

## DOWNLOAD PDF KATHRYN TANNER ON THE LINK BETWEEN INCARNATION, CROSS, AND SACRIFICE

Chapter 1 : : ARMYBARMY :. resource for training materials, music and shopping

*[viii] These concepts taken in isolation create an imbalance, like merely proclaiming the good news of Christ, though when taken together, they provide a holistic picture of the link between the Incarnation and mission.*

Sign up Log in Elizabeth Johnson, *She Who Is: Crossroad*, , , Johnson, *She Who Is*, Johnson, *She Who Is*, " Terrell, *Power in the Blood? Orbis*, , Re-imagining the categories of power and pain is precisely what Johnson does, rather eloquently, in the concluding chapter of *She Who Is*. Unfortunately space does not permit a full discussion of those re-imagined categories here. On those occasions when Luther takes care to express himself with the greatest possible exactness, he always employs a strictly incarnational perspective. Fortress, , , Deanna Thompson, *Crossing the Divide: Luther, Feminism, and the Cross Minneapolis: Augsburg Fortress*, , Thompson, *Crossing the Divide*, Thompson, *Crossing the Divide*, xi. Indeed, Tanner argues that an incarnational model of atonement will require a radical"and potentially problematic"alteration of classical Christology. One must not identify it, say, with the pure, prelapsarian humanity favored in medieval accounts of the incarnation. Luther similarly understands the incarnation to mean that Christ assumed, not a neutral or idealized human nature, but a concrete and actual human nature, in which he really bears the sins of all human beings. He is a sinner, who. Jaroslav Pelikan and Helmut T. Fortress, "86 , He lives in Pittsburgh with his wife and three children.

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### Chapter 2 : Warfield Lectures: Lecture 5 "Death and Sacrifice"

*Kathryn Tanner summarizes incarnational mission as the Church bearing and extending the influence of Christ's character in the world through "the healing nature of Jesus' interactions with others, his acceptance of sinners among his close associates, and practices of inclusive table fellowship."*[35].

In lieu of an abstract, here is a brief excerpt of the content: Christopher Holmes Kathryn Tanner. *Current Issues in Theology*. Cambridge University Press, Kathryn Tanner writes seriously theological, informed, and dense books on Christian doctrine. *Christ the Key* is no exception. Indeed, it is a creative and ecumenically minded re-inhabitation of the doctrines of human nature, grace, Trinity, and Holy Spirit. In keeping with the title, her thesis is that Christ is the key to the whole of Christian doctrine. Championing a non-competitive account of both concerns, she offers a truly evangelical and catholic account of Christ that has deep roots in the Fathers. Her account of human nature chapter 1 is a case in point. It is proper to creatureliness that humans participate in the image of God. The human being is thus utterly dependent on her environment; she is implicated in it, for she is made for grace. However, human beings, unlike Christ, are not "because of sin" plastic to their environment or to their true nature. Accordingly, grace does not simply add to what is present. Grace, rather, remakes humans in accord with the one who is not only the pattern of the image of God but also the one who causes human beings to exhibit in what they do in their true nature. When it comes to grace chapters 2 and 3, Tanner understands nature to be the primary reference point. Advancing her concerns from chapter 1, she proposes that human nature is not a container of divinity. Tanner uses the language of justification and sanctification to draw out the character of this attachment as effected in the hypostatic union. Attachment to Christ is justification; sanctification is the benefit of that attachment. Desire for God is of God; nature does not supply that desire. Although grace is alien to us, it does not alter our nature, but rather makes us receptive to it. The persons of the Trinity are among us in such a way that we are enabled to image them, which is the chief effect of the incarnation. Human life is now life in Christ. In the economy of grace, human nature is simply caught up into the Trinitarian relations, immanently conceived, and allowed to share in them. The Spirit realizes the form of the Son in us, which is the very mission of the Son "to give us his own Spirit" and so we can speak truthfully of the immanent life You are not currently authenticated. View freely available titles:

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### Chapter 3 : Episcopal Church of the Good Shepherd » Mozley and Atonement

*In "Death and Sacrifice" (chapter 6) Tanner offers an "incarnational account of the cross" (). Anticipating the critique that the incarnation does too much theological work for her, it is the Word's identity with humanity and prosecution unto death that saves.*

