

# The Christian Moral Life Faithful Discipleship For A Global Society Theology In Global Perspective

What does the Bible teach about how to live in today's world? Best-selling author and professor Wayne Grudem distills over forty years of teaching experience into a single volume aimed at helping readers apply a biblical worldview to difficult ethical issues, including wealth and poverty, marriage and divorce, birth control, abortion, euthanasia, homosexuality, business practices, environmental stewardship, telling the truth, knowing God's will, understanding Old Testament laws, and more.

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In Aquinas's Eschatological Ethics and the Virtue of Temperance, Matthew Levering argues that Catholic ethics make sense only in light of the biblical worldview that Jesus has inaugurated the kingdom of God by pouring out his spirit. Jesus has made it possible for us to know and obey God's law for human flourishing as individuals and communities. He has reoriented our lives toward the goal of beatific communion with him in charity, which affects the exercise of the moral virtues that pertain to human flourishing. Without the context of the inaugurated kingdom, Catholic ethics as traditionally conceived will seem like an effort to find a middle ground between legalistic rigorism and relativistic laxism, which is especially the case with the virtue of temperance, the

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focus of Levering's book. After an opening chapter on the eschatological/biblical character of Catholic ethics, the ensuing chapters engage Aquinas's theology of temperance in the *Summa theologiae*, which identifies and examines a number of virtues associated with temperance. Levering demonstrates that the theology of temperance is profoundly biblical, and that Aquinas's theology of temperance relies for its intelligibility upon Christ's inauguration of the kingdom of God as the graced fulfillment of our created nature. The book develops new vistas for scholars and students interested in moral theology.

The Evolution of Human Dignity in Catholic Morality  
Bernard Brady Gregory of Nyssa's "Reverse Contagion" and Roberto Esposito's "Immunity": Which Way Forward in the Aftermath of the Pan-demic? Carlo Calleja An Augustinian Correction to a Faulty Option: The Politics of Salt and Light Anthony Crescio "The Perspective of the Acting Person" and Moral Action: Reading *Veritatis Splendor* no. 78 with Servais Pinckaers, OP Matthew Kuhnar Round Table Discussion: On the Work of Paul J. Wadell Thanks Be to God for Paul J. Wadell: Essays in Honor of a Friend and His Work Tobias Winright Stories of Friendship: The Generous Contributions of Paul Wadell Charles R. Pinches A Consideration of Teaching: Friendship, and Boundaries in Catholic Higher Education Bridget Burke Ravizza and Mara Brecht Spiritual Rescue Darin Davis Jesus Is Not Just My Homeboy: A Friendship Christology Justin Bronson Barringer Reciprocity within Community: Ancient and Contemporary Challenges to and

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Opportunities for Civic Friendship Anne-Marie Ellithorpe  
The Place of Friendship in Christian Ethics – A  
Response Written in Gratitude Paul J. Wadell BOOK  
REVIEWS Thomas C. Behr, Social Justice and  
Subsidiarity: Luigi Taparelli and the Origins of Modern  
Catholic Social Thought Michael Krom Charles C.  
Camosy, Resisting Throwaway Culture: How a Con-  
sistent Life Ethic Can Unite a Fractured People  
Alessandro Rovati Daniel P. Castillo, An Ecological  
Theology of Liberation: Salvation and Political Ecology  
Xavier M. Montecel Dennis M. Doyle, The Catholic  
Church in a Changing World: A Vat-ican II-Inspired  
Approach Martin Madar Joshua Dubler and Vincent W.  
Lloyd, Break Every Yoke: Religion, Justice, and the  
Abolition of Prisons Joshua R. Snyder Daniel K. Finn, ed.  
Moral Agency within Social Structures and Cul-ture  
Kevin Ahern Reinhard Huetter, Bound for Beatitude: A  
Thomistic Study in Escha-tology and Ethics William  
Mattison James Davison Hunter and Paul Nedelisky,  
Science and the Good: The Tragic Quest for the  
Foundations of Morality Frederiek Depoortere Maureen  
Junker-Kenny, Approaches to Theological Ethics:  
Sources, Traditions, Visions Mariele Courtois Nicholas  
Kahm, Aquinas on Emotion’s Participation in Reason  
Andrew Kim Jason King and Julie Hanlon Rubio, eds.,  
Catholic Perspectives on Sex, Love, and Families Conor  
M. Kelly Rebecca Langlands, Exemplary Ethics in  
Ancient Rome Anthony Crescio Jerry L. Martin, ed.,  
Theology Without Walls: The Transreligious Im-perative  
Daniele Clausnitzer Eli S. McCarthy, ed., A Just Peace  
Ethic Primer: Building Sustaina-ble Peace and Breaking

