

## Chapter 1 : Project MUSE - Reconstructing Theology

*Reconstructing Theology: The Contribution of Francis Schussler Fiorenza [Terence Bateman] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Francis Schussler Fiorenza is one of the pivotal contemporary Roman Catholics working in the field of systematic theology and has made vital contributions to the discipline.*

Theonomy Christian reconstructionists advocate a theonomic government and libertarian economic principles. They maintain a distinction of spheres of authority between family, church, and state. However, some believe these distinctions become blurred, as the application of theonomy implies an increase in the authority of the civil government. Reconstructionists argue, though, that under theonomy, the authority of the state is severely limited to a point where only the judicial branch exists. Reconstructionists also say that the theocratic government is not an oligarchy or monarchy of man communicating with God, but rather, a national recognition of existing laws. Kennard, a Professor Theology and Philosophy at the Houston Graduate School of Theology, wrote with regard to Christian reconstructionism, that Christians of non-Reformed traditions, such as some "Baptist, Methodist, Catholic, [and] Orthodox", would be "under threat of capital punishment as fostered by the extreme Theonomist. Dominionism Although relatively small in terms of the number of self-described adherents, Christian reconstructionism has played a role in promoting the trend toward explicitly Christian politics in the larger American Christian right. They also allegedly have influence disproportionate to their numbers among advocates of the growth of the Christian homeschooling and other Christian education movements that seek independence from the direct oversight or support of the civil government. Because their numbers are so small compared to their influence, they are sometimes accused of being secretive and conspiratorial. In that light, some theologians interpret the Great Commission as a command to exercise that authority in his name, bringing all things including societies and cultures into subjection under his commands. Rousas Rushdoony, for example, interpreted the Great Commission as a republication of the "creation mandate", [33] referring to Genesis 1: For Rushdoony, the idea of dominion implied a form of Christian theocracy or, more accurately, a theonomy. For example, he wrote that: The man who is being progressively sanctified will inescapably sanctify his home, school, politics, economics, science, and all things else by understanding and interpreting all things in terms of the word of God. It is difficult to assess the influence of Reconstructionist thought with any accuracy. Because it is so genuinely radical, most leaders of the Religious Right are careful to distance themselves from it. At the same time, it clearly holds some appeal for many of them. Jerry Falwell and D. James Kennedy have endorsed Reconstructionist books. Ligon Duncan of the Department of Systematic Theology of Reformed Theological Seminary in Jackson, Mississippi, warns that "Theonomy, in gross violation of biblical patterns and common sense, ignores the context of the giving of the law to the redemptive community of the Old Testament. He views their denial of the threefold distinction between moral, civil, and ceremonial law as representing one of the severe flaws in the reconstructionist hermeneutic. According to the Reformed theocrats apparently the only satisfactory goal is that America become a Christian nation. It also stated that it "borders on a call for outright theocracy". Marsden, a professor of history at the University of Notre Dame, has remarked in Christianity Today that "Reconstructionism in its pure form is a radical movement". He also wrote, "[t]he positive proposals of Reconstructionists are so far out of line with American evangelical commitments to American republican ideals such as religious freedom that the number of true believers in the movement is small. Rushdoony and Gary North as: There is no room for any other view or policy, no democratic tolerance for rival parties, no individual freedom. These critics claim that the frequent use of the word dominion by reconstructionist writers, strongly associates the critical term dominionism with this movement. As an ideological form of dominionism, reconstructionism is sometimes held up as the most typical form of dominion theology. Some separate Christian cultural and political movements object to being described with the label dominionism, because in their mind the word implies attachment to reconstructionism. In reconstructionism the idea of godly dominion, subject to God, is contrasted with the autonomous dominion of mankind in rebellion against God.