I am grateful to the School of Theology at the University of the South, for the opportunity to do the research and writing for it while participating in the two-week Fellows in Residence program, , and particularly to Professors Robert Hughes and Ben King of the School of Theology for reading earlier drafts of the essay and making valuable suggestions. An Assessment of J. Wright They are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith. Consequently, a forensic atonement easily depicts the redemptive act as a mechanistic or impersonal transaction that occurs over our heads. By attempting to guard the righteousness of God, they run the risk of portraying God as a prisoner to divine justice, or worse, as vindictive and violent. Critics charge that such theories rely upon crudely anthropomorphic notions of divine wrath, which project human guilt and psychological needs onto God, or portray God as more reluctant to forgive than we are. These problems extend to Christology. This shift toward incarnation-centered atonement theology comes as a welcome corrective to crudely anthropomorphic accounts of divine wrath and morally incoherent concepts of vicarious sacrifice. However, the law of theological gains and losses rules here as in all theological loci: Consequently, this is a good time to assess this shift in atonement theology by asking, What aspects of the atonement are obscured when the incarnation is the dominant theological category? What is lost when the forensic and vicarious elements of the atonement are expunged? Is it possible to recover a chastened account of the forensic and vicarious dimensions of the atonement that avoids the liabilities of the older penal substitutionary theories? In short, is there life in the vicarious and forensic dimensions of the atonement? The debate is not a matter of incarnation versus the cross or about the viability of the notion of exchange. The question is whether we can explain the necessity of the death of Christ solely on the basis of the incarnation, without incorporating the forensic and vicarious dimensions of the atonement that are so forcefully rejected in current incarnation-centered proposals. This essay proposes to answer these questions by examining the atonement theology of J. Mozley, one of the high-church Anglicans who dominated English theology following the publication of *Lux Mundi*. His exposition of the doctrine, therefore, provides a vantage point for critically evaluating the current trend toward incarnation-centered atonement theology. And that centre is the Cross. More importantly for present purposes, he treats the Pauline corpus as a continuous argument or theological narrative, and Romans 3: The redemptive act described in Romans 3: This righteousness is a moral quality of God and constitutive of the divine nature. Above wrath stands love. Paul offers no direct answer to the question, he concedes, but Mozley offers three reasons for the necessity of expiating sacrifice. Second, forgiveness, in and of itself, effects no moral or ethical change in the penitent: Third, individual acquittal is too small a referent for an event of the magnitude of the cross. Mozley is working on two fronts. He lived that we might be forgiven, He lived to make us good, That we might go at length to heaven, Saved by his precious love. The pressure created by these two opposing theological impulses partly explains the burst of creative output by Mozley and his circle during this watershed period of Anglican theology. Mozley signals his dissatisfaction with the inherited family of forensic theories and his intention to reinterpret the penal and vicarious elements in Romans 3: Are we then shut up to saying that St. Paul teaches a penal substitution of Christ, the pre-existent Son of God, for sinful men, whereby expiation is made for guilt, God is propitiated, and is reconciled to man, while man on his side must be reconciled to God by faith in the divinely appointed Substitute? Each of the statements here made is true in itself as a reflection of some portion of St. This complaint reveals another key element of his interpretive approach. Mozley seeks to solve the problems of atonement theology exegetically, that is, by examining discrete biblical texts and attempting to reach a

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synthesis. The meaning of any individual passage is understood when seen as an element within the entire canvas. The penal quality is removed by virtue of the sinless one who suffers it. This argument rests first on a distinction between punishment and penalty,[32] and second on the concept of moral or ethical equivalency. Gore, for example, explains that the cross is necessary to avoid the appearance that God takes sin lightly, ultimately placing the emphasis on human perception rather than any quality inherent in God. It is on the basis of this that the appeal to be reconciled to God can be made to men. God is the object, inasmuch as expiation is necessary in order for his wrath, which is a divine attribute, to be laid aside; it is not a matter of avoiding the appearance of moral laxity. Mozley also regards God as the subject of expiation, inasmuch as the Son of God willingly offers himself as an oblation for the sins of the world. In his constructive section, our theologian develops the concept of reconciliation by means of his account of mediation, which includes three elements: Christ is a third to God and man, though He be both God and man, for He is neither simply God nor simply man. It is impossible to cut out of the New Testament this principle of mediation, manifested in and carried into effect by a Person. First, according to the Pauline account, Christ acted out of loveâ€”the passion was not forced on him by the Father. Because the Father and the Son act together, expiation does not amount to an act of savagery by the Father against the Son, as opponents of vicarious atonement claim. Second, Paul emphasizes the active obedience of the Son in the atoning death. His work is of avail for the race, HE sic can be a substitute for the race, because He is of the race. In this regard, Mozley draws on the Greek fathers, who subsume the penal element of the atonement within the framework of identification and participation. What light does his account shed on the possible liabilities of current incarnation-centered atonement theories? We are now in a position to assess the value of his interpretation for current constructive work on the atonement. Through the death of Christ, God is reconciled to humanity: Mozley achieves this nuanced reading of Paul by means of two primary interpretive strategies. By distinguishing between metaphor and theological category,[54] Mozley gives expiating sacrifice due importance without allowing it to dominate his account of the atonement, a common objection to forensic atonement theories. Indeed, he attributes a revelatory dimension to the moral consciousness; it is one of the three necessary components for a theory of the atonement, along with Holy Scripture and Christian experience. For Mozley, however, the moral consciousness is subservient to Holy Scripture. For example, he regards the moral law both as a divine attribute, grounded in the righteousness of God, as well as the principle of order in the universe. These problems notwithstanding, his use of moral theology is distinguished by an articulated methodology and justification for its role in his interpretive approach. It also provides a point of contact with current work on the atonement, since contemporary objections to cross-centered atonement theology are frequently informed by ethical concerns, notably, the claims that such theories sanction violence, promote subservience, glorify suffering, and endorse divine retribution. Mozley expressly rejects the exalting of suffering in and of itself, pointing out that suffering is often occasioned by degradation and the forces of evil. Opponents of forensic and vicarious atonement theology will not likely be persuaded of the importance of these dimensions by reading Mozley. Careful attention to his work, however, should correct three misperceptions about the vicarious and forensic tradition within Anglican theology. First, Mozley demonstrates that penal and substitutionary conceptions do not require the notion of vicarious punishment. Second, substitution does not restrict redemption to mere acquittal of the individual. On the contrary, his account rests in part on the distinction between individual forgiveness and corporate guilt. Such a comparison reveals four distinguishing marks of his approach. We recall his observation that the Holy Eucharist is unintelligible apart from the cross: The forgoing study does, however, demonstrate the continuing relevance of atonement theology that seeks to integrate the vicarious and forensic dimensions within a robust theology of the incarnation. It also demonstrates the objective family of atonement theories cannot be dismissed as a mere provincialism within Anglican theology. On the contrary, the objective dimension of the atonement, expressed most forcefully and comprehensively in St. As his closing paragraph demonstrates, the doctrine of the atonement can be a thing of great beauty that evokes worship of the living God: The Atonement, as fact and doctrine, should evoke