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Cycles of Violence Wesley Sutermeister Mary E. McGann, RSCJ, The Meal That Reconnects: Eucharistic Eating and the Global Food Crisis Lucas Briola Marcus Mescher, The Ethics of Encounter: Christian Neighbor Love as a Practice of Solidarity Vincent Miller Joseph Ogbonnaya and Lucas Briola, eds., Everything Is Intercon-nected: Towards a Globalization with a Human Face and an In-tegral Ecology Randall S. Rosenberg Matthew Petrussek and Jonathan Rothchild, eds., Value and Vulnera-bility: An Interfaith Dialogue on Human Dignity Peter Feldmeier D. C. Schindler, Freedom from Reality: The Diabolical Character of Modern Liberty Jerome C. Foss

Happiness and the Christian Moral Life introduces students to Christian ethics through the lens of happiness. The book suggests that the heart of ethics is not rules and obligations but our deep desire for happiness and fulfillment. We achieve that happiness when we become people who love the good and seek it in everything we do. The third edition of this reader-friendly text has been revised and updated throughout. It introduces Christian ethics with sensitivity towards readers who may not be Christian themselves. After an overview of basic concepts and key thinkers such as Augustine and Thomas Aquinas, subsequent chapters explore the importance of narrative in Christian ethics, the place of friendship and community in Christian moral life, the role of virtues in our quest for fulfillment, a Christian understanding of the person, a Christian theology of freedom, and false steps on the path to happiness. Final chapters discuss the role of conscience

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and prudence, love, and justice. The third edition has been re-structured to better meet teaching needs by moving the discussion of narrative earlier in the book. This edition features fresh, global examples; revised introductions to key thinkers; discussions of tough, contemporary topics such as hook-up culture; careful consideration of the words of Pope Francis on themes ranging from consumerism and freedom to love and the environment; and more.

Essays by leading ethicists provide students with a comprehensive introduction to ethical thinking.

*Interreligious Friendships after Nostra Aetate* explores the ways in which personal relationships are essential for theology. Catholic theologians tell the personal stories of their interreligious friendships and explore the significance of their friendships for their own life and work.

This updated survey of Christian ethics addresses major thinkers, movements, and issues from the early church to the present. A broad range of topics is discussed, including the biblical and philosophical legacies of Christian ethics and ethics through the early, medieval, Reformation, Enlightenment, and modern eras. This new edition contains more extensive discussions of ethics in the twentieth century, including Vatican II, ecumenical social ethics, and Orthodox Christian ethics. A new section, "Toward the Third Millennium," looks at the issues we will face in the coming decades, including medical, scientific, and political dilemmas, and issues of terrorism, war, and peace.

The metaphor of performance has been applied fruitfully

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by anthropologists and other social theorists to different aspects of human social existence, and furnishes a potentially helpful model in terms of which to think theologically about Christian life. After an introductory editorial chapter reflecting on the nature of artistic performance and its relationship to the notions of tradition and identity, Part One of this book attends specifically to the phenomenon of dramatic performance and possible theological applications of it. Part Two considers various aspects of the performance of Christian identity, looking at worship, the interpretation of the Bible, Christian response to elements in the contemporary media, the shape of Christian moral life, and ending with a theological reflection on the shape of personal identity, correlating it with the theatrical metaphors of 'character' and 'performing a part' in a scripted drama. Part Three demonstrates how art forms (including some technically non-performative ones - literature, poetry, painting) may constitute faithful Christian practices in which the tradition is authentically 'performed', producing works which break open its meaning in profound new ways for a constantly shifting context.

