

Chapter 1 : Abingdon Press | Foundations for a Practical Theology of Ministry

Foundations for a Social Theology: Praxis, Process and Salvation [Dermot A. Lane] on calendrierdelascience.com
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God created a world with time and where human time is limited. Financial resources are needed for a few days because of production or shipping time, or a few months due to seasonal business, or a half year due to a growing season, or for several years for new product development and launch, or for decades to build a factory or buy a house, or for most of a life time for retirement savings. As a form of resource sharing among people, finance is inherently a social activity. By creating us as social beings, God laid the foundation for the exchange of resources, of which finance is a crucial form. [Back to Table of Contents](#) [Back to Table of Contents](#) People are created with a wide variety of skills, needs and desires. Paul emphasizes that we are each gifted differently [1 Corinthians](#) In addition, since we were not all born at the same time, human society has a rich variety of ages and life stages. Some people are young and not yet able to provide their own food and shelter, others are just beginning to be able to do so, others are in their prime productive years and have resources in excess of their current needs, and still others are older and need help in supporting themselves, or need to draw on resources accumulated during their earlier years. This heterogeneity is a foundation of financial markets because at any given time some people will have excess resources while others will have need or opportunity to use resources beyond what they currently possess. For example, some of us will want to borrow money to pursue a business opportunity or build infrastructure to fulfill some unmet need in society. Others will be savers at some periods of their lives and will be able to lend to meet that borrowing need. Finance depends on people acting as agents or stewards on behalf of others. Executives act as agents for the shareholders of a corporation. Mutual fund managers act on behalf of investors to decide which stocks or bonds in which to invest. An entire branch of finance literature is devoted to better understanding the many agency relationships in finance. Finance can exist because God created people with an ability to act on behalf of others. Humans are created in his image, and thus we have biblical accounts of humans making promises to each other. The story of Ruth hinges on promises between people of different nationalities, for example [Ruth 1](#): Paul references human promises in [Galatians 3](#): Humans are created to be able to make and keep promises to each other. A mortgage loan is a promise to pay a certain amount each month. A share of stock is a promise for a portion of future dividends and a right to elect board members. In modern finance some of our promises tend to get quite complicated and detailed so it has become common practice to write them down. However, these written contracts simply reflect our created ability to make and keep promises. This ability is so central to finance that the Bible teaches us to not overpromise in our finances [Proverbs](#) [Back to Table of Contents](#) [Back to Table of Contents](#) Humanity does not know everything, and individually each of us knows only a tiny fraction of what can be known. God created each of us with our own unique mind which takes in, processes and remembers things differently from anyone else. Human endeavor depends on each of us using our individual knowledge for mutual benefit, rather than on each of us learning everything needed for success. Limited knowledge and asymmetric information are mediated by financial markets. This means that when a loan is entered into the borrower has more information about his or her ability to repay than does the lender. It means that when we buy a stock it is possible that the seller knows something about the stock that we do not. This asymmetry will impact our willingness to participate in financial markets and will impact financial prices. Finance is built on two obligations that turn asymmetric information from a hindrance into an opportunity. First, we use promises to convey our certainty about information we possess that other parties do not. My promise to repay the mortgage, under penalty of losing the house, gives you the confidence to deposit money in the bank that funds the mortgage, even though you do not know my likely future earnings. Secondly, we prohibit falsifying information in financial transactions. Because of this, we can make use of information provided by others, even if we do not have personal knowledge of its accuracy. But God created us with an ability to influence future events, in particular with the ability to create new things that come to fruition in the future. This risk has a profound impact on financial decisions. Loans get turned down due to uncertainty, or

are priced higher to compensate for the percentage expected to fail. Stock prices rise and fall due to uncertainty. Debt contracts have reporting and collateral provisions because of uncertainty. Financial markets are greatly complicated by uncertainty, but also have a greater potential benefit to society due to the ability of risk to be managed and re-allocated via finance. Buchanan and Viktor J. The Future of Capitalism May 12, Back to Table of Contents Back to Table of Contents God created us to be able to take risk and provides biblical support for taking risks Genesis 1: People are willing to take some risk but not too much, and the amount varies by individual and circumstance. God in his wisdom created us with an innate ability to balance the risks and rewards, and we see this reflected in financial prices. See for example Proverbs Back to Table of Contents Back to Table of Contents These eight aspects of creationâ€”especially of the creation of human beingsâ€”form the foundation of finance. Finance bridges the gaps that would otherwise prevent people from making use of spare resources to grow and increase human productivity and from sharing resources socially for mutual benefit. In other words, finance turns the conditions of human existence into opportunities to bring glory to God, to serve as stewards of creation, and to care for each other with justice and love. Help us finish the year strong. We ask that you prayerfully consider joining us in this work!

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Family Ministry and a Theology of the Family: A Personal Journey Dennis B. Guernsey The tasks I have set for myself for this article are both personal-and theological. The second task, the theological, involves a discussion of certain of my own theological reflections about a theology of the family. We expected to find a substantial body of literature in the field. To our chagrin the student returned with a disappointingly short list of citations. Subsequent to that search, Dr. For Ray, the task seemed reasonable. For me, the task seemed overwhelming. The theology of the family is emerging. A Social Theology of the Family. Other categories of theology, such as a theology of salvation, the church or theological anthropology have a deep and rich history of theological reflection. Much is to be gained from mining the depths of the thinking of those who have gone before. This is not the case when it comes to a theology of the family. Since our first search of the literature and after ten years of personal reflection, I have concluded that the theology of the family is emerging much as other areas of theology have emerged. Popular writers such as the psychologists James Dobson and Bruce Narramore, and even some of my own writings, were among the first to struggle with what the Bible teaches regarding the family. We were practitioners, not theologians. As practitioners, we were attempting to scratch the church where it was itching. The explosion of popular Christian literature about the family in the last twenty years is the natural consequence. Those theologies are still emerging. So also a theology of the family is emerging, just as other theologies have emerged. These who have the greatest need are those who are doing the ministry in the area relevant to that theology. A proposition thus emerges, perhaps controversial, but central to my own thinking: Ministry necessarily precedes theology, but is eventually monitored and disciplined by that theology. In terms of my own thinking about family ministry and a theology of the family, a second proposition comes into play: A theology of the family is most congruent with the epistemological assumptions of the social and behavioral sciences. This is in contrast with the epistemological assumptions of traditional systematic and biblical theology, that is, of philosophy and literary analysis. The epistemological assumptions of General Systems Theory and those of social ecology are more germane. A cursory evaluation of the literature in the field shows this view to be true. It is the practitioners, especially the social and behavioral scientists, who are on the cutting edges of both family ministry and a theology of the family. The focus is upon how we as the people of God relate to one another, in contrast with who we are when we relate. This somewhat unusual idea about family emerges from my personal observation and experience. Those participants who represented the conservative camp insisted upon a traditional definition equating family with a mother, father, and children unit. In contrast, the non-traditional camp insisted upon a freewheeling definition almost without boundaries. According to their thinking, family was whatever you decided it to be. The two sides were never able to get together and the noble purposes of the White House Conference were short-circuited. My systems orientation brought me to think in terms of the process rather than the content. After all, the Great Commandments of the New Testament are relational and process-oriented concepts. My experiences since that time have only reinforced my interpretation. A second set of observations and experiences is more cumulative, occurring over a period of years as I have moved about the country in my role as a person interested in the area of family ministry. My observation is that all too often, the practitioners in the church who are responsible for family ministries tend to focus upon programs rather than process. Successful family ministry is determined by the number of programs the church has implemented in any given year. Thus, in a tangible sense, family ministry is reduced to the showing of a film series on a Sunday night. It involves organizing Sunday school classes to deal with family themes such as marriage and parenting. Though useful and congruent with the idea of family as a noun, a programmatic approach to family ministry is necessarily flawed. It is flawed because it tends to perpetuate a static, Victorian ideal about the family. Too many people fall outside the definition. They are the widows, orphans, strangers and sojourners of the Biblical story as applied to today. Family ministry becomes the ecclesiastical custodian of relational theology. The

mystery of the people of God as the family of God is integrated into what the church is about as a whole. Though often programmatic out of necessity, family ministry according to my definition represents a philosophy of ministry as well as a strategy for achieving that ministry. The nurture and care of the people of God one to another and to others are the legitimate goals of family ministry, whatever forms the structures take. What follows are five theological principles that seem to me to be central in the formation of a theology of the family. Persons are created in the image of God and are of infinite value. The heart of a theology of the family comes out of an anthropology that is theologically centered in the imago dei. We are created in the image of God and have infinite value. Therefore, racism, sexism, and classism, etc. Persons are created as relational beings to exist in cohumanity as male and female, not male or female. It is pregnant with meaning. A theology of the family is the simple but profound exegesis of the conjunction. Few would disagree that universally women are those who are most sensitive to relationships. Perhaps it is the chauvinism in the church that keeps and perpetuates the noun forms of the family, the same chauvinism that limits women from freely expressing their gifts in ministry. The church as the body of Christ is the real presence of the incarnate Christ in the world. The body of Christ is more than a metaphor. It is a mystery. Jesus Christ is alive in the world today, not in some ethereal, new-age sense of the term, but in the mystery of the church as the people of God, a people who live in relationship with one another as family and with those in the world around them. Jesus Christ is alive today because we are here. The only Christ some people will ever touch will be when they touch our lives, our hands, our compassion, our ministries. A parallel example of this principle occurs in the social psychology of intimate psychosocial networks. Both help and healing takes place. If this is true in human relationships in general, how much more so is it true when the people of God become family to one another. In making the body of Christ a vacuous metaphor, we empty the image of its meaning and rob ourselves of a powerful truth. In contrast, when we live together as the body of Christ to one another, we experience the vitality of the living Christ. The emphasis upon family in the New Testament went far beyond the maintenance of the nuclear family, or the extended family for that matter. The emphasis was intended to make the body of Christ relevant to real people. The people of God as the family of God was to be the ultimate litmus test as to the visage of Christ in the real world. Christianity, if it is going to work, must work in the most intimate of relationships: As the people of God we paint a family portrait as we demonstrate the real presence of Christ in the world through our love for one another. The church is primarily the people of God and secondarily the place. It is also a fact that the people of God both need and want a place to gather together. My suggestion has more to do with an emphasis. The church exists wherever the people of God are. Thus, it is impossible by definition to sustain an incarnational ministry as the body of Christ if the emphasis is disproportionately placed upon where the people of God gather for a few hours per week. If the church is only the place, we will subsequently equate family ministry with content, presented to people on a Sunday morning, seated in metal folding chairs, arranged in rows, talking about family rather than becoming family to one another. Family ministry takes place most naturally wherever and whenever people feel most natural. There is something innately artificial about how we are when we come to church as it is commonly constituted. Rarely do we talk about our failures and our problems in such a context. When I feel like a failure with my teenage daughter, when she is being so disruptive that I am considering finding a place for her to live outside the home, it is almost impossible to raise these issues at church in the midst of a Sunday School study on the kings of Israel. The environment is too easily artificial; it is too easily manipulated. I am suggesting that family ministry is most effective when the people of God as the family of God come together in more decentralized ways, around a kitchen table, or a backyard barbecue. Part of the creativity required in family ministry is to take the opportunity to influence the way the people of God and the family of God spend the hours of the week they are not at church. That is, family ministry is particularly relevant to the rest of the week, between Sundays. **CONCLUSION** In terms of an emerging family ministry and a theology of the family, such a developmental approach suggests that a pastor from Kansas City or Seattle, a marriage and family therapist or social worker from Butte, Montana, or a psychologist from Atlanta do not need permission from some textbook or systematic theology on what to do about ministry to the family in the church. Their instincts are probably exquisite. Too often, we, especially the practitioners, have turned the process upside

down. We vainly search for theological categories that will direct us, or at least free us to do the work of ministry. Consequently, the conduct of a ministry to families becomes so narrow and truncated that we get caught in methodological boxes. This is not the way it should work. In my opinion, it is not the way of the Holy Spirit.

Chapter 3 : Download Empirical Foundations Of The Common Good: What Theology Can Learn From Soc

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Chapter 4 : Foundations of Practical Theology¹ by Remco Robinson on Prezi

Foundations for a social theology: Praxis, process and salvation by Dermot A. Lane starting at \$ Foundations for a social theology: Praxis, process and salvation has 0 available edition to buy at Alibris.

Learning Outcomes Responsible and Ethical Communicators Marquette students will be able to responsibly and ethically use written, spoken and visual communication to express ideas, create meaning, build relationships, foster understanding, and advocate for a better tomorrow. Moral and Ethical Actors Marquette students will be able to articulate appropriate professional and personal judgments that are rooted in an ethical and moral foundation and informed by Catholic, Jesuit thought. They will use these foundations to make decisions that promote stronger communities and a just society. Citizens with Purpose Marquette students will develop a sense of purpose professionally, personally, and as global citizens who demonstrate critically reflective discernment processes that are rooted in their theological, intellectual, and personal commitments. Collaborators Engaging Social Systems and Values Marquette students will develop skills to engage with a spectrum of people, communities and systems of value. They will be able to analyze the sources and implications of inequity, take steps to create more inclusive and collaborative social and professional processes, acting as people with and for others. Leaders in Discovery Marquette students will advance understanding of the world by identifying significant questions and then searching for answers based on a systematic process of discovery that is rooted in intellectual inquiry and the Jesuit liberal arts tradition. Global Problem Solvers Marquette students will be well practiced in cooperative and cross-disciplinary problem-solving skills and they will be able to present innovative solutions that draw from theological, philosophical, qualitative and quantitative perspectives to address the increasingly blurred lines between local and global challenges. Foundations courses help students build a combined intellectual and practical base for subsequent learning both within the Core and throughout their undergraduate studies at Marquette. Foundations courses invite students to consider, from multiple angles, the wholeness and diversity of knowledge and its relevance to making change in the world. More specifically, they aim to engage students in contemplating, analyzing, and communicating with others about concrete situations in multidisciplinary ways, drawing in particular on theology, philosophy and rhetoric. It is essential to help students to engage globally with people who are fundamentally different from themselves. The goal of this Core requirement is to prepare students to encounter different social systems and engage with other systems of value. This requirement allows students to experience difference and lead them to work for greater equality and inclusivity. An important element of this part of the Core involves students reflecting upon and developing their capacity for engagement with others. Discovery courses provide an opportunity for students to apply foundational learning and more deeply engage in interdisciplinary learning. Students choose one theme that best connects to their personal and professional goals for their Discovery requirement. Students take 4 courses from a list of courses within that theme. Each student must take one course from each of three groups – Humanities, Social Science, and Natural Science and Mathematics – within the theme. This tier allows students to discover the ways in which multiple disciplines approach a particular question, challenge or problem. Beyond the Foundations tier, students then have an opportunity to build upon their knowledge of foundational writing and ESSV concepts and sharpen their skills with more sophistication and in a second, highly experiential, ESSV designated requirement and a writing intensive-designated requirement. The second-level ESSV and writing requirements can be designated courses within or outside of the Core. The Culminating course further integrates the Marquette Core experience, emphasizing reflection on and application of knowledge and skills developed in the Core. A special focus on vocation and discernment invites students to evaluate their course work at Marquette alongside their own worldview and transcendent commitments, in order to identify ways in which they are uniquely equipped to work for justice in the world. A collaborative, interdisciplinary analysis of a lasting problem in the local or global community presents a test-case for this integration of academic experience and personal faith for the promotion of justice.

Chapter 5 : Notion of Social Theology - 4CSadDU Commitment

Foundations for a Social Theology: Praxis, Process and Salvation. By Dermot A. Lane. Dublin, Gill and Macmillan, Pp. 1-10. Article in Scottish Journal of Theology 38(04) - November.

This is also the perspective of our social theology. It is believed that God meets and calls us in the world and its history in the reality of our present life. The world, with its history, is the place where God is really present and speaks. Therefore, the world, with its history, is the locus theologicus. However, Gaudium et Spes realizes that the reality of the world and its history is ambivalent in nature. It is not only the place where God is present and speaks but also a place polluted by sins. Therefore, the Church is obliged to examine the signs of the times and interpret them in the light of the Gospel GS 4, namely the experience of Jesus. Accordingly, Gaudium et Spes starts the reflection with the following statement: In other words, the world and the community, where human beings live, are the concerns of the church. In this reality, the Church expresses its faithful concern as revealed in article 1. The Church through its words and actions should involve itself in the human suffering, struggles, and liberation efforts in order to become a real sacrament, namely a visible sign and effective instrument for the hope of complete and integral salvation for all, particularly the underprivileged and the poor. However, in order to be real and capable of conveying its content, a sign needs to be understood and trusted by those who utilize it. Therefore, the sign must not be looked upon only in and of itself. This theology is based on human experience and problems in a social context. It must include all aspects of life such as politics, economy, and socio-culture, which are directed to the deeper internalization of the Gospel in such reality. It is expected that the Church will live not for itself but for the Reign of God, for its neighbors of other religious traditions and for the whole world. All are the concerns of God. In that way, the Church will allow God to be the foundation of the life of the world and determine its history. The Gospel, the glad tidings of salvation, will more deeply penetrate into the life of the world and its culture. Consequently, an appropriate theological language is needed for each socio-cultural environment, without which all efforts of faith communication will be in vain. For this purpose, we implement social theology in cooperation with the social sciences. Social Theology in the Narrow and Broad Sense To provide a better understanding of what will be presented here, we differentiate between two concepts of social theology. Both are interrelated and inseparable, but still require a distinction. First, the broad meaning of social theology is contextual theology or a sort of fundamental theology. In this sense, social theology is an orientation of all theologies and is not a part or branch of a certain theology. Since theology always deals with a given society, all theological efforts must show social or contextual features so that they can be understood and function for the Church. Therefore, fundamental theology is not to be understood as a basic foundation for other forms but as an aspect of basic direction for all theologies. Every theology is implemented and developed within the horizon of social contexts with deep realization of the functions and limitation of that orientation, both locally and temporally. In the broader sense, social theology is understood as the dimension, current, basic direction, orientation or horizon of all attempts of theological reflection. Secondly, in the narrow sense, social theology is a special theology on the involvement of the faithful in social problems, such as facing the problems of poverty and injustice. The main concern of this article is social theology in this narrow sense or as a special theology but without neglecting the broader dimension of social theology as fundamental theology. Therefore, it is expected that this article will provide some beneficial impact and suggestions for other branches of theology, in other words, for all theologizing attempts. In line with our social trust, we often use the term social reflection to indicate that such reflection is based on both social disciplines and social ethics. Dynamics and Main Elements of Social Theology In line with the above concepts, social theology starts with the social reality experienced together and moves towards particular actions to alter the situation. This dynamic takes place by means of social analysis and reflection of social theology. Similarly, many Church documents e. The new added aspect here is the systematic description and the concrete application of the method with the belief that the method is really appropriate for theological research and education as well as for pastoral praxis. In addition, the approach contains an understanding that the laity and the faithful also possess theological competence. The

first stage aims at concretely recognizing as well as directly experiencing the social situation or problems through participative observation. The experience which brings one to reality exposure is needed for the agents of social theological reflection in order to be touched by the joys and hopes as well as the sorrows and worries of the society. The second stage is conducting social analysis aiming at placing the experience in a broader social context, both in Local as well as in the rest of world. In this social analysis, the causal relationship as well as the interrelationship of the experienced problems are analyzed critically. For this purpose, a historical and structural analysis of political, economic and socio-cultural reality is needed. It is obvious that social theology needs social sciences to undergo this stage. Therefore, social theology really employs an inter-disciplinary approach, and in particular it needs close cooperation with social sciences sociology, economics, and cultural anthropology. The third stage is conducting social-theology reflection on the result of the social analysis. Social reflection is ethical-social reflection on the results of social analysis. In other words, the social reality is understood in the light of the Gospel. Like any basic belief culture and religion, faith has two important aspects. It is a worldview, which interprets the world reality the theoretical aspect and at the same time contains imperatives that guide actions the practical aspect. Accordingly, from social-theology reflections it is expected that a deeper understanding of the meaning of actual situations from the viewpoint of salvation history and the concrete direction and impetus for further actions of the faithful will emerge hermeneutical and ethical dimensions. It might happen in the reflection that what is hidden in Christian witnessing will be revealed or that what is forgotten will be rediscovered. Again, the mutual or dialectic relation between faith and social reality requires an inter-disciplinary approach. The fourth stage is actions as the realization of faith in facing social problems analyzed and reflected previously. The real synthesis of the dynamics of social theology in decision-making and actions should prove that the salvation that one believes in has real impact on everyday life. The four methodical stages experienced by social theology of this special narrow meaning can also be achieved through theological reflection on the actions of the communities, which are explicitly Christian, such as proclamation and liturgy. Meanwhile, socio-theological reflections are particularly related to community services to the neighbor through involvement in the society. Socio-Theological Reflections The four elements of the life of faith in the community *koinonia*, proclamation *kerygma*, worship *leitourgia* and service in the world *diakonia* are mutually interrelated and they influence one another. As a whole, they are significant in changing the social situation. The performers of the actions are one and the same communities, namely those who believe in Jesus Christ and thereby are expected that in their actions they will receive inspiration from the Gospel. The internalization of Christian faith as a personal as well as communal involvement in the objective situation is determined by loyalty to Jesus Christ, who is concerned with the Reign of God. To be able to act in accordance with the above goal, the actions should be based on socio-theological reflections, both in the scientific sense as well as in the sense of everyday reflection. The reflection requires social analysis, either systematically or less consciously. Through an interdisciplinary approach, particularly in cooperation with the social sciences, it is expected that social theology will really be able to function as an attempt to interpret and direct the social involvement of the life of faith to more human and just social changes. The process of critical dialogue between theological and social reflection is aimed at actions, which change the society into new social situations dreamed of by the life of faith. Inter-religion and Inter-faith Cooperation We should not forget that the social reality in Asia generally is a multireligious one. In the history of religions we realize that certain religious and theological concepts have differentiated or even divided the society, but the same human and social care should be the bridge to relate each social group in a joint effort. Inter-religious cooperation also relies on the same social analysis and reflection. These can unite different groups. It might happen that people of the same religion who have different approaches to social analysis and reflection may involve themselves and act differently. On the other hand, people of different faiths and religions might be united in social movements because they have the same social analysis and reflection. Based on the concrete cooperation among people of different faiths, inter-theological dialogue can develop. Therefore, there might appear a joint social theology. In this case, the source of each faith will strengthen and critically inspire what is socially shared in the social analysis and reflection. Furthermore, it is expected that inter-faith dialogue will develop

more soundly. At this level, people of different faiths or religions might mutually enrich their life of faith not only through mutual involvement and joint movements and struggles but also through mutual sharing of their experiences in meeting God or the Ultimate. Selected Readings Amin, M. Paradigma Baru Pemikiran Islam. Henriot Social Analysis: Linking Faith and Justice. Schreiter, Robert Constructing Local Theologies. Powered by Create your own unique website with customizable templates.

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Chapter 7 : Direction: Family Ministry and a Theology of the Family: A Personal Journey

Theology is done and developed in the community of the faithful. That is how Christian theology functions among Christian communities who wish to internalize and become the witness of Jesus Christ's Gospel in a concrete social situation.