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feelings not only of respect and self-surrender but of worship. The Lex Credendi should be also the Lex Adorandi. That Eucharistic Worship which is to many the highest possible expression of their adoration of God is the worship of the Crucified even more than of the Incarnate Christ. We worship Him for what He is, and in that which He is lies that which He has done. This is the fruit of His death, and this is the secret of the Adoration of the Lamb. Christological Studies by British and German Theologians. Edited by George K. Longmans, Green and Company, Anderson, Megory and Philip Culbertson. Anglicanism and the Christian Church: Theological Resources in Historical Perspective. Essays to Mark the Centenary of Lux Mundi. Edited by Geoffrey Wainwright, The Death of Christ. Hodder and Stoughton, High Priesthood and Sacrifice: An Exposition of the Epistle to the Hebrews. Longmans, Green and Co, The Soteriology of the New Testament. The Gospel According to St. The Work of Christ. A Series of Studies in the Religion of the Incarnation, Edited by Charles Gore. Reprint of 4th ed. The New Theology and the Old Religion. The Reconstruction of Belief. Before and After Lux Mundi.

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### Chapter 4 : calendrierdelascience.com: The Incarnation, Incarnational Mission and its Dynamic Impact on t

*Kathryn Tanner is no exception to this feminist trend.<sup>2</sup> Tanner goes so far to say, 'Calling Jesus' death a sacrifice might be indeed a way of drawing attention to something taking place on the cross other than death'.<sup>3</sup> There is, in fact, some strange equivocation in her.*

The Incarnation of Jesus Christ is a foundational Christian doctrine that affects every other aspect of Christian thought, Church life, and missional activity. The doctrine of the incarnation, in its affirmation of the union between humanity and divinity in and through the person of Jesus, makes explicit that which was only implicit in previous belief structures. Without the One become flesh, there is no hope in the flesh. There are, of course, serious difficulties in making the jump from the divine to the human in terms of community praxis. If Jesus has joined humans and the divine together in his person, and has invited humanity into the very relations of the Trinity, then he may be both our perfect model for interacting with God, and our perfect model for interacting with one another and the world. Incarnational ministry is a term that encourages Christians to identify culturally, political, and socio-economically with the people to whom they are ministering. Just as Christ took on the flesh and experiences of humanity, so too should the Church take on the flesh and experiences of the communities where they minister. It is of no use making correct translations of words if we cannot get the words translated into life. Incarnational ministry differs from other forms of mission in that it is not just the preached word that forms the heart of the witness, but the spiritual presence of God manifested through the physical presence of Christian believers. To be human is to be the image of God. Just as Jesus carried the message and presence of God in his own flesh, so the Church carries the mission and presence of Jesus into the world in its own flesh. She not only carries on his work, but she is his very continuation. It is possible some of these objections to incarnational ministry may be overcome if, rather than trying to imitate Jesus in his Incarnation, the Church sees itself as participating in the ministry of Christ through the kind of union described in theosis. The Christian lives not in himself, but in Christ and in his neighbor—*in Christ through faith, in the neighbor through love. Through faith he is rapt above himself into God, and by love he in turn flows beneath himself into the neighbor, remaining always in God and in His love. Though we have moved into the neighbourhood there are limits to our ability to culturally identify with our neighbours. Instead, we seek union and identification with Christ through prayer and worship, preaching the word, resistance to the world, and offering and receiving radical hospitality. This union enables us to bring Christ and our neighbours together. We have been blessed though this to witness the transformation of many lives, including our own, into the likeness of Christ.* An International Review Accessed April 6, Reframing Theolog and Ministry for the Church. A Contemporary Wesleyan Theology: Biblical, Systematic and Practical, Vol 1. Finlan, Stephen and Kharlamov, Vladimir. Deification in Christian Theology. The Story of Christianity, Vol 2. Volf, Gregory of Nyssa and Barth. Scripture, Community, Worship, edited by Daniel J. Treier and David Lauber. Incarnation, Emancipation, and Authentic Humanity. Problems with Social Doctrines of the Trinity. Oxford University Press, Theological Perspectives on God and Beauty. Trinity Press International, Course Lectures, Systematic Theology I. Recovering Hospitality as a Christian Tradition. Eerdmans Publishing Company, Fordham University Press, Wozniak and Giulio Maspero. The Politics of Jesus. Gonzalez, The Story of Christianity, Vol 2. Prince Press, , Eerdmans Publishing Company, , Deification in Christian Theology, Eugene: Pickwick Publications, , 1. Blackwell Publishers, , Asbury Press, , Oxford University Press, , Zondervan, , Wozniak and Giulio Maspero London: Scripture, Community, Worship, eds. Treier and David Lauber Downers Grove: Perspectives on Salvation Army Theology and Practice, ed. Denis Mestrustery, Milton Keynes: Paternoster, , Negative Theology, Incarnation, and Relationality, ed. Catherine Keller, New York: Fordham University Press, , Wright, The Mission of God: IVP Academic, , Trinity Press International, , Ignatius Press, , Todd Billings, Union With Christ: Baker Academic, , Gilbert Meilaender and William Werpehowski, Oxford:

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### Chapter 5 : Course Catalogue - Key Debates in Modern Theology (THET)

*However, Tanner suggests that the atonement mechanism is found primarily in the incarnation. This, she suggests, is a "nearly forgotten form of the classical atonement theory." 3 This mechanism of atonement allows her to posit an emphasis on ontology rather than morality.*

One could argue that, by and large, theology seems to have been stripped of its power to speak to people today. Oftentimes the effort is made by means of strictly positive, analytical apologetics somewhat ironically in the current anti-foundational, post-structural setting, [ii] as if God were merely an idea or concept to be grasped and proven. Cardinal Walter Kasper however is fully aware that such an approach to theology is futile at best and the most ignorant kind of idolatry at worst. It is a journey through the Ecumenical Councils and the writings of the Church Fathers along with attention to twentieth century thinking in biblical criticism, the feminist movement, and the theologies of Rahner and Barth. Kasper concludes the book by spelling out a specifically Trinitarian theology as the only true proclamation of the Christian God. Despite the problem posed by those declaring the death of God, and despite the insufficiency of reason and words as finite structures to exhaust or define God, Kasper hardly relinquishes "far from it in fact. Rather than committing *sacrificium intellectus* by resorting to some form of blind or irrational fideism, he is convinced that God can nevertheless be confessed in praise, in grounded revealed mystery, as the reality that includes all else, as triune, and as the God of Jesus Christ. Conveying a classical, dialectical character in his doctrine, Kasper successfully avoids the fatal flaws of overly mystifying God on the one hand and reducing God to a proposition on the other. If one wishes to elicit a wise silence about God, then it will nonetheless be necessary to determine something about what this silence says. Without this hope and he is careful not to call it a certainty, Kasper believes the case for faith to be senseless. And yet, the hiddenness of God demands that Kasper not settle with a merely historical-philosophical argument. Proceeding in apologetic prose, Kasper traces the language of suffering love back to the Greek Fathers of the Church and relies upon Ignatius of Antioch, Irenaeus, Tertullian, and Origen to support the claim that God suffered with Jesus on the cross. For Kasper, such an assertion exonerates God of blame for the suffering in the world. Though Kasper does not explicitly espouse or develop a tidy theory of atonement here, an erudite volume such as this one on the doctrine of the Christian Godhead inevitably leaves remnants for the reader to piece together. Despite this, however, as a Catholic cardinal, Kasper does elicit ransom speech and even suggests that the cross is the very purpose of the incarnation. In light of this very mystery, soteriology becomes doxology, [xxiv] and is professed in faith as the revelatory and saving action of God the Father through Jesus Christ in the Holy Spirit who gives absolute freedom and love. While she relies heavily on the Cappadocian Fathers Athanasius and Gregory of Nyssa in particular, the veracity of the tradition is merely presupposed for the purpose of an artful and almost playful experiment with the usefulness of the Christian faith. If the Trinity is the hermeneutic for Kasper, Christ is the key for Tanner, and the Christ of the hypostatic union at that. Assuming Jesus saves, or more accurately, justifies human beings primarily by means of the incarnation, Tanner seeks to answer other questions about human nature, sin, grace and the Trinity through the same interpretive filter. Designed for strong participation in the divine life, human beings will inevitably venture astray when detached from relationship with God through Christ. Contra Kasper in some respect, grace does not merely assist or guide people further along in the right direction. Said differently, and in this respect allied with Kasper, Tanner following Saint Thomas emphasizes the categorical disparity between the essence of God and creation. Tanner and Kasper both depart from, however, the Thomistic or mostly Aristotelian confidence in reason for knowledge of natural law. Grace therefore is made available because God dwells in human flesh with Christ making visible the incomprehensibility of God. One could even say that there is really no imaging happening at all in this case. Strictly by merit of being a creature, however, people have intrinsic value that still appoints them to be participants in a faint sense. By this attachment to Christ, human beings are justified because of

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what Christ is righteousness and not because of what we are. For this reason, nothing about humanity in and of itself has to change in order to be justified. It is the ultimate act of solidarity with human beings and a loud protest against their detestable situation. God is already desirous of communion. She believes it is the oldest one. West or Barth vs. Rahner or between contrasting conceptions of human nature and grace. Tanner is more straightforward insofar as she is christocentric and stresses the incarnation. For Kasper, like Pannenberg, the basic form of faith is not to believe some thing concept but to believe someone “that is, to trust God. It also includes risk. At one instance her argument boils down to the following declaration: Others have sought to refute penal substitution more convincingly, [xlii] but in circles where the authority of Scripture is undisputed, though such an undertaking is doubtful to be forcefully realized without painstaking effort. In my judgment, while the resistance to anything resembling a works-based soteriology is warranted, the apparent chasm between sanctification and justification might be, in spite of historical the selling of indulgences for instance or biblical justification Ephesians 2: She is Barthian and obviously Protestant in this regard, but her formulation and utilization of key aspects from both traditions the Reformed and Eastern should be praised and appreciated, as it accomplishes something anew and is truly constructive. For example, she made this startling assertion in a recent publication: In effect, I see their respective endeavors as complimentary. The unifying themes found in Kasper and Tanner in my assessment are threefold: There is unity amidst the diversity, maybe even as a direct result of the diversity, [xlviii] and working from the classical doctrine of God and Christology with contemporary yet faithful modifications may be the crux that conserves an authentic expression of faith in both of their accounts. Imagining God without Being.

