

Chapter 1 : Kepler: the Heavens Declare God's Glory by Diane Severance, Ph.D.

*Planetary theology [Tissa Balasuriya] on calendrierdelascience.com *FREE* shipping on qualifying offers. issa Balasuriya, a Sri Lankan theologian already well known to English readers from his *The Eucharist and Human Liberation*.*

It puzzles and saddens me that so many who call themselves Christian are so little concerned about the immense human misery and suffering in almost all parts of the world. Sometimes we are even the cause of this suffering and we seem not to realize it. Our going regularly to church and attending prayer services seem to leave us uninterested in the fate of our sisters and brothers. On the contrary, our being considered good Christians may be what makes us insensitive to them. The roof of their hovel cannot prevent the rain from drenching their one-room dwelling. The floor on which they sleep is damp. They have no clean water. There is one toilet for about every hundred persons. No schooling for children; no jobs for adults. They live in filthy conditions. Infant mortality is high; malnutrition is standard. And this continues from generation to generation; if anything, the situation worsens. The rich prosper, and many of them are Christians and consider themselves good Christians. How was it possible for an American bishop to visit the U. Did he not know that more bombs were dropped by the U. How was it possible that Western missionaries could accompany European and American traders, gunboaters, and soldiers into China in the nineteenth century? How could good Christians allow themselves to be slave traders and slave owners in the New World, which they occupied after killing or driving away the aboriginal inhabitants? These are not questions only of the past. How is it that good Christians in Europe and North America still are not aware that their countries have abundance partly at the expense of the poor of the Third World? A simple response to these questions would be to say that unfortunately persons and countries paid no attention to the Christian message, or that sin is a commonplace in human history. However, we can go a step further and ask whether a world system of unjust relationships has come to be set up in the past few centuries. And we can ask whether the teaching, motivations, and actions of organized Christian churches contributed toward it. Has a distorted social order in turn influenced the churches? Has the prevalent Christian theology lent a religious justification to unjust attitudes and approaches? Download Planetary Theology book in pdf format. Tissa Balasuriya OMI, a Sri Lankan Catholic priest who once came to the attention of the world due to his excommunication by Rome which was later lifted, passed away yesterday in Colombo. He had been unwell for some time and was 89 years of age at the time of his death. He was a trained economist and was ordained as a priest in He worked in many capacities such as the rector of the Aquinas University College, which was developed as an alternative for those who could not attend University, for many years and was the founder of the Centre for Religion and Society in Colombo. He played a prominent role in developing close links with all other religions and participated jointly with others in many progressive initiatives relating to various issues in Sri Lanka. Beginning his career as a conservative priest growing under the tutelage of the then well renowned Fr. Balasuriya responded to the social changes that were taking place in Sri Lanka and began to call upon the Catholic Church to understand these changes positively and not to take a reactionary stance. Balasuriya to work with him. He refused and wanted to respond to the changes in Sri Lanka in his own way. Later, other prominent persons like Fr. Michael Rodrigo, who was assassinated in and Fr. Alloy Peiris and many others took the same teachings as their guiding light for their lives and work. Perhaps some of Fr. He was one of the pioneers of the Asian theological groups who were to approach the problems of religion with a deep commitment to society, particularly to the issues of justice. He also gained recognition as one of the most prominent writers on theological issues from this perspective in Asia. His passionate pursuit of the Vatican perspectives led him to engage with the most progressive social thought of his time in many fields. He took the issue of gender seriously and studied feminist thinkers and theologians. Though attacked on some technical expressions close observers say that the actual attack was on his agreement of the ordination of women as priests. When the excommunication was announced he openly challenged it and demanded to be shown the issues on which he had erred theologically. This challenge was never answered. However, he was under severe pressure due to one of the most intense international

campaigns in his favour which caused severe embarrassment to the Catholic Church. A team of theologians of his religious order arrived in Sri Lanka and had several days of negotiations with him and he was requested to make some statement for the sake of compromise. Later his excommunication was lifted. Perhaps this is the only excommunication in the Catholic Church which was to be lifted in such a very short period. Balasuriya was essentially a thinker. He tried to provoke thought on national issues and also theological issues within the Church. He lived the last years of his life very much in quietness as the overall environment within the Catholic Church had become hostile to the theological positions of the Vatican Council. However, to the last he remained a disciple and promoter of these teachings. His work and writings will survive him and may contribute to the development of discourse in the future. The AHRC played a very active role in creating a global protest against his excommunication. Some books and articles are available below in PDF format.