What is the place-if any-for violence in the Christian life? At the core of Christian faith is an experience of suffering violence as the price for faithfulness, of being victimized by the world's violence, from Jesus himself to martyrs who have died while following him. At the same time, Christian history had also held the opinion that there are situations when the follower of Jesus may be justified in inflicting violence on others, especially in the context of

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war. Do these two facets of Christian ethics and experience present a contradiction? *Christian Martyrdom and Christian Violence: On Suffering and Wielding the Sword* explores the tension between Christianity's historic reverence for martyrdom (suffering violence for faith) and Christianity's historical support of a just war ethic (involving the inflicting of violence). While the book considers the possibility that the two are unreconcilable, it also argues that they are ultimately compatible; but their compatibility requires a more humanized portrait of the Christian martyr as well as a stricter approach to the justified use of violence.

This updated second edition of the *Catechism of the Catholic Church* incorporates all the final modifications made in the complete, official Latin text, accompanied by line-by-line explanations of orthodox Catholicism, summaries of each section, a detailed index, extensive cross-references, and helpful footnotes.

*Christology* Volume 2, Number 1, January 2013 Edited by Christopher McMahan and David Matzko McCarthy

*Christology and the Christian Life* Paul J. Wadell

*Christology and Moral Theology* Paulinus Ikechkwu

*Odozor, C.S.Sp The Light Burden of Discipleship:*

*Embodying the New Moses and Wisdom in the Gospel of Matthew* Patricia Sharbaugh Paul and the Cruciform

*Way of God in Christ* Michael J. Gorman *Modern*

*Pluralism or Divine Plenitude? Toward a Christological*

*Ontology* Elizabeth Newman *Christ, Globalization, and*

*the Church* Neil Ormerod *Body Work and the Work of the*

*Body* Jey P. Bishop *Review Essay: Beyond the Historical*

*Jesus: Embracing Christology in Scripture, Doctrine, and*

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Ethics Christopher McMahon

An introduction to Christian ethics explores ethics as a path to happiness as opposed to a set of strict rules, addressing the topics of friendship, community, conscience, prudence, virtue, and love.

Schweiker develops a powerful new theory of responsibility articulated in terms of Christian faith.

This book introduces Christian ethics from a theological perspective.

Philip Turner, widely recognized as a leading expert in the field, explores the intersection of moral theology and ecclesiology, arguing that the focus of Christian ethics should not be personal holiness or social reform but the common life of the church.

A theology of moral thought and practice must take its cues from the notion that human beings, upon salvation, are redeemed and called into a life oriented around the community of the church. This book distills a senior scholar's life work and will be valued by students of Christian ethics, theology, and ecclesiology.

The topics examined in this book include the development of 'virtue morality' and its practice in today's Catholic Church; tensions between local churches and the universal church; and the celebration of the liturgy and the sacraments.

Twenty essays providing an authoritative introduction to Christian ethics, addressing issues such as war, social justice, ecology, sexuality and medicine.

This book explores how the Christian life is lived in a pluralistic situation where different contexts of

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belonging give rise to different moral challenges. While it is characteristic of modern life to exist in a postmodern situation where there is an erosion of comprehensive systems of meaning, we still live today in contexts of belonging. We still seek to gather out of the fragments of modern life the sustenance of a network of belonging, belief and practice which comprise a faithful life. The construction of such a life, not only for us, but for others, serves as the framework for our moral commitments. Furthermore, sustaining and transforming social frameworks which shape various aspects of human life form the life task of adult Christians.

An Introduction to Christian Ethics uses a Christian approach while encouraging students to consider a variety of current ethical issues and apply relevant biblical and theological concepts to these issues. The main goal of the text is to acquaint students with both the field of ethics in general and varieties of Christian ethical systems in particular. Learning Goals Upon completing this book, readers will be able to use a Christian method of making moral decisions and view issues from a Christian perspective.

Love Volume 1, Number 2, June 2012 Edited by  
David Matzko McCarthy and Joshua P. Hochschild  
Love: A Thomistic Analysis Diane Fritz Cates  
Movements of Love: A Thomistic Perspective on

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Eros and Agape William C. Mattison III Love and Poverty: Dorothy Day's Twofold Diakonia Margaret R. Pfeil What's Love Got to Do With It? Situating a Theological Virtue in the Practice of Medicine Brian E. Volck Adoption and the Goods of Birth Holly Taylor Coolman Natural Law and the Language of Love Charles Pinchas and David Matzko McCarthy Review Essay: Love and Recent Developments in Moral Theology Bernard V. Brady

In response to the moralism and relativism that characterize the present age, Gary Tyra presents an evangelical ethic for "everyday" moral faithfulness, arguing that Christians can have confidence in their Christ-centered, Spirit-enabled ability to discern and do the will of God in any moral situation.