## Chapter 2 : Christian reconstructionism - Wikipedia

*Christian reconstructionism is a fundamentalist Reformed theonomic movement that developed under the ideas of Rousas Rushdoony, Greg Bahnsen and Gary North; it has had an important influence on the Christian Right in the United States.*

The epochal event of the end of the Cold War has opened up a new era of hope and great expectations for Africa south of the Sahara. Since the 1980s, there is, everywhere, a growing desire to reconstruct the socio-economic and political systems of post-colonial countries designed to provide a Christian framework in which to view and encourage a genuine process of sustainable and integral development. A thematic theology of reconstruction connected to real life in the new world order after the Cold War is designed to respond to the myriad challenges of African preoccupations, questions and dramatic situations. Christian reconstruction theology is a contextualized vision of the common good rooted in the experience of Jesus of Nazareth which seeks to proclaim the values of the Kingdom of God in dialogue with the process of democratic governance in sub-Saharan Africa. It is dedicated to the welfare of the human person in just, free and loving communities. And it deals with political projects for improving the economic life of ordinary people. This Christian reconstruction theology seeks to contribute to the promotion and preservation of justice, peace and reconciliation. It lays a new foundation for all politics in rebuilding the sinful structures of the societies that generate socio-economic poverty, suffering, marginalization and death. It implies the idea of rebuilding the deposit of faith in accord with the contemporary needs of a just and loving society. In this article I want to reflect on three questions. Why was reconstruction theology a promising and important task for the African Church in the 1980s? How is the theology of reconstruction relevant to various Christian contexts at the eve of the second special synod of bishops for Africa? Why was reconstruction theology a promising and important task for the Church of Africa in the 1980s? In the 1980s, the Church of Africa made a public commitment on the burning issues of democratic governance, justice, peace and integrity of creation. By taking an active part in the political reconstruction of their countries, Christian believers from Mozambique, Zambia and Malawi were in the forefront of the struggle for social change. Nelson Mandela and Archbishop Desmond Tutu after the fall of apartheid worked hard for a South Africa reconciled in truth. They promoted genuine forgiveness, restorative reconciliation, and active nonviolence over the evil and dehumanizing 2 Mugambi, J. From Liberation to Reconstruction. African Christian Theology after the Cold War. East African Educational Publishers. They showed through their reconstruction theology how forgiveness, reconciliation and nonviolence played a crucial and indispensable role today in the peace process both locally and internationally. Catholic Justice and Peace Commissions throughout Sub-Saharan Africa issued statements about the dignity of the human person and the need to promote the common good against the background of violation of human rights and rampant corruption. They strongly condemned all forms of tribalism and sexism wherever they were practised. Archbishop Isidore de Souza of Cotonou played a major role in the democratic transition of the Republic of Benin. Many Christian believers were involved in constitutional reforms. In general we can say that the Catholic Church in line with *Gaudium et Spes* has shared the joys and sorrows of the people and has been involved in the public sphere, promoting civic education, advocacy of human rights, resource centers, lobbying and training agents for social transformation. As an active member of civil society, the Church in Africa has used its moral influence, its religious expertise and the means of mass communication to foster the democratic culture in the making in most countries of tropical Africa. The Church has encouraged multi-party systems, free and transparent elections, public debates on socio-economic issues and has educated the faithful to hold African rulers accountable to their communities. The aim of reconstruction theology in sub-Saharan Africa is to make God, who is life for human beings, present in the world of the socio-political, cultural, economic and legal institutions. It sees the entire reality of human existence as the place where the action of God is revealed, in order to commit African Christians to the active transformation of sinful structures that produce abject poverty, injustice, oppression, imperial rule, patrimonial states, divisions and gender imbalance. As a theology of dialogue, African Christian reconstruction theology presented the Gospel message