Chapter 2 : Cosmopolitan Theology Quotes by Namsoon Kang

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Attributes of God in Christianity Classification Many Reformed theologians distinguish between the communicable attributes those that human beings can also have and the incommunicable attributes those which belong to God alone. For example, saying he is immutable is saying that he does not change. Enumeration Some attributes ascribed to God in Christian theology [14] are: Aseity "That "God is so independent that he does not need us. Eternity "That God exists beyond the temporal realm. Graciousness "That God extends His favor and gifts to human beings unconditionally as well as conditionally. Holiness "That God is separate from sin and incorruptible. Noting the refrain of " Holy, holy, holy " in Isaiah 6: Sproul points out that "only once in sacred Scripture is an attribute of God elevated to the third degree The Bible never says that God is love, love, love. Impassibility "That God does not experience emotion or suffering a more controversial doctrine, disputed especially by open theism. Impeccability "That God is incapable of error sin. Incorporeality "That God is without physical composition. While the Mission of God is not traditionally included in this list, David Bosch has argued that " mission is not primarily an activity of the church, but an attribute of God. Omnibenevolence of God refers to him being "all good". Omnipotence "That God is supremely or all-powerful. Omnipresence "That God is the supreme being, existing everywhere and at all times; the all-perceiving or all-conceiving foundation of reality. Omniscience "That God is supremely or all-knowing. Oneness" "That God is without peer, also that every divine attribute is instantiated in its entirety the qualitative infinity of God. See also Monotheism and Divine simplicity. Providence "That God watches over His creation with interest and dedication. While the Providence of God usually refers to his activity in the world, it also implies his care for the universe, and is thus an attribute. Righteousness "That God is the greatest or only measure of human conduct. The righteousness of God may refer to his holiness, to his justice , or to his saving activity through Christ. Transcendence "That God exists beyond the natural realm of physical laws and thus is not bound by them; [19] He is also wholly Other and incomprehensible apart from general or special self-revelation. Triune "The Christian God is understood by trinitarian Christians to be a "threeness" of Father , Son , and Holy Spirit that is fully consistent with His "oneness"; a single infinite being who is both within and beyond nature. Because the persons of the Trinity represent a personal relation even on the level of God to Himself, He is personal both in His relation toward us and in His relation toward Himself. Veracity "That God is the Truth all human beings strive for; He is also impeccably honest. Also, though the Angel of the Lord spoke to the Patriarchs, revealing God to them, some believe it has always been only through the Spirit of God granting them understanding, that men have been able to later perceive that they had been visited by God himself. This mysterious "Trinity" has been described as hypostases in the Greek language subsistences in Latin , and "persons" in English. Nonetheless, Christians stress that they only believe in one God. Most Christian churches teach the Trinity, as opposed to Unitarian monotheistic beliefs. Historically, most Christian churches have taught that the nature of God is a mystery , something that must be revealed by special revelation rather than deduced through general revelation. Christian orthodox traditions Eastern Orthodox, Roman Catholic, and Protestant follow this idea, which was codified in and reached its full development through the work of the Cappadocian Fathers. Some critics contend that because of the adoption of a tripartite conception of deity, Christianity is actually a form of tritheism or polytheism. This concept dates from Arian teachings which claimed that Jesus, having appeared later in the Bible than his Father, had to be a secondary, lesser, and therefore distinct god. Christians overwhelmingly assert that monotheism is central to the Christian faith, as the very Nicene Creed among others which gives the orthodox Christian definition of the Trinity does begin with: In the 3rd century, Tertullian claimed that God exists as the Father, the Son, and the Holy Spirit"the three personae of one and the same substance. In Christianity , the doctrine of the Trinity states that God is one being who exists,

simultaneously and eternally , as a mutual indwelling of three Persons: At that time, the Emperor Constantine convoked the First Council of Nicaea , to which all bishops of the empire were invited to attend. Pope Sylvester I did not attend but sent his legate. The council, among other things, decreed the original Nicene Creed. Trinity For most Christians, beliefs about God are enshrined in the doctrine of Trinitarianism , which holds that the three persons of God together form a single God. The Trinitarian view emphasizes that God has a will, and that God the Son has two wills, divine and human, though these are never in conflict see Hypostatic union. However, this point is disputed by Oriental Orthodox Christians, who hold that God the Son has only one will of unified divinity and humanity see Miaphysitism. To the ancients, personhood "was in some sense individual, but always in community as well. Since the beginning of the 3rd century [25] the doctrine of the Trinity has been stated as "the one God exists in three Persons and one substance , Father, Son, and Holy Spirit. A small minority of Christians hold non-trinitarian views, largely coming under the heading of Unitarianism. Most, if not all, Christians believe that God is spirit, [John 4: With this background, belief in the divinity of Christ and the Holy Spirit is expressed as the doctrine of the Trinity , [27] which describes the single divine ousia substance existing as three distinct and inseparable hypostases persons: The holy three are separate, yet the Son and the Holy Spirit are still seen as originating from God the Father. The New Testament does not have the term "Trinity" and nowhere discusses the Trinity as such. Some emphasize, however, that the New Testament does repeatedly speak of the Father, the Son, and the Holy Spirit to "compel a trinitarian understanding of God. God the Father Main article: God the Father In many monotheist religions, God is addressed as the father, in part because of his active interest in human affairs, in the way that a father would take an interest in his children who are dependent on him and as a father, he will respond to humanity, his children, acting in their best interests. Thus, humans in general are sometimes called children of God. The New Testament says, in this sense, that the very idea of family, wherever it appears, derives its name from God the Father, [Eph 3: However, there is a deeper "legal" sense in which Christians believe that they are made participants in the special relationship of Father and Son, through Jesus Christ as his spiritual bride. Christians call themselves adopted children of God. According to the Nicene Creed , the Son Jesus Christ is "eternally begotten of the Father", indicating that their divine Father-Son relationship is not tied to an event within time or human history. Christology and Christ See also: There have been and are various perspectives by those who claim to be his followers since the church began after his ascension. The controversies ultimately focused on whether and how a human nature and a divine nature can co-exist in one person. The study of the inter-relationship of these two natures is one of the preoccupations of the majority tradition. Teachings about Jesus and testimonies about what he accomplished during his three-year public ministry are found throughout the New Testament. Core biblical teachings about the person of Jesus Christ may be summarized that Jesus Christ was and forever is fully God divine and fully human in one sinless person at the same time, [31] and that through the death and resurrection of Jesus , sinful humans can be reconciled to God and thereby are offered salvation and the promise of eternal life via his New Covenant. While there have been theological disputes over the nature of Jesus, Christians believe that Jesus is God incarnate and " true God and true man " or both fully divine and fully human. Jesus, having become fully human in all respects, suffered the pains and temptations of a mortal man, yet he did not sin. As fully God, he defeated death and rose to life again. Scripture asserts that Jesus was conceived, by the Holy Spirit, and born of his virgin mother Mary without a human father. The apostle Peter, in what has become a famous proclamation of faith among Christians since the 1st century, said, "You are the Christ, the Son of the living God. The word is often misunderstood to be the surname of Jesus due to the numerous mentions of Jesus Christ in the Christian Bible. The word is in fact used as a title , hence its common reciprocal use Christ Jesus, meaning Jesus the Anointed One or Jesus the Messiah. Followers of Jesus became known as Christians because they believed that Jesus was the Christ, or Messiah, prophesied about in the Old Testament , or Tanakh. Trinitarian Ecumenical Councils Main article: Ecumenical councils Major christological schisms and related early councils The Christological controversies came to a head over the persons of the Godhead and their relationship with one another. Christology was a fundamental concern from the First Council of Nicaea until the Third Council of Constantinople In this time period, the Christological views of various groups within the broader Christian