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### Chapter 6 : Soteriology and Christology

*Said differently, and in this respect allied with Kasper, Tanner following Saint Thomas emphasizes the categorical disparity between the essence of God and creation (Tanner and Kasper both depart from, however, the Thomistic or mostly Aristotelian confidence in reason for knowledge of natural law).*

The Task Force on the Study of Marriage issued a report in September and since then there have been several responses. Here is a round-up of some of the conversation to date. By replacing language in Canon I. As such, it draws a veil over marriage as an outward and visible sign of this union. There are three papers in ATR in response to the main paper. The correspondence between the two relationships is usually established, however, simply with reference to the character of their respective loving bonds: Christ loves the church as a husband is to love his wife and vice versa. Procreation within marriage is difficult to discuss in these same terms and is probably for this reason not mentioned in these verses of Ephesians, nor elsewhere that I know of in the New Testament, nor even very much in the history of Christian theology, when married relations between men and women are discussed in terms of the relationship between Christ and the church: Perhaps to get around this problem, the authors innovate: Tobias Haller responds to the ATR paper here. What the TFSM essay does is attempt to give procreation in marriage its proper place and role as reflected in the Prologue to the marriage liturgy: This has never been the teaching of the church. See also his posts here and here. To lay my cards on the table: I believe it is possible to articulate a biblical, covenant-based theology of marriage that would encompass both opposite-sex and same-sex couples. I would like to see our church eventually using one rite, to be found in our prayer book, to marry same-sex and opposite-sex couples. Getting there will take time. In my view, we cannot afford to make same-sex couples wait for the blessing of the church while we get our theological and liturgical act together. Let us continue to bless and, in some places, to marry same-sex couples. To be sure, this is a canonical violation, but we might agree that practice has sometimes preceded canonical change so we could be gracious with compliance on this issue. Let us encourage congregations to seek delegated episcopal pastoral oversight where the will of the community differs from its bishop. This approach will be costly for many people. In our conversations to date, I have heard many people laying cost upon others, but rarely offering to incur costs themselves. Let us make no mistake about it, there are costs no matter where we go. If we change our marriage canon, our church will be an untenable place for many of my friends, and our relations with others in the Anglican Communion may be irreparably damaged. He begins with the assumption that a robust theology of marriage that includes same-sex marriage is possible. Given this fact on the ground, I begin with the premise that the task before us is to imagine a robust theology that makes our actions comprehensible to this broader audience, which also includes future generations of Episcopalians. What is it we understand ourselves to be doing, and why did we adopt a new understanding of marriage? My paper is a thought experiment: I depart from the Fully Alive authors in concluding that such a theology is possible. The heart of my paper sketches this, with the expectation that others may build upon my musings. My conclusion is that such a theology is possible, but we still need to flesh it out. In particular, we need to pause to give an account of how we will preserve the good we have received as we move forward with reform. My hope is that our next step will be to pause, let everyone catch up, answer those questions, and take the next step together.

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### Chapter 7 : Warfield Lectures - Lecture V: 'Death and Sacrifice'

*the cross saves because 'sin and death have been assumed by the One, the Word, who cannot be conquered by them'.  
8 Tanner proceeds to link a penetrating Alexandrian presentation of Christ's person to contemporary.*