to the historical situations of the s. Every aspect of the life of people in sub-Saharan Africa is related to the message of Jesus Christ who came into the world to rebuild the close intimate family relationships between human beings called by God to a common destiny. In the midst of the atrocities in Rwanda, Somalia, Sudan, Sierra Leone and Liberia, the Church of the s played a prophetic role by speaking up clearly and loudly about the violations of human rights and denouncing the alarming social injustices coupled with the unbalanced economic order. As prophets of hope, Church organizations joined civil society to spread human rights, a culture of constitutionalism, and a spirit of good governance in social practices. The realities of justice, peacemaking, reconciliation and solidarity became the social concerns of the people of God. African Christian reconstruction theology provided helpful means of reflection about the process of democratic culture in the making. The interaction of this theology with the lived experiences of political reforms and economic restructurations was valuable in fostering the social development needed to hand over the power of decision-making to people oppressed by greedy politicians and a self-interested elite. With African Christian Reconstruction theology, the Church as the people of God was involved in ongoing activities of justice, peacemaking and reconciliation. The Church was seen as a redemptive community following the footsteps of its Lord as the voice of countless people undergoing many sufferings and hardships in 4 their daily lives. Relevant to the situations and conditions of people, African Christian reconstruction theology empowered Christian believers in their paths to exercise their missionary responsibilities of evangelizing various outrageous systems that denied human rights. The Church of Africa, in the s, was instrumental in rebuilding unity and peace. Its message of freedom, of equality, of universal brotherhood and sisterhood irrespective of tribe and nation, of solidarity, of justice, peace and reconciliation shaped the new political life. Fully and completely committed to rebuilding the foundations of sub-Saharan African societies, reconstruction theology took the message of love of Jesus Christ as the cornerstone of reconciled diversity. The main effort of reconstruction theologians is to show that differences can enrich and lead to the recognition of others. So there is no need to exclude or reject others in their personal, social and cultural orientations. Differences should not separate. Differences should not be absolutized. Differences should be shared and reconciled in order to find a basic consensus. On the basis of reconciled differences, a theological insight of reconstruction attempted to translate the passion for unity into political realities. Committed to the new order brought about by the end of the Cold War, reconstruction theology defended the various rights of the human person in sub-Saharan Africa. In the s the sub-Saharan African world was full of social evils: People were disillusioned with unfulfilled hopes and expectations of the last thirty years of independence. Almost every country was threatened by claims for individual rights in opposition to post-colonial authorities. Reconstruction theology as the promoter of fundamental human rights is based on equal dignity of all human beings Gen 1: It calls for the protection of the poor and powerless that live in dehumanizing situations. Rooted in the world of socio-economic poverty, reconstruction theology made an option for the African victims of the unjust international economic system. The socio-economic poor of sub-Saharan Africa are the marginalized in international trade. They are ignored as they contribute little to the creation of wealth in the international community. They remain needy and deprived of essential goods for human fulfillment. There exists, too, a kind of international division of labor, whereby the low cost products of certain countries, which lack effective labor laws or which are too weak to apply them, are sold in other parts of the world at considerable profit for the companies engaged in this form of production, which knows no frontiers. The world monetary and financial system is marked by an excessive fluctuation of exchange rates and interest rates, to the detriment of the balance of payments and the debt situation of the poorest countries<sup>4</sup>. Its aim is the growth of the human person living in peaceful coexistence with the other members of a just and loving community. I have also been critical of the fact that both Mugambi and Villa-Vicencio appear to minimize the values of previous African Theologies of both inculturation and liberation <sup>5</sup>. The ordinary African may not be aware of all the implications of the end of the Cold War but they are affected by events such as the democratic process, structural readjustment and the effects of globalization in domestic politics. Reconstruction theology is a new way of doing theology rooted in modern African cultures in the making. Inculturation theology and African liberation theology are not outdated. As a practical theology, reconstruction theology contributes to answer a large range of problems