Among all the theological disciplines, perhaps moral theology has felt the impact of the conciliar renewal most. There has been a mass of excellent literature calling for a synthetic presentation. At the same time, a more flexible and dynamic ethic based on the Gospel values of love and freedom, while it has undoubtedly deepened the Christian life of many, has also caused not a little confusion in the minds of many. There are endless discussions on burning issues like contraception and abortion which often do not end in any satisfactory conclusion because the general principles for ethical decision are not clear. There is also a polarization between conservatives and progressives which leaves the neutral observer

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puzzled. This book is written to clarify the basic issues in Christian ethics in an age of secularism and pluralism. Although it can be taken as a treatise on General Moral Theology, this book is addressed to a wider audience than students of theology. It is meant to be a guide to Christian Living according to Vatican II. It seeks to transcend the unfortunate dichotomy between 'moral' and 'spiritual' theology as the Council clearly wanted when it spoke of the subject of moral theology as the Christian vocation of the faithful, and their obligation to bring forth fruit in charity for the life of the world. While discussing the basic principles of Christian ethics, the main preoccupation has been to discover an approach to moral decision that would safeguard all the moral values in a given situation. The broad orientations for moral guidance today have been brought out in several places. Special attention has been given to the question of moral absolutes as it is central to ethical discourse now. The ecumenical spirit, common preoccupations, and a shared respect for the Word of God have brought Catholic and Protestant moral theology closer. Hence an effort has been made to have a dialogue with the theologians of the Reformed tradition. The strong influence of Protestant ethical writers on current Catholic moral theology has been brought out. Introduction A Peek at Renewal in Contemporary Moral Theology: The Pinckaers Symposium William

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C. Mattison, III and Matthew Levering Moral  
Theology in Service of the Work of the Spirit:  
Synthesizing Pinckaers and Pope Francis Against  
Moralities of Obligation David Cloutier Irregular  
Unions and Moral Growth in Amoris Laetitia David  
Elliot Instinctus and the Gifts of the Holy Spirit:  
Explaining the Development in St. Thomas's  
Teaching on the Gifts of the Holy Spirit James W.  
Stroud Aquinas on the Fruits of the Holy Spirit as the  
Delight of the Christian Life Fr. Anton ten Klooster A  
New Look at the Last End: Noun and Verb,  
Determinate Yet Capable of Growth William C.  
Mattison III The Virtue of Equity and the  
Contemporary World Elisabeth Rain Kincaid  
Pinckaers and Häring on Conscience Matthew  
Levering Quaestiones Disputatae de Pinckaers Tom  
Angier

What may we say about the significance of particular  
moral actions for one's relationship with God? In this  
provocative analysis of contemporary Catholic moral  
theology Darlene Fozard Weaver shows the person  
as a moral agent acting in relation to God. Using an  
overarching theological context of sinful  
estrangement from and gracious reconciliation in  
God, Weaver shows how individuals negotiate their  
relationships with God in and through their  
involvement with others and the world. Much of  
current Christian ethics focuses more on persons  
and their virtues and vices exemplified by the work of

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virtue ethicists or on sinful social structures illustrated in the work of liberation theologians. These judgments fail to appreciate the reflexive character of human action and neglect the way our actions negotiate our response to God. Weaver develops a theologically robust moral anthropology that advances Christian understanding of persons and moral actions and contends we can better understand the theological import of moral actions by seeing ourselves as creatures who live, move, and have our being in God.

Leading New Testament theologian Grant Macaskill introduces Paul's understanding of the Christian life, which is grounded in the apostle's theology of union with Christ. The author shows that the exegetical foundations for a Christian moral theology emerge from the idea of union with Christ. Macaskill covers various aspects of Christian moral theology, exploring key implications for the Christian life of the New Testament idea of participatory union as they unfold in Paul's Letters.

Written in a style accessible to non-specialists, this book provides teachers, pastors, counselors, and general readers with an ideal introduction to Christian ethics. It renews the topic of Christian ethics by showing readers that faithful moral living i

A series of studies in metaphysics, historical theology, moral theology, and political philosophy, *Divine Promise and Human Freedom in Contemporary Catholic Thought* offers the insights of separate analyses employing distinctive methods proper to individual disciplines,

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through which there nonetheless runs the common Catholic focus on the sacramental, and hence the human.