community led to accusations of heresy , and, infrequently, subsequent religious persecution. The decisions made at First Council of Nicaea and re-ratified at the First Council of Constantinople , after several decades of ongoing controversy during which the work of Athanasius and the Cappadocian Fathers were influential. The language used was that the one God exists in three persons Father, Son, and Holy Spirit ; in particular it was affirmed that the Son was homoousios of one substance with the Father. The Creed of the Nicene Council made statements about the full divinity and full humanity of Jesus, thus preparing the way for discussion about how exactly the divine and human come together in the person of Christ Christology. Nicaea insisted that Jesus was fully divine and also human. What it did not do was make clear how one person could be both divine and human, and how the divine and human were related within that one person. This led to the Christological controversies of the 4th and 5th centuries of the Christian era. The Chalcedonian Creed did not put an end to all Christological debate, but it did clarify the terms used and became a point of reference for all other Christologies. Attributes of Christ Main article: He is considered coequal with the Father and Holy Spirit. He is all God and all human: His mission on earth proved to be that of enabling people to know God as their Father, which Christians believe is the essence of eternal life. The doctrine of the Trinity identifies Jesus of Nazareth as God the Son, united in essence but distinct in person with regard to God the Father and God the Holy Spirit the first and third persons of the Trinity. So Jesus was always "God the Son", though not revealed as such until he also became the "Son of God" through incarnation. So, in Christian theology, Jesus was always God the Son, [35] though not revealed as such until he also became the Son of God through incarnation. The exact phrase "God the Son" is not in the New Testament. As such, the title is associated more with the development of the doctrine of the Trinity than with the Christological debates. Matthew cites Jesus as saying, "Blessed are the peacemakers, for they will be called sons of God 5: This is evident in many places, however, the early part of the book of Hebrews addresses the issue in a deliberate, sustained argument, citing the scriptures of the Hebrew Bible as authorities. For example, the author quotes Psalm About the Son he says, "Your throne, O God, will last for ever and ever. It also contains two famous attributions of divinity to Jesus.

Chapter 3 : Planetary Theology by Tissa Balasuriya

Planetary Theology has 2 ratings and 0 reviews. issa Balasuriya, a Sri Lankan theologian already well known to English readers from his The Eucharist and.

Troch with full permission and cooperation of Tissa Balasuriya. The short biography available here will be changed and updated in a short time. Tissa Balasuriya at Tissa Balasuriya is 80 years old today and if that suggests the image of an elder statesman, that is not quite in keeping with the central motif which has dominated most of his life. He has led most of his adult life in a state of quiet rebellion against the shibboleths of his inheritance, both as a Catholic priest as well as a socially-conscious citizen, and it is a measure of his success that the ideas he has sought to convey about the nature of Jesus Christ and his teachings and how they can be best embodied in our quite different milieu should have percolated deep and spread wide even if some of those ideas should have brought the wrath of the Establishment down on his head at times. It is in the nature of the media and the ersatz public opinion it manufactures that it is the more sensational public activities of a person which more often than not touch only the surface of life that capture the public spotlight while his or her more worthwhile work which cannot be dramatised or sensationalised is neglected or forgotten. And so it was that Fr. If the first two paragraphs seem to contradict each other, there is good reason. It is not merely that a prophet is not honoured in his own land, but that in recent decades, we in Sri Lanka have been taken in by the bogus and the counterfeit, the flashy and the evanescent at the expense of those who have been solid and have possessed depth and substance in our national life. By a strange paradox, the future Catholic priest was born on August 29, at Kahatagasdigiliya in the outskirts of the sacred city of Anuradhapura, the seat of the ancient Sinhala kings and the focus of post-Independence Sinhala nationalism. His parents William and Victoria, however, were from Andiambalama in the Negombo district so that Fr. Tissa was first educated at Maris Stella College, Negombo before, like many academic aspirants from the North Central Province, making his way to Jaffna where he studied at St. He completed his secondary education at St. Graduating in Economics in and winning the prestigious Khan Gold Medal, he entered the Novitiate of the Oblate Congregation the same year and was ordained a priest in Rome in Future world outlook These were the years which served to lay the foundation for Fr. From the Gregorian University in Rome he obtained the licentiate in philosophy and theology and did post-graduate studies in agricultural economics at Oxford University. At Oxford he was so dissatisfied at the way in which capitalism was extolled by the academic Establishment, says a biographical sketch, that he dropped out and went to Paris to study at the Institut Catholique and the Faculty of Sociology of the University of Paris. He looks back to the s as the time when he finally said goodbye to Aristotelian philosophy and Thomist theology. The two pillars of Fr. At the age of 29, he was appointed Registrar to Fr. Peter Pillai at this former institution and became Rector on his death in As Rector, he broadened the scope of the curriculum and introduced courses in technology, business, law and agriculture. Many future politicians and journalists such as Gamini Dissanayake, Vasudeva Nanayakkara and Lucien Rajakarunanayake studied at Aquinas during this period. Tissa left Aquinas to found the Centre for Society and Religion, a unique experiment in studying the proliferating social, economic and political problems of Sri Lanka. As a young reporter during the period, I remember covering seminars regularly at the Centre where all the political and academic heavyweights of the day joined by such aspiring intellectuals of the time as the young Dayan Jayatillaka did regular combat with one another. A whole series of seminars during the waning days of the second Sirimavo Bandaranaike Government was devoted for example to the multinational corporations, then an emerging hobgoblin on the economic front. Here he exemplified a growing movement among the Catholic churches of the Third World to relate the teachings of Christ to the realities of life in the poorer parts of the world, which were in marked contrast to life in the affluent western countries from where Christianity had originally come to Asia, Africa and Latin America. Not only were these western powers colonialist and had exploited the Third World economically and culturally, but the image of Christ that they had projected and propagated in these countries was that of a westernised cultured gentleman. Catholics brought to Asia a Christ as understood by the Europeans while the Protestants brought with them an

