

A black and white photograph of Stanley Hauerwas. He is an older man with a mustache, wearing a dark jacket over a light-colored, vertically striped shirt. He is looking upwards and to the right with a thoughtful expression. The background consists of horizontal stripes, similar to the American flag.

THE HAUERWAS READER

STANLEY HAUERWAS

Edited by John Berkman and Michael Cunningham

The Hauerwas Reader

Joseph L. Mangina



The Hauerwas Reader:

The Hauerwas Reader Stanley Hauerwas, 2001-07-23 A Stanley Hauerwas Reader including Hauerwas essays and excerpts from his books and monographs intended to provide a comprehensive introduction to his work

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We Are Who We Think We Were Aaron D. Conley, 2013-08-01 Conley calls into question the outdated historical methodologies in use in Christian social ethics and outlines the consequences stemming from them By adopting the postmodern post structuralist position of historian Elizabeth Clark Conley calls ethicists to learn to read for the gaps silences and aporias existent in historical texts as well as in the histories represented by them The book calls ethicists to a critical self reflexive historiography This self criticism allows the ability to construct new histories and formulate new ethical norms for the world in which we now live

Persuasion and Compulsion in Democracy Jacquelyn Kegley, Krzysztof Piotr Skowronski, 2013-01-25 This collection of essays focuses on the roles that coercion and persuasion should play in contemporary democratic political systems or societies A number of the authors advocate new approaches to this question offering various critiques of the dominant classical liberalism views of political justification freedom tolerance and the political subject A major concern is with the conversational character of democracy Given the problematic and ambiguous status of the many differences present in contemporary society the authors seek to alert us to the danger that an emphasis on reasonable consensus will conceal exclusion in practice of some contending positions The voices of vulnerable peoples can be unconsciously or even deliberately silenced by various institutional processes and operating procedures and a strong media influence can change the tenor of conversations and even lead to deception To counter these factors a number of the essays in differing ways urge the fostering of local community conversations or democratic agoras so that democratic debate and conversation might maintain the vitality necessary to a strong democratic system

The Dangers of Christian Practice Lauren F. Winner, 2018-01-01 Challenging the central place that practices have recently held in Christian theology Lauren Winner explores the damages these practices have inflicted over the centuries Sometimes beloved and treasured Christian practices go horrifyingly wrong extending violence rather than promoting its healing In this bracing book Lauren Winner provocatively challenges the assumption that the church possesses a set of immaculate practices that will definitionally train Christians in virtue and that can't be answerable to their histories Is there for instance an account of prayer that has anything useful to say about a slave owning woman's praying for her slaves obedience Is there a robustly theological account of the Eucharist that connects the Eucharist's goods to the sacrament's central role in medieval Christian murder of Jews Arguing that practices are deformed in ways that are characteristic of and intrinsic to the practices themselves Winner proposes that the register in which Christians might best think about the Eucharist prayer and baptism is that of damaged gift Christians go on with these practices

