual experiences are ways of thinking and orienting ourselves in the world. And yet the appeal to experience as resource for theology, though a significant shift in contemporary scholarship, has seldom received nuanced investigation. How do embodied differences like gender, race, disability, and sexuality highlight theological analysis and connect to perceptual experience and theological imagination? In *Meaning in Our Bodies*, Heike Peckruhn offers historical and cultural comparisons, showing how sensory experience may order normalcy, social status, or communal belonging. Ultimately, she argues that scholars who appeal to the importance of bodily experiences need to acquire a robust and nuanced understanding of how sensory perceptions and interactions are cultural and theological acts of making meaning.

Procario-Foley, Elena Book jacket.

A fascinating introduction to social justice by one of the most effective teachers and preachers in the English-speaking world.

- Ways to help Episcopalians articulate and feel comfortable about speaking of their faith with others
- Builds upon the Jesus Movement and evangelism initiatives in the Episcopal Church Today, in a rapidly changing religious landscape, the structures of Christendom—which once almost automatically instilled faith in generation after generation of believers—are gone. For faithful Episcopalians, it has become essential to learn how to “tell the old, old story of Jesus and his love.” This is especially important for those generations born after the Baby Boom, which are experiencing the rapid rise of the “nones”—people who have lost their faith, or who have no faith at all. The time to speak, to share our faith, is now. Kit Carlson offers a road map for those who want to learn to speak about the faith that lives within them. Speaking Our Faith will help them put words to their own experiences of God, create their own statements of belief, and to begin to have compassionate, caring conversations with other people about spirituality, belief, and Jesus Christ.

Most introductory textbooks in theology see their primary task as explaining Christian doctrines that no one quite understands anymore. While this is one of theology's jobs, it is by no means the only, nor even the most important, one. Theology has also been called to change the world, to help people connect deeply rooted beliefs about the world's source and goal to questions of personal meaning and communal thriving. Theology is here to help us make sense of the complex, flawed world into which we've been thrust and to assist us in our attempt to love our neighbors and live toward the common good. For more than forty years, the Workgroup on Constructive Theology has brought the liberal and liberationist theological traditions into creative encounter with lived human experience. In this introduction to the methods and tasks of theology, they invite a new generation of readers, many who will have little or no exposure to Christian doctrine, to see theology as a partner in the struggle for a better world. They demonstrate how theological ideas have “legs,” playing themselves out not only in religious communities but in the public square as well. Theology, the authors tell us, is constructive when it joins in God's work of building human lives and human societies. Readers will learn to think about all of life in light of their religious commitments and to see theology as an essential tool for a life well lived.

In the course of the 20th century, a new worldview has arisen in Western society and culture that is defined in this book as “immanent mysticism.” Several major philosophers are sensitive to such a sense of immanent mysticism. The same sensitivity is noticeable in the works of poets, painters, and other artists. It expresses the desire for transforming the way to meaningful living. A Taste of God shows that theological research programs are innovated by insights from aesthetics and studies of spirituality. The book's research indicates that contemporary Western culture requires a reframing of foundational theology. (Series: Nijmegen Studies in Theology - Vol. 3)

Our brains are hard-wired to experience the emotion of fear. Yet “do not be afraid” is a common refrain from the Bible, used for both comfort and chastening. We have often treated fear as something to be dismissed or suppressed. Being afraid means more than simply fighting or running from a threat; to be afraid is to remember that something in life is worth living for. Whitehead helps us find the roots of hope in the soil of our fears so that we can form lives and communities of hope in the midst of a culture of fear.

This essential introduction to contemporary constructive theology charts the most important disciplinary trends of the moment. It gives a historical overview of the field and discusses key hermeneutical and methodological concerns. The contributors apply a constructive perspective to a wide range of approaches, ranging from biblical hermeneutics and postcolonial studies to comparative, political, and black theology. *What is Constructive Theology?* shows how diverse and interdisciplinary constructive theology can be by exploring key themes in the field. The contributors explore the porous boundaries between Christianity and other religions, reflect on contextual, liberation and constructive theologies from Africa and from Black British perspectives, explore the connection between embodiment, epistemology and hermeneutics, and take a constructive approach to the dangerous memories and theologies of colonial histories in Belgium and Native Americans in the United States. This sampler of the field will help you rethink theologies and find constructive alternatives.

In a world that is more religiously diverse than ever before, our coworkers and neighbors may well be adherents of other faiths. But how many of us really grasp the similarities and differences between the major world religions? Comparative theology is one increasingly important way to bridge this gap, especially for Christian leaders and professors, but also for lay people and students. Veli-Matti Kärkkäinen introduces the nature and work of comparative theology, then delves into a detailed doctrine-by-doctrine comparison of Christian teachings with those of historical and contemporary Judaism, Islam, Buddhism, and Hinduism. With every doctrine, he first presents a summary of consensual Christian belief and then orients the reader to the distinctive teachings of other faith traditions, highlighting parallels and differences. Ideal for students, ministers, instructors, and lay people interested in interfaith dialogue, *Doing the Work of Comparative Theology* distills the comparative-theological rigor of Kärkkäinen's *Constructive Christian Theology for the Pluralistic World* series into an accessible and user-friendly textbook. Readers will not only learn basic methodology but also begin to undertake the actual work of comparative theology.

Offering an alternative to classic Christian theodicies (justification of God's goodness and omnipotence in view of the existence of evil), Wendy Farley interprets the problem of evil and suffering within a tragic context, advocating compassion to describe the power of God in the struggle against evil.

This book imagines new modes of religious response to trauma, moving beyond simple answers to the 'why' of human suffering toward discussions of profound expressions of faith in the aftermath of trauma. Engaging current realities such as war, race, and climate change, chapters feature specific locations from which theology is done and draw on the resources of Christian faith in order to respond. This volume recognizes religious leaders as first-responders to trauma and offers theological reflections that can stand up in the current realities of violence and its aftermath. The writings provide models for how to integrate the language of faith with the literature of trauma.

This volume offers a detailed analysis of how the current phase of capitalism is eating away at social, interpersonal, and psychological health. Drawing upon an interdisciplinary body of research, Bruce Rogers-Vaughn describes an emerging form of human distress—what he calls 'third order suffering'—that is rapidly becoming normative. Moreover, this new paradigm of affliction is increasingly entangled with already-existing genres of misery, such as sexism, racism, and class struggle, mutating

their appearances and mystifying their intersections. Along the way, Rogers-Vaughn presents stimulating reflections on how widespread views regarding secularization and postmodernity may divert attention from contemporary capitalism as the material origin of these developments. Finally, he explores his own clinical practice, which yields clues for addressing the double unconsciousness of third order suffering and outlining a vision for caring for souls in these troubling times.

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