

without fear; that my impenetrable and ambivalent existence, like the profoundly discordant history of humanity as a whole, will one day become finally transparent and the question of the meaning of history one day be finally answered." So Hans Küng answers the question he poses for himself in this book.

He argues for this conclusion through three major thrusts, which are also divisions of the book: (1) "The Horizon" where he describes some of the "life after life" literature as well as some of the current biological, philosophical, and religious aspects of death and afterlife; (2) "Hope" where he presents various Christian theological arguments for and against afterlife, heaven, and hell. He favors a strong Roman Catholic liberal interpretation, description, and defense of Jesus' resurrection. (3) "The Consequences" applies his concept of afterlife to the ethical problems associated with dying and death, to contemporary narcissisms, and, to current apocalyptic views of the world.

"Will I possess eternal life?" According to Küng, I will possess eternal life because Jesus, in his resurrection, began the universal resurrection of the dead, the beginning of a new age. Jesus' resurrection, while neither historical or miraculous, is real. His resurrection bursts through and transcends the limits of history; it is a transcendent happening emerging out of human death into the all-embracing dimensions of God. Because of this transcendence the resurrection message is a testimony of faith not a product of faith. Death for each of us is the same as Jesus' death: a passing into God. Seen from the outside, death means total unrelatedness but from God's side death is a wholly new relationship to that ultimate reality who is God.

If you like Küng, you will like this latest addition to his repertoire. It is much in the style, but not the depth, of *On Being a Christian or Does God Exist?*

He accepts, without criticism, Kubler-Ross and her followers' interpretation of the dying process. There is slight attention to the vast amount of psychological, social, and anthropological literature on dying and death. His research staff should have made him aware of this literature. The book is essentially a review of the status quaestionis regarding afterlife from a European experience of dying and death. Anyone who has not read summaries of the contemporary scene regarding afterlife will find here a clear, logical exposition of the major German philosophers and theologians on the topic. This is not a book for undergraduates even though it is a copy of his summer school lectures at Tübingen. The various Paulist press "What are the theologians saying about\_\_?" would have a wider range of theology; Hick's *Death and Eternal Life* would be more detailed regarding the various religious and philosophical perspectives; and any of the texts by Kastenbaum, Kalish, and Shneidman could provide the social science horizon. This book should be in every college library, however, both as an expression of Küng's thought and a summary of current thinking on the topic.

St. John Fisher College

NATHAN R. KOLLAR

*The Heart of the Christian Matter: An Ecumenical Approach.* By John Carmody. Nashville, TN: Abingdon, 1983. 303 pages. \$11.95 (paper).

The theme of this book is exactly that expressed by the title and subtitle. It grows out of a three summer long experience of intensive ecumenical exchange.

# The Heart Of The Christian Matter An Ecumenical Approach

**Raffaela Di Napoli**



## **The Heart Of The Christian Matter An Ecumenical Approach:**

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*The Theology of John Wesley* Prof. Kenneth J. Collins, 2011-07-01 A rich articulation of John Wesley's theology that is appreciative of the old and mindful of the new, faithful to the past and attentive to the present. This work carefully displays John Wesley's eighteenth-century theology in its own distinct historical and social location but then transitions to the twenty-first century through the introduction of contemporary issues. So conceived, the book is both historical and constructive, demonstrating that the theology of Wesley represents a vibrant tradition. Cognizant of Wesley's own preferred vocabulary, Collins introduces Wesley's theological method beginning with a discussion of the doctrine of God. In this insightful exposition, the leitmotif of holy love arises out of Wesley's reflection on the nature of the divine being as well as other major doctrines.

Douglas Meeks      *Studies in Formative Spirituality*, 1987

**Contemporary Catholic Theology** John Carmody, Denise Lardner Carmody, 1985

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explores the meaning of a just peace from the perspectives of theological ethics biblical interpretation spirituality and ecumenical vision On the basis of this exploration the book maps out theological resources for peace in our time

Pentecostal Theology and Ecumenical Theology, 2019-09-16 Pentecostal Theology and Ecumenical Theology Interpretations Intersections and Inspirations brings together globally recognized and newer scholars to address the complex relationship between Pentecostalism and the Ecumenical Movement Historical essays address topics such as early Pentecostal responses to and participation in ecumenism explicit convergences between Pentecostal and ecumenical initiatives and the particular contributions of Pentecostals and ecumenists outside North America and Europe Constructive theological essays address intersections between ecumenical theology and systematic loci in Pentecostal perspective in the hope that mutual exchange and criticism will lead to ways to improve both Never before have this many scholars of Pentecostalism combined their efforts in order to focus on the relationship between Pentecostal theology and ecumenical theology past present and future *The Republic of Many Mansions* Denise Lardner Carmody, John Carmody, 1990 Examines the origins assumptions and consequences of three major concepts in American religious history the Puritan judgement of human nature the Enlightenment disestablishment of religion and the definition of truth of American Pragmatism The lives and beliefs of Jonathan Edwards Thomas Jefferson and William James fully characterize these three mainstream religious principles In unique counterpoint the Carmodys bring into the discussion the many religious and secular groups that were not and still are not part of the primarily white Protestant male historical tradition Catholics Jews Muslims Buddhists women African Americans and others The Republic of Many Mansions concludes that the future of American religious culture lies in a collective and ongoing dialogue among the many voices active in the American religious landscape Religious Education as Encounter. A Tribute to John M. Hull Siebren Miedema, 2009 This volume is a tribute to our esteemed colleague Professor John Martin Hull for his exceptional academic achievements in the field of religious education Especially worth mentioning are his worldwide continuous efforts in trying to realize interreligious education and interreligious learning in public schools In his approach there is a strong emphasis on openness dialogue and encounter When we are looking for an adequate vignette to characterize the contribution of this famous religious educator a good one might be religious education as encounter That is why this volume is systematically focusing on this topic It brings together contributions from leading researchers in the international field of religious education adhering to a great variety of religious or worldview traditions and it addresses a wide range of perspectives regarding the concept of encounter in religious education Receptive Ecumenism as Transformative Ecclesial Learning Paul D. Murray, Gregory A. Ryan, Paul Lakeland, 2022-05-26 Receptive Ecumenism asks not what other churches can learn from us but what can we learn and receive with integrity from our ecclesial others Since the publication of *Receptive Ecumenism and the Call to Catholic Learning Exploring a Way for Contemporary Ecumenism* OUP 2008 this fresh ecumenical strategy has been adopted critiqued and developed in different

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,1982 **Publishers Weekly** ,1983 *Uniform Trade List Annual* ,1977 **The Publishers' Trade List Annual** ,1905

**The Catholic Periodical and Literature Index** ,1986 **RIC** ,1984 Receptive Ecumenism and the Renewal of the Ecumenical Movement Antonia Pizzey,2019-05-15 Receptive Ecumenism is a ground breaking new ecumenical approach widely regarded as having the potential to revitalise the Ecumenical Movement But what is Receptive Ecumenism Why is it important In Receptive Ecumenism and the Renewal of the Ecumenical Movement Antonia Pizzey offers a comprehensive systematic analysis of Receptive Ecumenism While still emerging Receptive Ecumenism is highly promising because it prioritises the need for ecclesial conversion Pizzey explores the scope and complexity of Receptive Ecumenism providing much needed clarity on its aim key developmental influences and distinctiveness as well as its virtuous character and relationship with Spiritual Ecumenism The major implementations of Receptive Ecumenism to date are investigated along with its significance for the future of ecumenism especially regarding its engagement with contemporary challenges

*Exploring the New Testament* John Carmody,Denise Lardner Carmody,Gregory A. Robbins,1986 **The Theology of Amos Yong and the New Face of Pentecostal Scholarship** Wolfgang Vondey,Martin Mittelstadt,2013-06-15 In The Theology of Amos Yong and the New Face of Pentecostal Scholarship Wolfgang Vondey and Martin William Mittelstadt gather a table of experts on one of the most influential voices in current Pentecostal theology The authors provide an introduction and critical assessment of Yong s biblical foundations hermeneutics epistemology philosophical presuppositions trinitarian theology theology of religions ecumenical and interfaith relations theology of disability engagement with contemporary culture and participation in the theology and science conversation These diverse topics are pursued through the complementary perspectives that together shape Yong s methodology pneumatology pentecostalism and the possibility of

renewal The contributors invite a more thorough reading of Yong's work and propose a more substantial engagement with the new face of Pentecostal scholarship Contributors include Andrew Carver Jacob D Dodson Jeff Hittenberger Mark Mann Martin William Mittelstadt L William Oliverio Jr David A Reed Tony Richie Christopher A Stephenson Steven M Studebaker Paraskev Eve Tibbs and Wolfgang Vondey

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