Anglo-Saxon version of Christ. What is more, both were part of the western colonialist project and western expansion was treated as divine intercession for propagating the gospels among the native heathens. This led logically to a concern with the surrounding political, economic and social realities which impinge on any religion in our times. Tissa had to take account of two sets of factors. To begin with, the western approaches to theology which were then practised by the dominant Church were no longer compatible with the rising Buddhist nationalism of the times. This was a sensitive area, for while the Buddhist nationalist critique of the Church was not always valid, the Church itself had done little to change with the realities of the time and therefore fed this very critique. There was a need then to diffuse this isolation of the Church from the mainstream of national life and attune it to the political and cultural realities of the day. Hence the lone battle Fr. Tissa had to wage in which he was misunderstood, misinterpreted and lampooned both by sections of the Church as well as the political Establishment. The reprimand, of course, was directed at the Director of the Centre for Society and Religion who had made it a habit to go about in ordinary dress travelling by bus and trudging along the roads and generally eschewing the mystique of priesthood. Mariology Most recently as many will remember, the Catholic Church itself collided head on with Fr. Tissa over his interpretation of the mother of Jesus where he offered a dynamic Mariology quite different from the traditional interpretation. At 80 therefore, Fr. Tissa Balasuriya offers the profile of a quiet rebel who has not feared to challenge the long-held shibboleths of both the Church and the political Establishment, who has not feared to speak out his mind on the issues of the day without self-dramatisation or the extravagant narcissistic gestures of a showman or an impresario. He is very much a product of his times, being born into the pre-Independence milieu and arriving at maturity in our own turbulent times but questioning and challenging some of the most sacred tenets and articles of faith embedded both in religion and politics in the present post-capitalist age. A sharp critic of the iniquities of the global capitalist system, he has sought to reconcile the liberative teachings of Christ with the quest for social justice the world over. His has been a struggle well worth it even as we are still caught up in that same struggle and quest in a new century.

Chapter 4 : Aristotelian theology - Wikipedia

Planetary Theology by Tissa Balasuriya starting at \$ Planetary Theology has 2 available editions to buy at Alibris.

Introduction The further one regresses in time, the more obvious it becomes that the principal and singular religious worship found around the globe has revolved around nature. This nature worship has included reverence not only for the earth, its creatures and their fecundity, but also for the sun, moon, planets and stars. For many thousands of years, man has looked to the skies and become awestruck by what he has observed. This awe has led to the reverence and worship both of the night and day skies, an adoration called "astrotheology. So fascinated by the sky, or heavens, has been man that he has created entire religions, with organized priesthoods, complex rituals and massive edifices, in order to tell its story. The story begins, as far back as the current evidence reveals, with the night sky as the primary focus of pre-agricultural, nomadic peoples. The night sky held particular importance in the lives of desert nomads, because the fiery sun was a hindrance to them, while the cool night allowed them to travel. The nomads noticed regularity and began to chart the skies, hoping to divine omens, portents and signs. Others who developed this astronomical science included ancient mariners who journeyed thousands of miles through the open seas, such as the Polynesians, whose long, Pacific voyages have been estimated to have begun at least 30, years ago. The astronomical science allowed the ancients to predict weather patterns, the turn of seasons and attendant climate changes, as well as comets, asteroids and meteors menacing the earth. Indeed, it was an augur for the changes of entire ages, some of which, as in the chronologies of the Maya, Babylonians and Hindus, extend back hundreds of thousands or millions of years. Determining the archaeoastronomy requires the use of astronomy, archaeology, ethnography and other sciences to study legends, texts, artifacts and architectural remains. Such fascinating relics include rock paintings, megalithic structures, calendars and medicine wheels. That they went to extraordinary lengths to encapsulate and memorialize it is also a fact. The astronomical science of the ancients is the same used today to determine full moons, eclipses, conjunctions and other cosmic events both past and future. It is because of the ancient study that we have this capability today, although our abilities are just beginning to catch up to the archaeoastronomy of such peoples as the Maya and their forebears. This regression and loss of knowledge is due to cataclysm and destruction of human culture. Yet, the basics of this important knowledge were preserved because the ancients used myths as mnemonic devices passed along from generation to generation. This tradition was especially important during the thousands of years when writing was either non-existent or limited. In its entry on " Astrology ," the Catholic Encyclopedia describes the development of this archaic science in the ancient world: The history of astrology is an important part of the history of the development of civilization, it goes back to the early days of the human raceâ€. Astrology wasâ€the foster-sister of astronomy, the science of the investigation of the heavensâ€. According to the belief of the early civilized races of the East, the stars were the source and at the same time the heralds of everything that happened, and the right to study the "godlike science" of astrology was a privilege of the priesthood. This was the case in Mesopotamia and Egypt, the oldest centres of civilization known to us in the East. The most ancient dwellers on the Euphrates, the Akkado-Sumerians, were believers in judicial astrology, which was closely interwoven with their worship of the stars. The same is true of their successors, the Babylonians and Assyrians, who were the chief exponents of astrology in antiquityâ€. The Assyro-Babylonian priests Chaldeans were the professional astrologers of classical antiquity. In its origin Chaldaic astrology also goes back to the worship of stars; this is proved by the religious symbolism of the most ancient cuneiform texts of the zodiac. Even in the time of Chaldean, which should be called Assyrian, astrology, the five planets, together with the sun and moon, were divided according to their character and their position in the zodiac as well as according to their position in the twelve houses. As star of the sun, Saturn was the great planet and ruler of the heavensâ€. The Egyptians and Hindus were as zealous astrologers as the nations on the Euphrates and Tigris. The dependence of the early Egyptian star sun worship the basis of the worship of Osiris upon early Chaldaic influences belongs to the still unsettled question of the origin of early Egyptian civilization. Thus, astrology - a "godlike science"â€dates back thousands of years and has been an important part of human civilization. Also,

as noted, megalithic ruins push astronomical knowledge back at least 6, to 6, years ago, while ancient mariners reveal such knowledge dating to 30, or more years ago. The shapes of the marks vary, and the sequence curves around in a serpentine pattern. The thesis that these bone markings also reflect the "moons" or menstrual periods of women is likewise sound; hence, it has been suggested, women were the "first mathematicians." Significantly, the average menstrual cycle is Another factor in the development of astronomy was the need for hunters to know the lunar cycle, so they could plan their hunt, based on the waxing or waning of the moon. In the famous caves of Lascaux in France have been discovered star maps that date to 16, years ago and, according to Dr. In discussing the ancients it should be kept in mind that, despite the impression given by strict, linear-evolutionary thinking, humans at least , years ago a number that keeps being pushed back possessed the identical cranial capacity as they do today. It is probable that, as today, there were human beings living in varying states of "civilization," with some prehistoric humans wearing rough skins and living in caves, while other early humans created more advanced culture. These caves were occupied during the Magdalenian period, 10,, years ago, although [mythologist] Robert Graves dates the paintings to "at least 20, B. This auspicious moment would be dependent on the solar and lunar phases, as well as the seasons: Roy posits that the antelope-headed "sorcerer" was "a figure marking the onset of a season. Roy concludes that the sorcerer figure "marked the winter solstice," which was "a great day in the Ice Age of Europe. Furthermore, this stag-headed sorcerer figure is similar to solar images on seals from the Indus Valley city of Mohenjo-Daro dating to the third millennium BCE. Dating the migration of the European Magdalenian cave-dwellers to the recession of the "fourth glacial Wisconsin-Valders final sub-phase,"10, years ago, Roy further states: It was very cold. Everyone looked to the day of the winter solstice when the sun would turn North. The astronomers would know the date even though the sun itself was not visible. This was the great day, for the spring would now come. Thus, the winter solstice was an important factor in human culture, particularly that of the cold, northern latitudes, at least 12, years ago. The winter solstice celebration that developed throughout much of the inhabited world has been handed down as "Christmas," i. The subject of what or who were the ancient gods has been the focus of much serious debate and wild speculation over the centuries. This fact is attested by numerous authorities over the millennia, including ancient writers reflecting upon their own religions and those of other known cultures. According to orthodox history, the precession was only "discovered" in the second century bce by the Greek astronomer Hipparchus; however, it is clear from ancient texts, traditions, artifacts and monuments that more ancient peoples knew about it and attempted to compensate for it from age to age. After this development, the Chaldean occult science became less hidden and more known to the masses. From ancient authorities it is evident that the term "Chaldean" ceased to be descriptive of an ethnicity but came to be considered an appellation for the astrological priestly order, from which the Hebrew priesthood, among others, was in large part derived, although the biblical imitators never reached the sublimity of the original. Like the Pagans, the early Church fathers discussed the pervasive astrotheology, as they could hardly avoid it, since it was their competition. Naturally, when they did address it their comments were often condescending or disparaging. For example, in *Against the Heathen*, theologian St. The Christian fathers eventually were responsible for vicious persecution of "astrologers," i. Arabic and Jewish universities and scholars kept astrology alive throughout the Middle Ages, despite continued persecution by Christians. As time went on, this "false doctrine," which never disappeared from Europe but was condemned on the one hand and embraced on the other by Church authorities, began to resurface more overtly. As is also clear, the ancients were well aware that they were worshipping the sun, moon, stars and "all the host of heaven. Indeed, the proscription by biblical writers shows how important and widespread was this worship of the cosmic bodies and natural phenomena. The Church fathers and other Christian writers also acknowledged this astrotheology and its antiquity, but denigrated it as much as possible. What would a detailed investigation reveal about their own ideology? Yet, this astrotheology devised by our remote ancestors over a period of millennia was symbolically and allegorically a treasure-trove. Hence, the restoration of this knowledge is not to be despaired but rejoiced.

Chapter 5 : Theology - Infogalactic: the planetary knowledge core

It is seen by some to be a term only appropriate to the study of all religions that worship a supposed deity (a theos), i.e. more widely than the Judeo-Christian tradition, and to presuppose belief in the ability to speak and reason about this deity (in logia).

The English equivalent "theology" Theologie, Teologie had evolved by It is in this last sense, theology as an academic discipline involving rational study of Christian teaching, that the term passed into English in the fourteenth century, [24] though it could also be used in the narrower sense found in Boethius and the Greek patristic authors, to mean rational study of the essential nature of God – a discourse now sometimes called Theology Proper. It is seen by some to be a term only appropriate to the study of all religions that worship a supposed deity a theos , i. They suggest the term is less appropriate in religious contexts that are organized differently religions without a single deity, or that deny that such subjects can be studied logically. Gardet [30] Some academic inquiries within Buddhism , dedicated to the rational investigation of a Buddhist understanding of the world, prefer the designation Buddhist philosophy to the term Buddhist theology, since Buddhism lacks the same conception of a theos. Jose Ignacio Cabezon, who argues that the use of "theology" is appropriate, can only do so, he says, because "I take theology not to be restricted to discourse on God In that latter sense, Buddhism is of course atheological, rejecting as it does the notion of God. The Sanskrit word for the various schools of Hindu philosophy is Darshana meaning "view" or "viewpoint". Vaishnava theology has been a subject of study for many devotees, philosophers and scholars in India for centuries, and in recent decades also has been taken on by a number of academic institutions in Europe, such as the Oxford Centre for Hindu Studies and Bhaktivedanta College. Krishnology In Judaism , the historical absence of political authority has meant that most theological reflection has happened within the context of the Jewish community and synagogue , rather than within specialized academic institutions. Nevertheless, Jewish theology historically has been very active and highly significant for Christian and Islamic theology. It is sometimes claimed, however, that the Jewish analogue of Christian theological discussion would more properly be Rabbinical discussion of Jewish law and Jewish Biblical commentaries. For instance, Taxila was an early centre of Vedic learning, possible from the 6th century BC or earlier; [34] the Platonic Academy founded in Athens in the 4th century BC seems to have included theological themes in its subject matter; [35] the Chinese Taixue delivered Confucian teaching from the 2nd century BC; [36] the School of Nisibis was a centre of Christian learning from the 4th century AD; [37] Nalanda in India was a site of Buddhist higher learning from at least the 5th or 6th century AD; [38] and the Moroccan University of Al-Karaouine was a centre of Islamic learning from the 10th century, [39] as was Al-Azhar University in Cairo. This meant that the other subjects including Philosophy existed primarily to help with theological thought. This was the basis on which Friedrich Schleiermacher , a liberal theologian, argued for the inclusion of theology in the new University of Berlin in Harvard , [50] Georgetown , [51] Boston University , [52] Yale , [53] and Princeton [54] all had the theological training of clergy as a primary purpose at their foundation. Seminaries and bible colleges have continued this alliance between the academic study of theology and training for Christian ministry. Theology as an academic discipline in its own right In some contexts, scholars pursue theology as an academic discipline without formal affiliation to any particular church though members of staff may well have affiliations to churches , and without focussing on ministerial training. Theology and religious studies In some contemporary contexts, a distinction is made between theology, which is seen as involving some level of commitment to the claims of the religious tradition being studied, and religious studies. By contrast religious studies is normally seen as requiring that the question of the truth or falsehood of the religious traditions studied is kept outside its field. Religious studies involves the study of the historical or contemporary practices or ideas those traditions using intellectual tools and frameworks that are not themselves specifically tied to any religious tradition, and that are normally understood to be neutral or secular.

Planetary Theology - Tissa Balasuriya.

This article was published in Traditional Astrologer magazine, issue 4, The Advent of Astrology Stars and planets, being the visible image of the gods, were consulted from remotest antiquity. Between the 18th and 15th centuries BCE priority was accorded to unusual phenomena, such as eclipses or the appearance of comets and shooting stars. Celestial omens were not applied to individuals until the very end of Babylonian civilisation, around the 5th, 4th and 3rd centuries BCE, when planetary positions at the moment of birth began to receive consideration in predicting events destined to occur during the course of existence the earliest nativity so far discovered appears on a cuneiform tablet dating from BCE. In Alexandria, in Hellenised Egypt, astronomers, Neo-Platonic philosophers and Hermeticists systematised and developed this hitherto fragmentary genethliacal astrology from Greek genethle: Thus was born Greek astrology, which embarked on its triumphal march across the world, spreading from the Roman Empire as far as the Indian subcontinent.