In the thick of modern life, we are tempted to forget what we are doing and why we are doing it. We are busy socializing, building careers, and looking for fun—but what’s it all for? The ancient concept of “vocation” has recently gained popularity as we return to questions about the meaning of life. Almost all religions include the idea that divine purposes should guide our lives; Christianity has particularly accented it. The God who called Israel and sent Jesus has something in mind for us. God’s call challenges us, but also opens us to the best sort of life imaginable. In *Living Vocationally*, the challenge and the joy of the called life is thoroughly explored. Part one considers the benefits of living vocationally, biblical traditions of call, and subsequent Christian understandings. Part two examines why vocation pertains not only to careers, but indeed touches every dimension of our lives and encompasses our full journey through life. Because every person’s life includes many callings, some very difficult, part three considers the virtues we need to live the called life well. *Living Vocationally* demonstrates why to have found a calling is to have found a good way to live.

An important examination of the theological, spiritual and ethical issues surrounding death. What do faithful living and faithful dying mean as we near life's end? With all the technology and choices available to us today, making decisions about the end of life grows ever more difficult. As a result of all the theological and ethical issues that

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have arisen around the dying process in recent years, the 72nd General Convention of the Episcopal Church created a task force to study and report on these concerns. This is the report of the End-of-Life Task Force. In it, the Task Force responds to the broad range of theological, ethical, pastoral and policy issues that are generated by the need to provide loving and fitting care at the end of life. Intended as a teaching document, *Faithful Living, Faithful Dying* will be useful as a discussion tool for the church, for individuals facing difficult decisions, for professionals, such as clergy and health care providers, and for those who make public policy.

Crafting a theology of hope, this book addresses both the possibility that hope offers and the capacity of hope to respond to the challenges that life presents to us all. This book, a re-issue of the 1999 edition, demonstrates that the way of life we call Christian is lived in relationships to others. Christian faith, understood as practical piety, calls for a life opened to the world at large, concerned for the "stranger" as well as for the neighbor. Sedgwick further emphasizes that the Christian life is grounded in the experience and worship of God. His work thus develops Christian ethics as "sacramental ethics," an ethic that has at its center a deepening encounter with God. Written in a style accessible to non-specialists, this book provides teachers, pastors, counselors, and general readers with an ideal introduction to Christian ethics. It renews the topic of Christian ethics by showing readers that faithful moral living is achieved through the daily practices of

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grace and godliness. The author first explores the foundations of Christian ethics as seen by both Catholics and Protestants, and then develops a constructive view of morality as a way of life. Taking into account the central themes of Christian ethics, he shows that effective piety is built on spiritual disciplines that deepen our experience of God: prayer, worship, self examination, simplicity, and acts of hospitality.

To take a journey, travelers must know where they are, where they are going, and how to get there. Moral theology examines the same three truths. The Christian Moral Life is a handbook for moral theology that uses the theme of a journey to explain its key ethical concepts.

First, humans begin with their creation in the image of God. Secondly, the goal of the journey is explained as a loving union with God, to achieve a share in his eternal happiness. Third and finally, the majority of the book examines how to attain this goal. Within the journey motif, the book covers the moral principles essential for attaining true happiness. Based on an examination of the moral methodology in the bible, the book discusses the importance of participating in divine nature through grace in order to attain eternal happiness. It further notes the role of law, virtue, and the gifts of the Holy Spirit in guiding and transforming humans into friends of God, who participate in his happiness. Following this section on moral theology in general, the book analyzes the individual virtues to give more concrete guidance. The entire project builds upon the insights of great Christian thinkers, such as Thomas Aquinas, Thérèse of Lisieux, and John Paul II, to uncover the moral wisdom in

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scripture and to show people how to be truly happy both in this life and the next. This book will be of great interest to undergraduate students of moral theology, priests and seminarians, parents and teachers seeking to raise and to form happy children, and anyone interested in discovering the meaning of true happiness.

Our culture is not only sex-crazed but also deeply confused about sex and sexual ethics. Unfortunately, Christians seem equally confused, and the church has tended to respond with simplistic answers. The reason for this confusion is that the meaning of sex has been largely lost. Dennis Hollinger argues that there is indeed a God-given meaning to sex. This meaning, found in the Christian worldview, provides a framework for a biblical sexual ethic that adequately addresses the many contemporary moral issues. *The Meaning of Sex* provides a good balance between accessible theology and engaging discussion of the practical issues Christians are facing, including premarital sex, sex within marriage, homosexuality, reproductive technologies, and faithful living in a sex-obsessed world.

This recent edition of *Christian Ethics Volume I* is a thoroughly revised and updated version of fundamental moral theology. As in the previous editions, the author makes himself an interpreter of the demands of Vatican Council II and its request that moral theology be rooted more fully in Holy Scripture. At the same time account is taken of the

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new developments in the field of ethics. New issues of actual concern are taken up, such as the deontological and teleological conditions of moral norms, the confrontation between conscience and civil or ecclesiastical law, the communal roots of Christian identity, the requirement of liberty and the ethical compromise. The book addresses itself to all who are interested in the moral teaching of the Christian faith and endeavors to be a helpful instrument to this end.

Christianity is in a state of moral crisis. Even though people make moral decisions every day, many Christians lack both the ability to evaluate these decisions and a community of discipleship to help inspire a morally faithful life. Compared to the people around them, there is often no discernible difference in how Christians go about making moral choices. As a biblical and practical theologian with three decades of pastoral experience, who has also spent years teaching ethics to undergraduates, Gary Tyra approaches the topic with the practical goal of facilitating moral formation and encouraging an "everyday" moral faithfulness. Tyra argues that Christians can have confidence in their Christ-centered, Spirit-enabled ability to discern and do the will of God in any moral situation. Moral faithfulness follows from a life of Christian discipleship. In an age of moral apathy and theological confusion, Pursuing Moral Faithfulness is a breath of fresh air and a sign

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of hope for the future.

By exploring the ethics of resisting and accepting death from a Christian perspective, Nancy Duff encourages Christians to talk about death in the context of Christian faith. *Making Faithful Decisions at the End of Life* helps readers use biblical and theological perspectives regarding death to inform end-of-life decisions, consider where they stand on withdrawing life support and supporting death with dignity laws, and take steps in planning for their own future.

Responding to the call of the Second Vatican Council, this introduction to moral theology shows how virtue ethics and a global perspective shape the call to faithful discipleship today.

This book reflects on three broad themes of Confucian-Christian relations to assist in the appreciation of the church's theology of mission. While the themes of this volume are theological in orientation, the dialogue is engaged in from an interdisciplinary approach that prioritises the act of listening. Part I surveys the historical background necessary for an adequate understanding of the contemporary Confucian-Christian dialogues. It examines the history of Confucian-Christian relations, explores the Chinese Rites Controversy, and delineates the contemporary task of indigenizing Christianity by Sino-Christian theologians. Part II compares elements in the Confucian and Christian

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traditions that exemplify the epitome and fullness of spiritual development. It discusses the Confucian practice of rites (li), interrogates how the noble or exemplary person (junzi) competes, and outlines the Confucian understanding of sageliness (shengren). Lastly, Part III examines different aspects of the church's engagements with the world outside of itself. It advocates for a Confucian-Christian hermeneutic of moral goodness, attends to the Confucian emphasis on moral self-cultivation, proposes that Confucian virtue ethics can shed light on Christian moral living, and offers a Confucian-Christian understanding of care for mother earth. This book is ideally suited to lecturers and students of both Christian studies and Confucian studies, as well as those engaged in mission studies and interfaith studies. It will also be a valuable resource for anyone interested in comparative religious and theological studies on Christianity and Confucianism. How can Christians responsibly derive moral guidance from the Bible on pressing issues of personal and social morality today? Jersild's book sets the context for a study of Scripture and the moral life in a postmodern, pluralist society with its impact on biblical studies. The ethical contents and authority of Scripture are addressed, and a "Spirit ethics" is proposed as a way of developing a biblically based Christian ethics. Christians cannot simply adopt a once-and-for-all set of rules nor

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simply cite Bible verses against the latest sins.

"Absolutely essential," says Jersild, "is the ongoing engagement of the church with the moral environment of society and the issues that this raises for the church." Jersild applies his model fruitfully and persuasively to three pressing and perplexing issues: assisted suicide, homosexuality, and genetic programs.

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