created by the new era. If the chronological starting point of reconstruction theology is the end of the Cold War, then the reconstruction theology is the end of the Cold War. Maluleke, Tinyiko S. All Africa Conferences of Churches, Nairobi, Reconstruction theology stresses the urgent need at this particular time in history to rebuild various houses of sub-Saharan Africa by restoring the best insights of their cultural heritage. It is an appeal to revitalize the world of suffering people by mobilizing their energies for economic transformation. The undeniable contribution of reconstruction theology to African Christian theology consists in selecting the values of sub-Saharan African cultural heritage through the process of deconstruction in view of rebuilding something familiar and ideally suitable for the new era. African Christian reconstruction theology has developed from the perspective of human rights and practices of justice and community-building. The mystery of the Logos incarnate and his ministry of rebuilding human relationships originates from the Tripersonal God who cares for his creatures. The mission of the eternal Logos, the only begotten of the Father made human and empowered by the divine Spirit of love common to both Father and Son, lies in a process of self-giving in salvation history through the reconstruction of human interpersonal relations. The Church of Africa as the icon of the Trinitarian God, in the paradigm shift of reconstruction theology calls for social responsibility and perfect communion. By living through Jesus Christ, the perfecter of human bonds, African Christians are called to work for the welfare of their societies. Linked to the Son by the grace of divine filiation, African Christians are empowered by the Holy Spirit to struggle for the reconstruction of their social institutions by human means in history. African Christian reconstruction theology is the human effort to organize temporal societies in such a way that mutual love, mutual care, mutual sharing may become the animating principles and the driving force of good living. It emancipates people from hunger, malnutrition, famine, diseases, ignorance, all forms of oppression and socio-cultural exclusions. The dignity of the human person is stressed by taking into account the African reality and the basic and elaborate needs of people at the margin of history. The metaphor of reconstruction calls for a new exodus in time. People are no longer relocated by God but they are called by him to true conversion and responsibility. The call to true conversion and responsibility requires a daily hard effort of creativity and innovation. Rebuilding the continent implies various solutions leading to constructive actions. The belief system of sub-Saharan Africa must be reconstructed with the Word of God, the social teaching of the Church and the wisdom of Christian activists. The theological relevance of reconstruction in sub-Saharan Africa is expressed in the new ways and means designed by the builders of inculturated faith to foster close human relationship. The first special assembly for Africa of the synod of Bishops confirmed the insights of reconstruction theology by elaborating the model of the Church as Family of God. This new understanding of the Church as the Family of God made the process of evangelization open to inculturation, the daily practice of interreligious dialogue, the promotion of justice and peace and the use of the means of social communication as tools for building a more perfect sense of communion and solidarity in sub-Saharan Africa. The Christian Great Jubilee of the year has prepared African Christians to face the ethical challenges of being poor in a global and affluent society. At the eve of the second Synod of Bishops for Africa, the Church of Africa defines itself as a servant of reconciliation, justice and peace. The hope is that reconstruction theology may help the family of God in Africa to move toward a renewed evangelization of the continent. The process of evangelization under the lead of reconstruction theology aims at introducing African Christians to a new approach to the mission of the Church in Africa, south of the Sahara. It means the promotion of social justice, peace and reconciliation. The Christian mission supports the role of the church organizations in civil society for the advocacy of human rights, good governance and democracy. The means of the mission are dialogue, cooperation, cross-cultural exchange, inter-culturality and Christian activism nourished by the appropriation of the Gospel values through prayer, critical reflection and planning. Inter-faith dialogue, interreligious dialogue, theological dialogue and dialogue of life are at the heart of Christian mission today. Reconstruction theology is supportive of the new partnership of Africa on an international stage free of the patronizing ill effects of multinational corporations. At the eve of the special second synod of bishops for Africa, reconstruction theology seems to be the practical theology that starts from the African socio-economic context and then examines the impact of Gospel values in the varieties of situations that call for transformation in view of the reconstruction of the continent.