Chaldean Theology The basic doctrine of genethliacal astrology rests for the most part on an astral theology attributed to the Babylonians though in fact largely developed by the Graeco-Romans, transmitted to Rome by Julian the Chaldean [1] and his son, Julian the Theurgist, during the reign of Emperor Marcus Aurelius CE. Both were authors of the Chaldean Oracles, teachings adopted by the Neo-Platonic philosophers, notably Porphyry and Iamblichus 3rd and 4th centuries CE. The aphorisms of the Chaldean Oracles have since been reconstituted from commentaries and quotations made by early pagan and Christian authors. According to Chaldean teaching: The planetary spheres were conceived as a series of concentric spheres extending as far as the sphere of the zodiac of fixed stars, with the Earth held fast at the centre. Bodies situated beyond the lunar orbit are, on the contrary, formed of pure fire or of a fifth quintessence whose designation ether derives from the unceasing motion of its essence *tein aei*: It follows that all celestial bodies are incorruptible. With respect to the Earth, their ranking is defined by their period of revolution round the zodiac: The regularity of celestial revolutions led the Babylonians to deduce that these were the work of an ordering intelligence, hence they assimilated the stars to sidereal gods. Pythagoras had promulgated the doctrine of the perfection of the sphere which, he supposed, must be the natural form of the Earth and of the starry heaven. He therefore taught that the Earth was a sphere at rest at the centre of the world. Eudoxus of Cnidus born c. Aristotle had integrated the system of homocentric spheres into his Physics, endowing the hitherto purely geometric spheres with physical properties. The Incarnation of The Soul In Chaldean theology the spheres were the worlds presided over by the planetary gods; worlds traversed by souls on their way to incarnation and on their ascension after death. To men is imparted a soul emanated from those eternal fires you call stars and luminaries which, round and spherical, quickened by divine spirits, perform their revolutions and perambulate their orbits with an admirable celerity. According to these teachings, the human soul lives in the celestial world. Then it enters the terrestrial world through conception and birth, acquiring a physical body. Since this involves on one hand the planetary spheres, while on the other their traversal takes place outside time to end in birth into our terrestrial sphere, these qualities are reflected in the configuration of the planets at the moment of birth. Yet no sudden fall is this, but by degrees. The soul, perfectly incorporeal, assumes not at once the gross mantle of corporeal clay, but imperceptibly, and through a chain of adulterations suffered one by one as it recedes from the pure and simple substance wherein once it dwelt, to gird and swell itself with substance of the planets. For, in each of the spheres placed beneath the heaven of fixed stars, it swathes itself in several layers of ethereal matter which, imperceptibly, form an intermediary bond by which it is united with the earthly body; so that it suffers as many degradations or as many deaths as spheres traversed. XII The qualities acquired by the soul in the course of its descent through the spheres are thus described: From Saturn it acquires reason and understanding, or what is called the logical and contemplative faculty; from Jupiter it receives the power to act, or executive power; Mars gives it the valour required for enterprise, and a burning zeal; from the Sun it receives the senses and the power of invention, that make it feel and imagine; Venus moves it with desires; from the sphere of Mercury it takes the power to express and enunciate what it thinks and feels; finally, from the sphere of the

Moon, it acquires the strength needed to propagate by the generation and increase of bodies. This lunar sphere, which is last and lowest with respect to divine bodies, is first and highest with respect to earthly bodies. This lunar body, as it were the sediment of celestial matter, at the same time is found to be the purest substance of animal matter. XII This teaching underlies the practice of genethliacal astrology as it was originally conceived. It would speak of his daimon, the guardian angel who would accompany him on his voyage here below and watch over the fulfilment of his fate. Beyond the threshold of the world stands the firmament from the Latin firmamentum: The Earth, or rather the observer is located at the centre. The Moon is the nearest planet. She receives and transmits to the observer the action of all the other celestial agencies. Then, from the nearest planet to the furthest: In order to return in pristine purity to the divine, the soul must effect a divestment, in reverse order, of the astral raiment it has donned. The soul first quits the material element encountered in the last place, namely the stuff of nature, that is the body furnished by nature. In the last place it quits the first material element encountered in its fall, namely the astral vestment of the highest sphere. Death entails a sequence of effects: After this first divestment, the soul begins its ascension. Soaring upward through the armature of spheres, it casts off at each station the passion assumed there in the course of its descent: But it mounts yet higher, to the very Powers divine who reside above the ogdoadic essence. It becomes in turn a Power, and enters into God. This ascension to the Powers divine is not, however, automatic, the spheres being equally obstacles impossible to overcome. By fasting and prayer, by sacred rites and the aid of mediating powers gods for the Greeks or Egyptians, angelic hierarchies for the medieval magi incarnate man can ease from here below his divestment and his inner transmutation. Since each metal belongs to a planet this divestment must be intended to show the shedding of the planetary vestures, that the being may contemplate the true light. During a first part of his initiation he is regaled successively in seven cloaks of different colours, draped round him by the seven ministrant angels of the seven planets. During a second part, he divests himself of each of these cloaks. He is at last allowed to contemplate the Sun. The Attitude of Christianity Taken for the most part from R. For the pagan gods presiding over the planetary spheres Christian teaching substituted the celestial hierarchies described in the works of Pseudo-Dionysius. These hierarchies were conceived of in ascending rank, each attributed to a planetary sphere:

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Ecumenical Association of Third World Theologians AsociaciÃ³n EcumÃ©nica de TeÃ³logos/as del Tercer Mundo Towards a Work Agenda for Planetary Theology.

He refers to the unmoved movers hyperagents , and assigns one to each movement in the heavens and tasks future astronomers with correlating the estimated 47 to 55 motions of the Eudoxan planetary model with the most current and accurate observations. Thus captivated, their tireless performance is entirely the result of their own desire. This is one way in which the movers are said to be unmoved. Like the heavenly bodies in their unadorned pursuit, so the wise look, with affection, toward the star; and hence as a role model, they inspire those who look up to them, and by whom others still, will yet find themselves enthralled, and so on, creating the enduring natural order of aeon, season, animal and plant. Principles of being[edit] See also: The former is perfection, realization, fullness of being; the latter imperfection, incompleteness, perfectibility. The former is the determining, the latter the determinable principle. The unmoved movers are entirely actual, Actus Purus , because they are unchanging, eternal, immaterial substance. All material beings have some potentiality. The Physics introduces matter and form and the four causes â€”material, formal, efficient and final. For example, to explain a statue, one can offer: The material cause, that out of which the statue is made, is the marble or bronze. The formal cause, that according to which the statue is made, is the shape that the sculptor has learned to sculpt. The efficient cause, or agent, is the sculptor. The final cause, is that for the sake of which the statue is made, the actual statue. Contrary to the later so-called "traditional" view of prime matter prima materia in Latin , Aristotle asserts that there can be no pure potentiality without any actuality whatsoever. All material substances have unactualized potentials. Aristotle argues that, although motion is eternal, there cannot be an infinite series of movers and of things moved. Therefore, there must be some, who are not the first in such a series, that inspire the eternal motion without themselves being moved "as the soul is moved by beauty". Because the planetary spheres each move unflinching for all eternity in uniform circular motion with a given rotational period relative to the supreme diurnal motion of the sphere of fixed stars or First Heaven , they must each love and desire to mimic different unmoved movers corresponding to the given periods. Because they eternally inspire uniform motion in the celestial spheres , the unmoved movers must themselves be eternal and unchanging. Because they are eternal, they have already had an infinite amount of time in which to actualize any potentialities and therefore cannot be a composition of matter and form, or potentiality and actuality. They must always be fully actual, and thus immaterial, because at all times in history they have already existed an infinite amount of time, and things that do not actually come to fruition given unlimited opportunities to do so cannot potentially do so.