The Salvation Army in its inception emphasised the importance of its soldiers and officers identifying with the poor, the oppressed, and other cultures as they ministered amongst them, and there are still Salvation Army ministries that operate in the same spirit today. There are however genuine theological and ethical concerns over the idea of incarnational ministry. Others worry about the dangers of cultural appropriation, gentrification, paternalism and other harmful missional practices. There are also significant apprehensions about the inherent physical, emotional, and spiritual risks for missionaries living in dangerous areas. Advocates of incarnational ministry argue that these issues can be addressed by focusing on union with Christ instead of the imitation of Christ, which leads to an understanding of holiness and hospitality as participation in the life and mission of God. Advocates of incarnational ministry see this as a commission for the Church to model mission after the incarnation of Christ. Just as Christ took on the flesh and experiences of humanity, so too should the Church take on the cultural, political, and socio-economical experiences and concerns of the communities where they minister, particularly amongst the poor and suffering. Jesus embodied all the pain, temptation, sorrow, and conflict of humanity, and this should characterise the way the Church embraces and encounters men and women today. One notable example of this incarnational effort is Frederick Booth-Tucker, an English Salvationist who moved to India, changed his name to Fakir Singh, adopted Indian dress, and conducted his ministry barefoot and begging for food. His efforts captured the imagination of Salvationists around the world, to the point where he had to set the following conditions for anyone who wished to join him: Service will be a matter not merely of being willing to go anywhere, but of wishing to live and die for the particular race to which you are sent. You will be absolutely alone and under close scrutiny. It will be essential to learn at least one Indian language. You must leave entirely and forever behind you all your English dress and habits. Officers will be barefoot. You will cook as they do, and wash your clothes in the stream with them. You have nothing to fear from the climate. The people are different and intensely religious. Find out what their thoughts are before you share yours. We would not think of sending anyone out who did not plan to make it a life work. A theological danger of an incarnational model for ministry is the temptation to minimize the vast gulf between God and his creation that could only be bridged by Jesus himself. It is also debatable whether it is feasible or appropriate for Christians to attempt incarnational ministry by means of cultural identification. This typically occurs when a dominant culture attempts to copy the dress, habits, language and customs of a minority culture. Frederick Booth-Tucker could be suspected of cultural assimilation when he, an Englishman, adopted dress, customs and name from the Indian sub-continent where he was sent to minister. Though the purpose of incarnation may be evangelism and identification, the result could be an unintentional reinforcing of cultural imperialism. Incarnational ministry could be characterised as the preserve of the privileged as they relinquish position and power to communicate with cultures that are socially and economically less dominant. Additionally, one may ask if the host cultures have any option to resist this incarnation and assimilation, or if they are required to be passive recipients of this downwards social movement. Gentrification and paternalism are two other potentially harmful consequences of incarnational ministry. There has recently been a surge of interest in young, missional Christians moving back into the city, and much accompanying work has been done by theologians and pastors to develop incarnational urban theologies. Jesus warns his disciples against being of the world even while they are in it John One of the dangers of incarnational ministry is becoming so focused on adopting the host culture that you fail to see aspects within it that must be challenged by the Gospel. This can lead to compromise or syncretism. When Jesus took on human flesh he perfectly identify and communed with us, but he also overcame sin and brought us to redemption. These qualities of suffering and oppressive humanity, so dangerous to the spiritual life of the

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incarnational minister, are also dangerous to the emotional and physical life of incarnational minister. Eliza Shirley and another young female officer were tasked in to lead a Corps in Bishop Auckland, and after moving into the neighbourhood were faced with regular verbal and physical threats, and had to survive by eating the food that was thrown at them during open-air meetings. For these reasons, it could be considered unethical to subject Salvation Army officers, soldiers, and families to the extra difficulties of incarnational ministry. For incarnational ministry to be considered theologically meaningful and ethically responsible, these various critiques must be addressed. Saved now and every day! In him the sovereignty of Jahweh has become human history. This is the work of Christ, the *Missio Dei*, in which the people of God participate but do not seek to imitate or initiate. For William Booth, Jesus was an example of how to live, but even more so he was the saviour who empowered his people to live. God cannot be fully grasped, and neither can the painful and conflicted reality of world, but both may be fully engaged from within, through the incarnate person of Jesus. This means that The Salvation Army should seek to find God through prayer, worship, community, and devotion to the word, but also in the daily suffering and hope of human existence, an incarnational attitude that helps The Salvation Army resist the temptations towards dualism that beset the Church. It is this holistic pursuit of God in every sphere of life that can safeguard the Salvationist against syncretism, compromise, and the loss of spiritual vitality while still living in the world. According the Law and custom, this contact should have made Jesus unclean, but his holiness was such that his cleanness infected those who were unclean, and not the other way around. If Salvationists are united with Christ; participating in his life; obedient to his direction; filled with his holiness; and empowered by his Spirit, then this should be our expectation as well. In this way, Salvationists can live out a sacramental life of holiness. The Salvation Army Handbook of Doctrine states: It is the opposite of the privileged and paternalistic approach which assumes that God is just waiting for us to arrive before he begins to work in a culture. It means that Salvationists must accept the welcome that is offered by the host culture, and not the welcome they might find most comfortable Luke It does not automatically seek to alter the socio-economic relationships of a neighbourhood or culture, but begins by participating in these relationships, at the lowest possible level, and causing the least amount of disruption. This helps to guard against the dangers of gentrification. This approach also allows for the possibility of rejection. When Salvationists face the rejection of the world, they experience the rejection Christ faced from his own: Incarnational presence must not be forced on a culture or community, and Jesus instructs his followers to either find people of peace, or to shake the dust off their feet. If there are aspects of the culture that need to be challenged by the Gospel, this should begin from within the household and by the authority of those who already know and embody the culture, and who have accepted and applied the message of Jesus in their own lives. Applying these principles to the example of Booth-Tucker, although he could never truly become Indian, he did display a Christ-like humility, a desire to listen and learn from the culture, and a commitment to share the Gospel from a lowly posture. He participated socio-economically at the lowest level available to him, and he attempted first to receive hospitality rather than making assumptions and immediately working for societal change. The power dynamics inherent in British colonial imperialism, as well as the natural obstacles of human finitude and sin, necessarily limited his ability to incarnate. Nevertheless, the spirit with which Booth-Tucker approached cross-cultural, incarnational mission is a worthy model for Salvationists to study today. Once the Salvationist has learned to receive hospitality, he or she can practice extending hospitality to others, and in so doing can learn to encounter Christ in a new way. The possibility that hosts are welcoming Jesus can overcome resistance and fear. The practice of hospitality, however, allows the Salvationist to find Christ in unexpected places. Fully getting into the skin of people with vastly different cultural and socio-economic backgrounds is beyond us. However, we can be part of forming a community where a wide variety of people and cultures inform one another, offer hospitality to one another, and commit to worshipping the Lord and praying together. As we gather in homes, cafes, treatment centres, and community halls, we witness the Spirit of God drawing people together from every tribe, nation, tongue and background of our neighbourhood. We believe that in this we are being united to God through Christ, and to