because though blighted by sin they remain gifts from God **Political Theology: A Guide for the Perplexed** Elizabeth Phillips, 2012-06-07 There is an increasingly intense interest in political theology amongst contemporary scholars and students Yet while there are many authors engaging in political theology there are very few resources about political theology which aim to orient students and other recent new comers to the field This is a concise and accessible advanced introduction which distinguishes various approaches to political theology and which explores several of the central issues addressed in political theologies Theological students will be able to approach courses and readings in political theology with a renewed confidence with this overview in hand **Come, Let Us Eat Together** George Kalantzis, Marc Cortez, 2018-04-17 When it comes to the sacraments the church has often been and remains divided Can we still gather together at the same table Based on lectures from the 2017 Wheaton Theology Conference this volume brings together the reflections of Protestant Roman Catholic and Eastern Orthodox theologians who consider what it means to proclaim the unity of the body of Christ in light of the sacraments **Unsettling Arguments** Charles R. Pinches, Kelly S. Johnson, Charles M. Collier, 2010-07-02 Scott Bader Saye Frederick Christian Bauerschmidt Michael Baxter Daniel M Bell Jr Jana Marguerite Bennett Michael G Cartwright William T Cavanaugh Peter Dula Chris K Huebner Kelly S Johnson D Stephen Long M Therese Lysaught David Matzko McCarthy Joel James Shuman J Alexander Sider Jonathan Tran Paul J Wadell Theodore Walker Jr *The Evangelical Doctrine of the Church* Robert Doyle, 2022-08-16 This book is a disciplined introduction to ecclesiology With respect to the community which the Lord purchased with his own blood Acts 20 28 parts one and two focus on a critical exegetical presentation of the New Testament s descriptions and themes locating their treatment within two millennia of reflection and appreciating the impact of those contexts on our understanding From over ninety New Testament images chapters four to ten identify and argue for three foundational concepts ekklesia assembly soma Christou the body of Christ and koinonia hagion the communion of the saints Continuing the conversation with Scripture and its history of interpretation Robert Doyle then applies the determinative biblical themes to present practice centering it on the churches of the Evangelical and Reformed traditions Part four illuminates ecclesiology from other foundational Christian doctrines the triune God of holy love Christology our ascended human high priest and king and the doctrine of revelation the church as the pillar and bulwark of the truth The final part focuses on three possible points of transformation in ecclesial life and witness both internally and outward to the world **Paul Among the Postliberals** Douglas Harink, 2013-08-14 Paul Among the Postliberals sheds new light on Paul s letters by creating links between contemporary scholarship and the writings of theologians Harink argues that Paul s central doctrine of justification by faith has been widely misunderstood he emphasizes instead that the goal of the gospel is to free Christians for faithful action **Practicing Discipleship** Nicole L. Johnson, 2009-06-01 Despite a plurality of doctrinal statements on war peace and nonviolence some United Methodists sustain a commitment to nonviolence Through qualitative research Practicing Discipleship draws out lived theologies of

nonviolence in order to understand how nonviolent United Methodists define ground and practice nonviolence and to give that voice opportunity to challenge church doctrine and thereby the wider church. An analysis of statements from the Book of Disciplines and the Book of Resolutions reveals the plurality of Methodist teachings on moral issues related to war and peace. While such plurality is indicative of the inclusive tradition of United Methodism, Johnson shows that it also causes confusion, thus hindering the vitality and authority of the church's witness. This study's qualitative analysis of in-depth interviews with twelve nonviolent United Methodists reveals a lived theology rooted in Scripture and theological reflection; it points particularly to a Christocentrism that posits nonviolence as central to Christ's teachings and example. While study participants affirm the tradition of openness in the United Methodist Church, they also call for more tangible and extensive support for and education about nonviolence as a faithful option for Christians. Through amicable and constructive practical theological dialogue, doctrinal plurality and ecclesial openness are affirmed as appropriate and possible only within the context of the church's profound commitment to serious discipleship, which includes transformation toward nonviolence. Implications of this interaction include developing and adopting a more truthful conception of a nonviolent ethics, moving toward broadly conceived Christian formation in nonviolence, and fostering ongoing ecclesial dialogue about difficult moral issues of war, peace, and nonviolence.

Strange and Gaudy Fruit Jeff Nicoll, 2023-05-09 The history of Christianity includes many doctrines adopted and actions taken to meet immediate problems, but which had unintended consequences; they are bad fruit. Matt 7:15-20. The oldest is antisemitism, which arose from the competition of the early church with early Judaism. It was built into the New Testament and was developed by the church fathers. Having learned to dehumanize, it was easy to apply the same techniques to other groups; the church became complicit with enslavement, misogyny, and other forms of oppression. One response to the bad fruit is to reject religion in the manner of Christopher Hitchens. However, the dogmas are part of our culture, even if in secular form. If the roots of marginalization are not understood, they cannot be eliminated. This work uses a range of critics and defenders of traditional Western Christianity to identify poisonous fruits and detoxify them. The critical voices do not create a consensus. Nevertheless, a core can be perceived, what Erasmus called the few truths. Grounded in the religious tradition, they can be shared with secular people as a basis for an ethical, merciful, and respectful society. Although the history of Christianity is bloody, there are ways to go forward.

Singleness and the Church Jana Marguerite Bennett, 2017-07-21 Singleness is a much overlooked treasure in Christian tradition. In these pages, Christians, single and married alike, can rediscover the richness of singleness in its great variety. This book offers thought-provoking cultural and theological analysis along with voices of single Christian people down through the centuries.

Karl Barth Joseph L. Mangina, 2017-09-29 The thought of Karl Barth (1886-1968) has undergone a remarkable renewal of interest in the past twenty years. Joseph Mangina's *Karl Barth: Theologian of Christian Witness* offers a concise, accessible guide to this important Christian thinker. Uniquely among introductions to Barth, it also highlights his significance for Christian ecumenism.

The first chapter describes Barth's extraordinary life from his youthful break with liberalism during the First World War to his mature theology in the Church Dogmatics. Subsequent chapters offer a detailed reading of this magisterial work and place Barth in dialogue with five contemporary thinkers: George Lindbeck on revelation, Michael Wyschogrod on election, Stanley Hauerwas on creation, Robert Jenson on reconciliation, and Henri de Lubac on the church. These ecumenical conversations not only set Barth's thinking in greater relief but serve to demonstrate its continuing theological fruitfulness. The book concludes by examining Barth's wider significance for the church in our time.

Christian Faith and University Life T. Laine Scales, Jennifer L. Howell, 2017-09-25 This book provides new insights on the unique role of doctoral students and new faculty as they join other stewards of the academy working within Christian higher education. Weaving together a variety of voices—graduate students, pastors, and seasoned scholars—the book examines the Christian university's relationship to the Church and how faith and stewardship can guide the pursuit of teaching and scholarship.

Christian Ethics Introduced Hans O. Tiesel, 2024-03-11 Christian Ethics Introduced asks why humans count as ends in themselves. The biblical answer was that humans have standing inherent worth as creatures in the image of God. This traditional answer yielded to seventeenth and eighteenth-century enlightenment secularism. To these secularists, human reason promised to be a surer and more peaceable foundation for a just culture than religion. Human rationality, the light of human reason, would enlighten and improve the human condition. Two world wars and more realistic trends in new social sciences created not just awareness of human irrationality but fostered skepticism of sound foundations for morality and justice. It seemed that both traditional religion and enlightened reason fell short of what had been hoped. And the cause of failure may not lie in traditional religion or in human irrationality. Rather, the problem might lie in human conduct. Specifically, it may lie in the human inclination to favor self over others, the me outranking the we. Christian responses to the human failure to live a moral and just life recognize the persistence of immoral conduct, acknowledge it in regard to oneself, ask for forgiveness, and make amends and peace with God and with those wronged.

Seek the Peace of the City Richard Bourne, 2009-10-01 Includes bibliography p 297-324 and index.

Grace and Global Justice Richard Gibb, 2006-10-18 What does it mean for the twenty-first-century church to conceive of itself as a community defined by the covenant of grace? *Grace and Global Justice* explores the ramifications of this central Christian doctrine for the holistic mission of the church in the context of a globalized world.

Becoming Nonviolent Peacemakers Eli Sasaran McCarthy, 2012-07-11 Why do many U.S. residents, Catholics, and Catholic leaders among them too often fall short of adequately challenging the use of violence in U.S. policy? The opportunities and developments in approaches to peacemaking have been growing at a significant rate. However, violent methods continue to hold significant sway in U.S. policy and society as the commonly assumed way to peace. Even when community organizers, policymakers, members of Catholic leadership, and academics sincerely search for alternatives to violence, they too often think about nonviolence as primarily a rule or a strategy. Catholic Social Teaching has been moving toward transcending the limits of these approaches.

but it still has significant room for growth In order to contribute to this growth and to impact U S policy McCarthy draws on Jesus Gandhi Ghaffar Khan and King to offer a virtue based approach to nonviolent peacemaking with a corresponding set of core practices This approach is also set in conversation with aspects of human rights discourse to increase its possible impact on U S policy As a whole Becoming Nonviolent Peacemakers offers an important challenge to contemporary accounts of peacemaking in the U S

Social Ethics in the Making Gary Dorrien, 2011-04-06 In the early 1880s proponents of what came to be called the social gospel founded what is now known as social ethics This ambitious and magisterial book describes the tradition of social ethics one that began with the distinctly modern idea that Christianity has a social ethical mission to transform the structures of society in the direction of social justice Charts the story of social ethics the idea that Christianity has a social ethical mission to transform society from its roots in the nineteenth century through to the present day Discusses and analyzes how different traditions of social ethics evolved in the realms of the academy church and general public Looks at the wide variety of individuals who have been prominent exponents of social ethics from academics and self styled public intellectuals through to pastors and activists Set to become the definitive reference guide to the history and development of social ethics Recipient of a CHOICE Outstanding Academic Title for 2009 award

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