**Chapter 3 : Reconstructing Pastoral Theology: A Christological Foundation - Andrew Purves - Google Books**

*Reconstructing Christian Theology introduces theology in such a way that readers can discern the relevance of historical materials, pose theological questions, and begin to think theologically for themselves.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: In its identity, is fundamental theology primarily an apologetic for Christian faith? Does it go beyond the apologetic task and elaborate the meaning of faith? Does it locate itself prior to systematic theology as a primarily philosophical discipline or does it provide a foundation for the second-order reflections of systematic theology within the faith context of systematic theology? In its methodology, which follows from the goals that determine its identity, does it rely on historical, philosophical or phenomenological categories of thought and method? The distinction between fundamental and foundational is not merely one of terminology, but one that affects how we conceive the nature, purpose and content of the discipline. The goals we set for this theology are decided by what we identify as the questions to which these intend a response, that is, the sources that determine our task, which in turn shape the methodology that provides the guiding principles for our reflection. For Fiorenza these criteria, among others, provide the rationale for his reconstruction of fundamental theology in its traditional and contemporary forms as a foundational theology that is a reconstructive hermeneutic with a method appropriate to the specific nature of the discipline. Jesus and the Church New York: Crossroad, , Foundations can be pictured as the consciously constructed base that provides support, or the foundations that are revealed through an archaeological project that peels away the successive layers of development. And this uncovering would in turn point to the way in which fundamental theology needs to be reconstructed and rebuilt—“not in its traditional or contemporary forms, but as a reconstructive hermeneutic. Three distinct stages are revealed in this recovery, each with diverse conceptions that constellate into what is today commonly understood to be fundamental theology: Each of these formulations and reformulations of the nature and tasks emerged in relation to internal concerns and external pressures that provoked correlative responses. Roman Catholic Perspectives, vol. Fortress Press, , 1978, at Fiorenza, Foundational Theology, Michael Glazier, , 1981, at This archaeological recovery corrects the above-mentioned misconceptions of the origins and nature of fundamental theology, which are the result of an architectural construction of historical foundations for a present given. You are not currently authenticated. View freely available titles:

**Chapter 4 : Reconstructing Pastoral Theology: A Christological Foundation by Andrew Purves**

*"Reconstructing Theology is an important and groundbreaking study that performs a great service for the wider theological community in providing arguably the most.*

After being ridiculed by Orthodox rabbis for his focus on issues in the community and the sociopolitical environment, Kaplan and a group of followers founded the Society for the Advancement of Judaism SAJ in 1913. Its goal was to give rabbis the opportunity to form new outlooks on Judaism in a more progressive manner. Kaplan was the leader of the SAJ until 1926, when Eisenstein took over. In 1934, Kaplan published his book, *Judaism as a Civilization: Toward a Reconstruction of American Jewish Life*. It was this book that Kaplan claimed was the beginning of the Reconstructionist movement. *Judaism as a Civilization* suggested that historical Judaism be given a "revaluation. Although Kaplan did not want Reconstructionism to branch into another Jewish denomination, it was on the inevitable track of becoming one. At the Montreal conference in 1937, Reconstructionist leaders called for a rabbinical school in which rabbis could be ordained under the Reconstructionist ideology and lead Reconstructionist congregations. By the fall of 1938, the Reconstructionist Rabbinical College was opened in Philadelphia. Along with the establishment of the college, the Reconstructionist Rabbinical Association formed, which gave rabbis a strong network in the religious leadership of Reconstructionism. Reconstructionist Judaism is the first major movement of Judaism to originate in North America; the second is the Humanistic Judaism movement founded in 1942 by Rabbi Sherwin Wine. In agreement with Orthodox theology articulated by prominent medieval Jewish thinkers including Maimonides, Kaplan affirmed that God is not anthropomorphic in any way. As such, all anthropomorphic descriptions of God are used metaphorically. To believe in God means to accept life on the assumption that it harbors conditions in the outer world and drives in the human spirit which together impel man to transcend himself. In brief, God is the Power in the cosmos that gives human life the direction that enables the human being to reflect the image of God. Many are deists, and a small number accept Kabbalistic views of God or the concept of a personal God. Much more central is the idea that Judaism is a civilization, and that the Jewish people must take an active role in ensuring its future by participating in its ongoing evolution. Consequently, a strain of Reconstructionism exists which is distinctly non-Kaplanian. The basis for this approach is that Kaplan spoke for his generation; he also wrote that every generation would need to define itself and its civilization for itself. In the thinking of these Reconstructionists, what Kaplan said concerning belief and practice is not applicable today. This approach may include a belief in a personal God, acceptance of the concept of "chosenness", a belief in some form of resurrection or continued existence of the dead, and the existence of an obligatory form of halakha. In the latter, in particular, there has developed a broader concept of halakhah wherein concepts such as "Eco-Kashrut" are incorporated. It does not ask that its adherents hold to any particular beliefs, nor does it ask that halakha be accepted as normative. The most important distinction between Reconstructionist Judaism and traditional Judaism is that Reconstructionism concludes that all halakha should be categorized as "folkways" and not as religious law. Reconstructionism promotes many traditional Jewish practices. Thus, the commandments have been replaced with "folkways", non-binding customs that can be democratically accepted or rejected by the congregations. Folkways that are promoted include keeping Hebrew in the prayer service, studying Torah, daily prayer, wearing kippot yarmulkes, tallitot and tefillin during prayer, and observance of the Jewish holidays. It is not a mandatory statement of principles, but rather a consensus of current beliefs. Judaism is the result of natural human development. There is no such thing as divine intervention; Judaism is an evolving religious civilization; Zionism and aliyah immigration to Israel are encouraged; Reconstructionist Judaism is based on a democratic community where the laity can make decisions, not just rabbis; The Torah was not inspired by God; it only comes from the social and historical development of Jewish people; The classical view of God is rejected. God is redefined as the sum of natural powers or processes that allows mankind to gain self-fulfillment and moral improvement; The idea that God chose the Jewish people for any purpose, in any way, is "morally untenable", because anyone who has such beliefs "implies the superiority of the elect community and the rejection of

others. This is dismissed as supernaturalism. Kaplan posits that revelation "consists in disengaging from the traditional context those elements in it which answer permanent postulates of human nature, and in integrating them into our own ideology—the rest may be relegated to archaeology". David Ray Griffin and Louis Jacobs have objected to the redefinitions of the terms "revelation" and "God" as being intellectually dishonest, and as being a form of "conversion by definition"; in their critique, these redefinitions take non-theistic beliefs and attach theistic terms to them. All positions are open to all genders; they are open to lesbians, gay men, and transgender individuals as well. Jewish identity[ edit ] Reconstructionist Judaism allows its rabbis to determine their own policy regarding officiating at intermarriages. Some congregations accept patrilineal as well as matrilineal descent, and children of one Jewish parent, of any gender, are considered Jewish by birth if raised as Jews. This contrasts with the traditional interpretations of Jewish law of both Rabbinical Judaism, in which a child is Jewish by birth if its mother was Jewish; and of Karaite Judaism, in which a child is Jewish by birth if its father was Jewish. The role of non-Jews in Reconstructionist congregations is a matter of ongoing debate. Practices vary between synagogues. Most congregations strive to strike a balance between inclusivity and integrity of boundaries. The Jewish Reconstructionist Federation JRF has issued a non-binding statement attempting to delineate the process by which congregations set policy on these issues, and sets forth sample recommendations. These issues are ultimately decided by local lay leadership. In the Reconstructionist Rabbinical College voted to accept rabbinical students in interfaith relationships, making Reconstructionist Judaism the first type of Judaism to officially allow rabbis in relationships with non-Jewish partners.

### Chapter 5 : Reconstructionist Judaism - Wikipedia

*Reconstructing Christian Theology introduces theology in such a way that re That is the conviction of many of North America's leading theologians whose close collaboration over several years bring us this exciting volume.*

### Chapter 6 : What is 'Reconstruction Theology'? | Yahoo Answers

*Christian theology needs to be reconstructed in light of recent and momentous intellectual changes, social revolutions, and steep pedagogical challenges.*

### Chapter 7 : Reformed Podcast Network | Reconstructionist Radio, Audiobooks & More!

*In lieu of an abstract, here is a brief excerpt of the content. 3 A Critical Reconstruction of Foundational Theology In order for Fiorenza to reconstruct fundamental theology, he needs first to offer a critique that demonstrates the inadequacy of current conceptions of its self-understanding, goals and methods.*

### Chapter 8 : Reconstructing Christian Theology - Google Books

*Read "Reconstructing Theology The Contribution of Francis Schussler Fiorenza" by Terence Bateman with Rakuten Kobo. Francis Schussler Fiorenza is one of the pivotal contemporary Roman Catholics working in the field of systematic theolog.*

### Chapter 9 : Reconstructing Christian Theology | Fortress Press

*A reconstruction of word of faith theology requires redeeming the word of faith movement from the "heresy junk pile" that it has been heaped on by answering the question, "Do the theological weaknesses within word of faith doctrines constitute an anathemaic condemnation or is there sufficient orthodoxy in word of faith theology to apply.*