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one another in the Spirit of Christ. Being welcomed into the homes of our neighbours is an act of evangelism, because we know that as they invite us in they are also in a real way inviting Christ. There is no ministry scenario where the safety of the ministers or their families can be guaranteed, but getting to know our neighbours well has significantly increased our sense of safety and community, and helps us to overcome the isolation that many people experience in our atomistic Western society. People in our neighbourhood are very protective over our children, and often warn us when dangerous situations are about to occur. We accept, however, that there will be some level of danger around us, because that is the daily reality of our neighbours, and we believe that Christians – Salvationists in particular – should be present for people in their moments of crisis. This allows us to truly rejoice when our neighbours rejoice, to mourn when they mourn, and to stand alongside them, lending our voices to theirs as they fight for justice and dignity, because we are in some measure experiencing the triumphs and struggles of the neighbourhood first hand. The result is that The Salvation Army in the Downtown Eastside is not simply known as a good social service provider or Church, but as neighbours who try to live out the Gospel in the daily life, joy and pain of the community. When the focus of incarnational ministry is on receiving and giving hospitality instead of initiating programs; listening to neighbours instead of telling them what you think; and looking for where God is already present instead of assuming that you are beginning the work of the Kingdom; then concerns around cultural assimilation, paternalism, gentrification, and safety risks are significantly mitigated, though they are never entirely resolved. This allows The Salvation Army to partner with the people of peace in a neighbourhood, rather than pursuing its own agenda.

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### Chapter 8 : Jesus, Humanity and the Trinity by Kathryn Tanner

*Get this from a library! Christ the key. [Kathryn Tanner] -- Through the intensely intimate relationship that arises between God and humans in the incarnation of the Word in Christ, God gives us the gift of God's own life.*

Carbine and Hilda P. The aim of the book is to articulate these multiple gifts. The book therefore is very much a celebration of Tanner in medias res. How might a contemporary Christian theology promote or not a more adequate understanding of the world and a more just way of living? At the same time, feminist, womanist, and mujerista theologies analyzed Christian Godtalk and other Christian beliefs, symbols, and practices for their critical and practical effects. Crossroad, ; Delores Williams, *Sisters in the Wilderness: Her book Theories of Culture: A New Agenda for Theology* criticizes a definition of Christian culture as a self-contained social entity that provides norms for sustaining social stability. Tanner argues that such a monolithic notion of culture overlooks the cracks and conflicts within a culture that open up possibilities for resistance and change, hence highlighting human agency. Tanner employs critical theories of culture to further demonstrate the hybridity and internal diversity of Christian discourse. Christianity, like other cultures, has always adopted and reworked elements and ideas, most notably Jewish and Greco-Roman, that are not in and of themselves uniquely Christian. Departing from a postliberal approach that looks for static, stable, or unique rules that constitute and safeguard Christian identity, *Theories of Cultures* proposes that theologians ask themselves what Christians do with ideas and beliefs that they adopt from other cultures. Westminster John Knox Press, , Seabury, , 43â€” Cambridge University Press, , vii. This purpose has led her into a reimagining of our economic practices. Or, in her own succinct yet eloquent words: In the s and s, Tanner was startled and disappointed by theologians who interpreted the popularity and power of the Christian Right in the U. Kathryn Tanner, *Theories of Culture*: Fortress Press, , More specifically, Mathewes demonstrates the In chapter 4, Amy Pauw articulates the ways Christ, as the incarnated Word, is not only the giver of gifts, but also the receiver of gifts. Indeed, Hunsinger identifies and takes on a recurring christological dilemma of whether to affirm a disjunctive or an xxxiii *The Gift of Theology* integrative relationship between the incarnation and the cross, utilizing selected Greek fathers from the early Christian tradition as conversation partners to sort through the attending soteriological issues of this dilemma. For these Greek patristic theologians, there is no cross without the incarnation, and no incarnation without the cross. The cross is the divinely ordained fulfillment of the incarnation while the incarnation is the necessary premise of the cross. From a rather different vantage point, namely ritual theory and evolutionary science of religion, Eugene F. Rogers, in chapter 7, xxxiv *Introduction: The grace of a God who is beyond kinds* does not depend on any condition in the finite world, and, hence, is radically inclusive, thereby offering rich resources for different ecclesiological, especially worship, practices. He contends that postcolonial inculturation seeks to overcome the cultural trauma that was inflicted by the arbitrary creation of cultural and religious boundaries in the elite theological production by Eurocentric Christian missions while also acknowledging the simultaneous popular production of local forms of Christian theology. This tension, Nicholson maintains, also leads Tanner to occasional lapses into notions of intrinsic identity, for instance by distinguishing between matters of internal importance to Christians and situational needs to mark Christian distinctiveness. From an evolutionary, ecological perspective, however, death and diseaseâ€”while tragicâ€”guarantee the vitality and resilience of healthy biotic communities. Koster, thus, envisions a soteriology that overcomes the suffering and death that result from human sin, while fully embracing the finite conditions of our lives as members of the earth-community. Finally, in chapter 14 Rosemary P. The book concludes with an Afterword by Serene Jones, in which she eloquently and personally reflects on the multiple ways in which Tannerâ€”through the gift of her theological imagination as well as her mentoring, collegiality, and friendshipâ€”enriches the lives of all of us who enjoy the great fortune to learn from her, work with her, and collaborate with her.