Chapter 8 : Project MUSE - Common Goods

William E. Connolly, author of Facing the Planetary: Entangled Humanism and the Politics of Swarming In this brilliant, wonderfully evocative, and beautifully written book, one of the very best theologians in the world today engages secularreligious currents in political theology to remarkable effect.

History[edit] Babylonian astronomy from early times associates stars with deities, but the heavens as the residence of an anthropomorphic pantheon, and later of monotheistic God and his retinue of angels, is a later development, gradually replacing the notion of the pantheon residing or convening on the summit of high mountains. Sayce argues a parallelism of the "stellar theology" of Babylon and Egypt, both countries absorbing popular star-worship into the official pantheon of their respective state religions by identification of gods with stars or planets. The Sabaeans were notorious for their astrolatry, for which reason the practice is also known as "Sabatism" or "Sabaeanism". Similarly, the Chaldeans came to be seen as the prototypical astrologers and star-worshippers by the Greeks. The term astro-theology appears in the title of a work by William Derham , Astro-theology: Derham thought that the stars were openings in the firmament through which he thought he saw the Empyrean beyond. Edward Higginson argues a compatibility of "Jewish Astro-theology" of the Hebrew Bible , which places God and his angelic hosts in the heavens, with a "Scientific Astro-theology" based on observation of the cosmos. Manly P Hall , mystic and a 33rd degree mason, taught that each of the three Abrahamic faiths has a planet that governs that religion. Christianity is the Sun: Prohibition in Abrahamic religions[edit] The Hebrew Bible contains repeated reference to astrolatry. Relapse into worshipping the host of heaven, i. King Josiah in BC is recorded as having abolished all kinds of idolatry in Judah, but astrolatry was continued in private Zeph. Augustine of Hippo criticized sun- and star-worship in De Vera Religione Pope Leo the Great also denounced astrolatry, and the cult of Sol Invictus , which he contrasted with the Christian nativity. Despite such prohibitions, Dorothy M. Murdock , a proponent of the study, [4] has released books on the subject and teaches the connections between the solar allegory and the life of Christ. She also goes beyond the astronomical comparisons and postulates ties between the origins of many of the early Abrahamic religions to ancient mythologies of that in Egypt, Rome, and Greece. Below is the reference from Al-Quran, Surah Anaam, chapter 6, verses 75-80 Thus did we show Ibrahim Abraham the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. When he saw the moon rising up, he said: When he saw the sun rising up, he said: I am indeed free from all that you join as partners in worship with Allah. His people disputed with him. Nothing can happen to me except when my Lord Allah wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? Al-Quran, Surah Anaam chapter 6, verse 75-80

Chapter 9 : Planetary Theology - Livros na Amazon Brasil-

Kepler: the Heavens Declare God's Glory Diane Severance, Ph.D. About the time that the Reformation was proclaiming Christ rather than the pope as the head of the Church, science was announcing that the sun rather than the earth was the center of our planetary system.

Endorsements An excellent, challenging, inspiring book! Even more valuable, anyone who unthinkingly takes all three to be gender-neutral will be stimulated to realize the opposite. The approach through a gender lens lifts up insights from poor women struggling for life amid ecological damage, women politically active to protect the earth, both connected with women wrestling with the meaning of inherited Christian belief in an ecologically disintegrating world. A breathtaking contribution that cannot be ignored. Planetary Solidarity is a gateway to the green reformation of Christian theology, ethics, and spirituality. In solidarity we hear the cry of the poor and the cry of the earth, and see the earth is still taking care of us. Leading feminist theologians from around the world address issues of women and climate, climate crimes, and the dying earth. What an awesome challenge this book lays before us, believers and nonbelievers alike! Phan Georgetown University The varied voices included in this volume should be echoed all around the world. As the editors astutely observe, it entails building stronger communities where power is shared and relationships are fostered. It is tested where powerful interests are at stake and when love grows cold. It comes as no surprise that women are taking the lead in understanding what solidarity with the victims of climate change entails. In this volume, such solidarity prompts reflectionâ€”on nothing less than the deepest convictions that support Christian forms of solidarity. The varied voices included in this volume should be echoed all around the world. Conradie University of the Western Cape This is an engaging book; a must read. These voices are inspiring and life-transforming in the hands of the gifted women writers assembled here. This is an engaging book; a must read. Importantly, they do so through an array of women theologiansâ€”including major names such as Eaton, Gebara, and McFagueâ€”all of them contributing important insights from a whole range of contexts. They address the crucial point that planetary insecurity resulting from climate change falls especially heavily on women, but these reflections are important well beyond feminist and womanist circles. I expect to draw on this book very extensively in both research and teaching. How Christians think theologically deeply impacts the way we view climate change. With strong vision and a prophetic mission, Kim and Koster have put together an important collection of how we need to work toward Planetary Solidarity. This is a challenging and provocative book that is urgently needed.