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## Chapter 9 : Many responses to marriage task force report – Episcopal Cafe

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Introduction to Incarnational Mission Exploring the breadth and depth of mission is a challenging task. Even when we narrow down mission to the four gospel accounts, we have a plethora of issues to consider. The intention forthcoming then is to consider one aspect of the *Missio Dei* that plays a fundamental role in our understanding of mission today; the Incarnation. It is impossible to overlook the Incarnation if the pursuit is in comprehending a biblical, holistic view of mission. Firstly we look at what the Incarnation is, followed by a biblical rationale for the Incarnation, taken from the four Gospels. The question to pose then is how important the Incarnation is in establishing a missional paradigm. It leads us to an overview of incarnational mission and questions that are relevant for church congregations today, like, issues of what shape incarnational mission takes today, and how we can contextualise the gospel in the cultures in which we live. The Incarnation The Incarnation encapsulates the Father sending the Son to live amongst us; a radical, self-expression of love towards humanity. In fact, without the Incarnation we cannot have a crucifixion, nor a resurrection or a second coming. This is to say, that without the Incarnation, the fundamental truths of the gospel, of which our New Testament understanding of mission is developed, would not have come into being [ii]. The Incarnation of Christ to humanity is therefore significant [iii] and more so because in Christ incarnate, we have the embodiment of God in person. What are the biblical texts that highlight the Incarnation? The Gospel of John is the first place we look for a deep expose of the Incarnation and its role within the *Missio Dei*. The Father had sent Jesus into the world. The four gospels tell the stories of Christ albeit from different angles and to differing audiences , as he lived on earth, and they paint a great picture of what the dwelling amongst us looked like. He was professing, that if you have witnessed the life of Christ, you have captured the nature of God. If we intend to build a theological framework for mission, then understanding who God is, is fundamental. We explore that further, as the relationship of the Incarnation and mission is discussed. What is the relationship of the Incarnation to mission? To these authors the Incarnation links to mission through: Powerlessness is that humbling idea of Jesus being a servant leader Luke There is no doubt, lastly, that Jesus incarnate came proclaiming a message of the inauguration of the Kingdom of God Mark 1: What is Incarnational Mission? How does this impact us today? Two trains of thought come to prominence in relation to the Incarnation and its function within mission today; one of incarnationalism and one of representationalism. The former is about recognising the presence of Christ in the church and world today and about ensuring ministry closely reflects Jesus who walked the earth. The latter emphasises the discontinuity between the ministry of Jesus and his disciples, and reflects on witnessing about Jesus. The Father sent Jesus into the world, and Jesus now sends the disciples John By embracing the incarnational approach to mission, church congregations must ask some pertinent questions regarding incarnational missiology. What shape should incarnational mission take today? Following Jesus begins with becoming holy as Christ is holy Matt 5: Some of the characteristics of Christ are humility John It is to understand that God is with every disciple until the end of the age Matt It is also about recognising that those who have faith in Christ, have him living inside of them. The incarnated Christ now dwells in the lives of believers, and thus incarnational mission is lived out in the presence of Christ. What does contextualisation mean and how does it relate to your congregation? As disciples then, we have a choice to discover and learn how to effectively express our commitment to Christ within the fabric of the community in which we live and minister. A snapshot of the gospels shows Jesus using differing emphases to communicate to farmers Luke 8: We have to move to the book of Acts to see how the apostles fair in their capacity to live and preach in the various Jewish and Hellenistic cultures of their day. The local church must recapture the art of contextualisation. We must shift away from bland, purely soul-saving, empire building, Christian

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Institutions that attempt to revamp some dated Christendom style of mission [xvi]. The body of Christ must embody the gospel message in word and deed, and incarnate itself within its particular culture and let incarnational missiology be developed and grasped from a grass-roots missional level. It is only then that the people of God will be living out the *Missio Dei* in a way that acknowledges the importance of the Incarnation and the subsequent expression of incarnational mission. All four gospel writers embark on revealing this incarnational plan through stories about the life and ministry of Christ that fill us with a sense of the nature of God, and what the embodiment of God on earth is. Therefore, in Christ, the local church congregation have a picture of what mission looks like and what it entails. We understand as God sent his son into the world, that the son now sends us. We have Christ in us, and thus become involved in incarnational mission, in following Jesus, embracing his abiding presence and continuing on in playing our part in his redemptive plan of salvation. Mission is such an extensive and thought-provoking topic and through the Incarnation and the writings of the four gospels, we are able to continually shed light on how the local church can operate effectively in mission. See Christopher Wright, *The Mission of God*. This being said, the point being, that the Incarnation is vital within the mission of God. See Kathryn Tanner, , p. *Models of Contextual Theology. The Shaping of Things to Come. The Word Made Flesh*. University Press of America p. *The Word Became Flesh*. Also see Darrell Guder, See Carlos Cardoza-Orlandi *Mission an Essential Guide. The Body of Christ: Theological Studies* , - University Press of America. *Incarnation, Cross, and Sacrifice: A Feminist Inspired Reappraisal*. *Anglican Theological Review* , 35 - *The Mission of God*: