

**Chapter 1 : Graduate Theological Foundation | Revolv**

*After a foreword and an introduction from the editor, the first six essays are by scholars of the social sciences: public policy, political science, sociology, and economics. The final two chapters are by theologians (although one of the authors, Mary L. Hirschfield, is also an economist by training).*

A holistic approach is used to introduce students to both historical and thematic content as well as broad but basic exegetical principles. Examines key Old and New Testament texts undergirding Christian spirituality, differentiating it from other forms of spirituality. The study and practice of historic spiritual disciplines and readings of classic and contemporary works in Christian spirituality, including African, Asian, Hispanic, and European perspectives. Participation in spiritually-formative activities including spiritual formation groups, spiritual direction, mentorships, retreats, ministry and service opportunities. Requires 45 hours of supervised activities and meetings with supervisor. Taught in partnership with the Office of Campus Ministries. Focus on the history of the coastlands along the southern half of the eastern Mediterranean from the Early Bronze through the Maccabean eras, with an emphasis on the rise and history of ancient Israel. Study of select foundational themes and difficult areas for Christians reading the Hebrew Bible today, with an introduction to a range of methods in interpretation. Topics discussed may include: Study of mosaic books of the Old Testament, with particular interest in the Genesis account of world beginnings, the Patriarchs, the Exodus and founding of the nation of Israel, and the faith and religion of the Hebrews. Historical geography and onsite investigation of the Holy Land with emphasis on sites from the Early Bronze through Byzantine eras. Particular emphasis on sites that underlie the Hebrew Bible, the intertestamental period, and the New Testament. Explores the objectives, history, methodology, and results of archaeology of the coastlands along the southern half of the eastern Mediterranean from the Early Bronze through Early Roman eras. Study of a biblical area or topic. The specific subject is announced when the course is offered. Main events of the life of Jesus and the form and message of His teaching in the light of first century Jewish culture. Use of the Old Testament in the gospels, the structure of the gospels, and their literary genre. Onsite investigation of the sites and regions that underlie the people, movements, and events of the Early Christian era. The area is examined in light of the historical, geographical, and rich cultural context of the classical Greek and Roman worlds. Life of Paul, his strategic role in the expansion of Christianity, and the contribution of his theology and thought as reflected in his writings. The faith of Abraham as reflected in biblical and extra-canonical traditions, with emphasis on Genesis, Romans, Galatians, and the book of James. Attention to the theological and exegetical perspectives of the various documents, unity and diversity within the canon, and contemporary application. Biblical law as an expression of the character and will of God; the form, content, and use of law throughout Scripture; and the relationship of law and grace. Modern viewpoints on the abiding relevance of biblical law for individuals and societies. The theology and ethics of rest from a biblical perspective. Focus on key passages in Scripture regarding sleep, dreams, and Sabbath. Exploration of topics such as creation, the human condition, divine relationality, human dependency, prayer, and social responsibility. Interdisciplinary approach, utilizing historical records of Sabbath practices, scientific research, and sociological analyses. Major covenants between God and humans in both the Old and New Testaments. Relationships between these covenants, especially regarding the theme of promise and fulfillment.

**Chapter 2 : Foundations of Social Science - ISI's Faculty Resource Center**

*Last week I had the privilege of giving the Tarwater Lecture at Queens University of Charlotte. The title of the lecture: "The Laws of Nature and of Nature's God: The Theological Foundations of Modern Science."*

In presenting a theology of the New Testament there are good grounds to consider going beyond the canonical boundaries and, for example, to include reflection on the theological expressions of the Apostolic Fathers or the early Christian apologists. The New Testament, in its given extent, is the foundation of the history of Christian dogma and theology. In this connection the critical function of the New Testament should also become clear. That the New Testament has something to say to our present is not the least important dimension of its claim and demand. In listening to what is said in Scripture, the church understands itself as an "ecclesia semper reformanda," assures itself afresh of its origin, and lets itself be critically asked whether in the concrete form in which it presently appears it is in line with this foundational claim and demand. A biblicist interpretation cannot do justice to this claim and demand, since it does not reflect the tension between the past reference of the text and the present reality of the church. This is the basic intention of the New Testament writings themselves cf. By providing archeological data, sociological theory, demographics and economic data, psychological insights, and new methods of historical interpretation, the social sciences can open the way for a more sophisticated understanding of the social nature of human existence. Theology challenges the social sciences through moral and transcendental questions as well as informs the social sciences through its larger and deeper perspectives. The variety of articles here illustrates well how varied the relations can be between theology and the social sciences. These relations take two major forms. As I will explain, these are, roughly, Rahnerian and Balthasarian approaches. To adequately categorize the many articles in this volume, however, each of these two approaches will be divided further, into weaker and stronger forms. The history of secular social science theorizing has put theologians on guard. Similar thought prevails among many psychologists, historians, and anthropologists. Yet they may both be willing to milk the goats occasionally for practical information. For example, the social sciences can provide demographics relevant for evangelization efforts or economic data important in promoting social justice. But these goats cannot be valid sources for theologizing itself. Both Michael Baxter and Boyd Blundell seek to alert the reader to the danger of letting goats in the tent. This strong caution toward the social sciences is less typical than the milder approach of, say, von Balthasar, as described expertly by James Voiss. Balthasar looks at the world of secular thought with restrained appreciation much as Cardinal Ratzinger looks at the major religions of the world. Balthasar says he sees good in this world; some true wisdom and values can be found there. Balthasar reads the scriptures, studies the tradition, learns from the mystics, celebrates the sacraments, and finds in these a divine power and beauty missing from the things of the world. The social sciences know little of this approach. They work deliberately by natural knowledge alone, excluding all those elements of faith and wonder and humility that must ground any truly Christian theology. The ordinary mild approach is not to worry very much about the secular character of the social sciences. Theology has long profited from the spoils of the Egyptians, loading up its tent with foreign ideas that prove useful. The interaction over centuries between Christians and pagan philosophers also set a precedent for learning from worldly sources, a precedent that would bear fruit from the late medieval flourishing of theology to contemporary correlational theologies. Victor Matthews and Carol Dempsey show how to draw upon archeological data and sociological theory to interpret scriptural passages in their historical context. Similarly, in their related presentations, James Davidson and Patricia Wittberg comfortably use sociological data to better understand patterns in American Catholic belief and practice. Judith Merkle explores the various meanings of "social teaching" in different contexts, showing layers of theological possibilities. In a rather striking analysis, more difficult to categorize perhaps, Terry Tilley proposes that a sophisticated mode of historical interpretation can rescue belief in the resurrection from the secular implications of the older historical method. But even the seemingly comfortable cohabitation of theology and the social sciences has raised disturbing challenges from within the tent. The use of secular historical methods for studying scripture and church tradition makes these sources appear rather

more secular and less sacred, much more a part of worldly history than of the special order of redemption. Florence Bourg also discerns some potential within the practices of home churches to unsettle aspects of traditional ecclesiology. When the social sciences challenge traditional theology in such ways, laying claim to cohabitation in the tent, questions arise about their right to do so. Theology must decide whether there are adequate grounds, including adequate theological grounds, to let the social sciences inside. The theological issue can be cast in Ramerian terms: If ordinary life is unconnected to the supernatural, then when social scientists study ordinary life, they are not studying anything with theological content. Then the social sciences themselves, as human activities carried on as part of ordinary life, are also response in some way to divine grace. While the social sciences follow rules of the secular academy, they are also part of what David Tracy once characterized as living by an implicit faith in the ultimate validity of being a knower in the world. A few concrete examples can illustrate the meaning of these abstract statements. First, consider that Aquinas found Aristotle to be correct that we humans are social animals. The earliest desert fathers, as we call them, went out to be alone with God, apart from the world, including the social world. The earliest collections of monks did not arise from a prior theological conviction that monastic communities rather than a hermitic life were more the will of God. Instead the social reality formed the theology. As is natural to us humans, those seeking a new way of life looked for guides or mentors and attached themselves to famous desert ascetics. This social reality appeared; then theology made sense of it. Religious orders appeared, eventually with a theology of contemplative life in community to justify it, partly with the help of social and political theories from that old pagan Aristotle. A striking example of theology adjusting to social science is the reinterpretation of the traditional doctrine of original sin. Augustine himself could never decide just how original sin was passed on from parents to children. But to Augustine there were also serious reasons to claim that God created each soul anew. In our own time the historical critical method has made it reasonable to take the stories of the Fall in Genesis less literally, which in turn has opened the way for a more sophisticated understanding of the social nature of human existence. Similarly, speculations about the Roman Catholic Church illustrate a possible interplay between the social sciences and theology. The Roman church is organized hierarchically. This organization has two distinguishable aspects. One is the responsibility of the bishops to preserve and proclaim the faith and celebrate it sacramentally in community. The second is the authoritarian nature of the structure of responsibility and power as it has been traditionally practiced. There has been a great deal of social theorizing about community structures of power and responsibility. Marx thought that full economic justice in a world of economic plenty would result finally in a withering away of the state. So far this theory has fared poorly. If this is a sound psychological and political judgment, it implies that authoritarian modes of assigning political power and responsibility are inferior to more democratic modes. That paper can speak for itself. Though most of the contributions to this volume keep the social sciences in the tent, only a few explicitly acknowledge and support the theological assumption that these social sciences are also a work built upon grace in some way. In the first article, Gregory Baum, long noted for his outreach to religions and to the social sciences, describes his own story of coming into this theological position. I am grateful that he accepted my invitation to contribute to this volume. This brings us back to the challenges from Baxter and Blundell to such Rahnerian accommodation with the secular. It is a somewhat surprising charge. One could as easily grant to Rahner what Milbank grants to de Lubac, that he supernaturalizes the natural. Rahner argues that while we can speculate that human beings might have been created as purely natural beings, in fact the actual universe that God has created is not a purely natural universe. Wherein lies the truly special character of grace as extraordinary gift, if it is found in every ordinary thing? One may read Balthasar in the same way. Signs and wonders must be not be dissolved into the everyday. Similarly, but from a moral rather than ontological direction, Hauerwas insists on the radical distinction between the Christian community and the secular world. What Christians need is not to be found in the social sciences; what Christians should preach and give witness to is a properly Christian moral vision that stands contrary to the ways of the world. The sacred and the secular are not the same and should not be commingled. He draws his most significant line not between the sacred and the secular, but between the Uncreated Mystery and creation. All that is not God is part of creation, part of the finite, part of the process of the universe. But the moments and things are sacred because they represent what is true for the

secular also: Rahner perceives the Incarnation not as redemption from the world but redemption of the world, the uniting of the created to the Uncreated, in full unity but without confusion of the two. Those taking one or another approach can value each other precisely as "other," and be grateful for the added resources that come from this plurality. Psychologically speaking, it is obvious that there is more than one type of person. Some people will be best served by a theology that provides them with a degree of refuge from the profane, with a sense of the specifically and specially sacred among the ordinary, and with a special religious inspiration to guide and strengthen their lives. For many hundreds of years those who did not find the ordinary world adequate for their needs could take up monastic life, go on pilgrimages, engage in special devotions, and above all live their life in a sacramental community. This is still true. To turn from the world to the sacred, at least at many and special moments, is still an important mode of religiousness. But other people are better served by a theology that allows them to go into the world to find God. The lesson of Matthew 25 is still valid: The passage from Matthew says that worldly service is religious also. Here, seemingly quite diverse religious visions turn out to have some common elements. Similarly, perhaps even those who are apparently in disagreement on the relation of the social sciences to theology may share more than they readily perceive. Her message about the value of a plurality of religions could apply also to a plurality of approaches to the relation between theology and the social sciences. Nonetheless, those who are uneasy with the world and its secular methods will find it difficult to grant to the social sciences any strong influence over theology; they will also find it difficult to understand those who do grant the social sciences an influential role. They will be inclined to argue that Jerusalem must maintain its distance from Athens, and from the Babylon of secular culture, for that matter. Those who cherish the world, however, will find that from the mount of Zion they can look outward to both Athens and Babylon and find grace there, even in the seemingly secular. The question then is how these two groups, sitting side by side on the same mountain top, will look at each other. He is author of *In the Presence of Mystery*:

**Chapter 3 : Christian and Worship Music Ministry Degrees | Majors & Programs in MN**

*Social Science and Theology. Theology and the Social Sciences by Michael Horace Barnes (Annual Publication of the College Theology Society, Vol Orbis) The New Testament canon is presupposed as a historically conditioned construct that participates in all the relativities of history, including the phenomena involved in the history of literature.*

Total Credits Concentration Preaching and Pastoral Ministry The Concentration in Preaching and Pastoral Ministry is designed to equip students for leadership and preaching in church or parachurch settings. It is also designed to prepare students to pursue the accelerated B. In addition to the learning objectives of the B. Upon successful completion of the Preaching and Pastoral Ministry concentration, students may enter into the Preaching and Pastoral Ministry specialization in the M. The Preaching and Pastoral Ministry concentration is a specialized concentration that allows students to begin taking graduate courses in the senior year, and thus complete a B. Entry into this concentration requires the student to do the following: Submit an application to the department of Biblical and Theological Studies at the end of the freshman year or the beginning of the sophomore year. Earn an overall GPA of 3. Failure to earn a "B" or higher in one of these courses will result in the student not receiving credit towards their entry into the M. Be involved in some form of Christian service demonstrating a sense of call or desire to pursue ministry. The senior year of this concentration includes both graduate and undergraduate courses. In order to begin the senior year portion of the concentration, students must complete the following: Continue involvement in Christian service during the sophomore and junior year. Earn grades of "B" or higher in all coursework that will be used toward the M. Failure to earn a "B" or higher in one of these courses will result in the student not receiving credit for that course upon entry into the M. One of the required letters of recommendation must come from the director of the Preaching and Pastoral Ministry program. Students who are not admitted into the senior year portion of the B. PPM may return to the non-concentration B. For more information on the graduate curriculum, see the M. In addition to the courses listed above, Preaching and Pastoral Ministry concentration students must take:

**Chapter 4 : Biblical and Theological Foundations of the Family – HFS Books**

*You will be trained in biblical, theological, historical, and social science foundations, integrating them with traditional and contemporary philosophies in the practice of ministry and spiritual formation.*

Unlike traditional residential theological schools, the foundation focuses on continuing educational opportunities for practicing ministry professionals, administrators and academics who want to pursue advanced degrees while retaining their current position. Students and faculty reside around the world, and scholarly work takes place through onsite, online and distance learning engagement. Students are eligible to earn bachelors, masters and doctoral degrees in a variety of theological disciplines. Faculty members come from a broad spectrum of faith backgrounds, and many also serve on the faculty of established colleges and universities, including the University of Oxford, with which the Foundation has a continuing education affiliation through the Oxford Theology Summer School. The Conference on Religious Development was commissioned to foster growing ecumenical relationships between Catholic and Protestant communions. The foundation emerged from a variety of residential programs held by the conference in Madison, Connecticut. At first the foundation was formed as a traditional continuing education center for practicing clergy, with a retreat model incorporating individuals or small groups working with creative curriculum, full on-site student residency and a dedicated faculty. At the urging of students and faculty for more flexible educational opportunities, the foundation created a new program requiring only part-time residency. Over the years the foundation has evolved into a self-directed education model designed to be responsive to the 21st century needs of ministry professionals across the globe. Students and faculty engage through online, distance and onsite learning methods. The foundation has scholarly partnerships with academic institutions around the world where graduate degree students may complete their course work. The foundation is an independent non-profit body with tax-exempt status on both the state Indiana and federal levels. It is a member of the Association of American Colleges and Universities. Faculty and students engage through online, on-site and distance learning engagements. The foundation also enters in partnerships with traditional universities both in the U. Students have a large degree of flexibility in helping to design their curriculum in conjunction with faculty, and in determining their own time frame for earning degrees. Graduate degrees are divided into professional and academic degrees. Professional degrees are practice-oriented in the relevant field of study with an emphasis on topical issues and solutions to identifiable challenges. Final projects are evaluated by faculty before a degree is awarded, with no oral defense required. An oral defense of the thesis is required for doctoral degrees. Faculty Faculty members number approximately 70 and come from a wide array of faith backgrounds and areas of specialization. A majority of faculty also hold positions at other universities or institutions. Foundation professorships fall into two categories: Since most faculty members reside offsite, professors and students engage through a variety of distance, online and onsite learning. Faculty are required to evaluate the written coursework of students, evaluate their degree projects and research theses, act as doctoral thesis supervisors and offer tutorials. Notable faculty members include: Publications and collections Direct publications of the Graduate Theological Foundation reflect its student body of working ministry professionals engaged in pastoral, educational, health-related or counseling vocation. The Oxford Theology Monograph is a gathering of essays written by faculty members related to course work at the University of Oxford Theology Summer School, a partnership between the Foundation and the University Oxford that has existed since Foundation Theology is an annual collection of essays written by students and faculty of the Foundation deemed worthy of special consideration and publication. The Graduate Theological Foundation is not categorized as a traditional college, seminary or university and its educational model does not qualify as either strictly residential or distance learning. As an educational foundation, GTF is incorporated by the state of Indiana and is chartered by the state to award advanced degrees in various fields of theological study. Affiliations and summer programs The Graduate Theological Foundation maintains affiliations with other institutions of higher learning around the world, where students may complete academic coursework toward a degree. This partnership, established in , allows foundation students to complete some or all of their graduate

studies during the annual Oxford Theology Summer School hosted at Christ Church College , Oxford. The foundation also holds affiliations with members of P. These academic affiliations are for the benefit of foundation students wishing to study abroad and do not imply academic credentialing or the awarding of a degree from the partner institution.

**Chapter 5 : Biblical and Theological Studies, B.A. < Biola University**

*Introduction. Foundations of Social Science serves as an introduction to the social sciences from a philosophical and theological perspective in order to equip students to understand better the world in which they live.*

Auguste Comte Auguste Comte " first described the epistemological perspective of positivism in *The Course in Positive Philosophy* , a series of texts published between and The first three volumes of the Course dealt chiefly with the physical sciences already in existence mathematics , astronomy , physics , chemistry , biology , whereas the latter two emphasized the inevitable coming of social science. Observing the circular dependence of theory and observation in science, and classifying the sciences in this way, Comte may be regarded as the first philosopher of science in the modern sense of the term. His *View of Positivism* therefore set out to define the empirical goals of sociological method. This Comte accomplished by taking as the criterion of the position of each the degree of what he called "positivity," which is simply the degree to which the phenomena can be exactly determined. This, as may be readily seen, is also a measure of their relative complexity, since the exactness of a science is in inverse proportion to its complexity. The degree of exactness or positivity is, moreover, that to which it can be subjected to mathematical demonstration, and therefore mathematics, which is not itself a concrete science, is the general gauge by which the position of every science is to be determined. Generalizing thus, Comte found that there were five great groups of phenomena of equal classificatory value but of successively decreasing positivity. To these he gave the names astronomy, physics, chemistry, biology, and sociology. Ward , *The Outlines of Sociology* , [29] Comte offered an account of social evolution , proposing that society undergoes three phases in its quest for the truth according to a general " law of three stages ". Comte intended to develop a secular-scientific ideology in the wake of European secularisation. God, Comte says, had reigned supreme over human existence pre- Enlightenment. It dealt with the restrictions put in place by the religious organization at the time and the total acceptance of any "fact" adduced for society to believe. This second phase states that the universal rights of humanity are most important. The central idea is that humanity is invested with certain rights that must be respected. In this phase, democracies and dictators rose and fell in attempts to maintain the innate rights of humanity. The central idea of this phase is that individual rights are more important than the rule of any one person. The third principle is most important in the positive stage. Neither the second nor the third phase can be reached without the completion and understanding of the preceding stage. All stages must be completed in progress. Sociology would "lead to the historical consideration of every science" because "the history of one science, including pure political history, would make no sense unless it was attached to the study of the general progress of all of humanity". The irony of this series of phases is that though Comte attempted to prove that human development has to go through these three stages, it seems that the positivist stage is far from becoming a realization. This is due to two truths: The positivist phase requires having a complete understanding of the universe and world around us and requires that society should never know if it is in this positivist phase. Anthony Giddens argues that since humanity constantly uses science to discover and research new things, humanity never progresses beyond the second metaphysical phase. As an approach to the philosophy of history , positivism was appropriated by historians such as Hippolyte Taine. Debates continue to rage as to how much Comte appropriated from the work of his mentor, Saint-Simon. For close associate John Stuart Mill , it was possible to distinguish between a "good Comte" the author of the *Course in Positive Philosophy* and a "bad Comte" the author of the secular-religious system. Magnin filled this role from to , when he resigned. What has been called our positivism is but a consequence of this rationalism. By carefully examining suicide statistics in different police districts, he attempted to demonstrate that Catholic communities have a lower suicide rate than Protestants, something he attributed to social as opposed to individual or psychological causes. He developed the notion of objective sui generis " social facts " to delineate a unique empirical object for the science of sociology to study. Durkheim described sociology as the "science of institutions , their genesis and their functioning". His lifework was fundamental in the establishment of practical social research as we know it today"techniques which continue beyond sociology and form the methodological basis of other social

sciences , such as political science , as well of market research and other fields. Antipositivism and Critical theory At the turn of the 20th century, the first wave of German sociologists formally introduced methodological antipositivism, proposing that research should concentrate on human cultural norms , values , symbols , and social processes viewed from a subjective perspective. Weber regarded sociology as the study of social action , using critical analysis and verstehen techniques. Positivism may be espoused by " technocrats " who believe in the inevitability of social progress through science and technology. Contemporary positivism[ edit ] In the original Comtean usage, the term "positivism" roughly meant the use of scientific methods to uncover the laws according to which both physical and human events occur, while "sociology" was the overarching science that would synthesize all such knowledge for the betterment of society. Neither of these terms is used any longer in this sense. The extent of antipositivist criticism has also become broad, with many philosophies broadly rejecting the scientifically based social epistemology and other ones only seeking to amend it to reflect 20th century developments in the philosophy of science. However, positivism understood as the use of scientific methods for studying society remains the dominant approach to both the research and the theory construction in contemporary sociology, especially in the United States. Public sociology â€”especially as described by Michael Burawoy â€”argues that sociologists should use empirical evidence to display the problems of society so they might be changed. If a public sociologists assumes a multi-lineal interpretation of social change, public sociology will fail to affect social change for three reasons:

**Chapter 6 : Project MUSE - Theological Foundations for Environmental Ethics**

*Theological Foundations of Charity: Catholic Social Teaching, The Social Gospel, & Tikkun Olam* By Catherine A. Paul and Alice W. Campbell. *The influence of religion can be found in almost every aspect of United States history.*

Exploring Theological and Missiological Foundations Rev. Rupen Das Why does God care for the refugees and migrants? The process of being displaced is devastating for individuals. Both the Old and New Testaments include the care for the foreigners in need, along with the poor and vulnerable, as the responsibility of the people of God. This is the missiological basis on which the present ministry to refugees in the Middle East is based. The refugee crisis engulfing the world right now is not a new phenomenon. It is only the latest wave of refugees who are fleeing conflict, persecution, destruction of their homes and livelihoods, and death. Displacement as a result of war and natural disasters has a long history through the ages. While there are legal difference between refugees and migrants, in reality there are very few differences because people move when they are unable to continue living and supporting their families where they are. Yet how the church demonstrates the reality and compassion of Christ to those displaced will vary from context to context. While the majority of the refugees are comparatively poor, their needs are different than those who live in poverty, because refugees have lost their homes and their identity. While most of what will be discussed is common for all refugees, there are some aspects that are specific to ministering to Muslim refugees. Biblical and Theological Foundations The problem of refugees and displacement cannot only be analysed through political and social lenses. The theological and biblical framework and context for understanding the problem of refugees and displacement is the fallen world we live in. Sin is not only an individual reality but is manifested in social institutions and values. American theologian, Reinhold Niebuhr states that evil is often thought of as an individual trait, whereas 1 Daniel Migliore, Faith Seeking Understanding: Eerdmans Publishing Company, These may be in the form of deeply imbedded social attitudes, legal and economic systems, or religious and social practices that discriminate against specific people, groups and individuals. Racism, apartheid, communalism, sexual exploitation, female genital mutilation, political oppression, hyper patriotism, human trafficking, forced displacement, and ethnic cleansing are just some examples of how these socially imbedded attitudes surface in everyday life. Oftentimes these attitudes are institutionalized through laws, economic policies and institutions that discriminate against particular groups or favour the wealthy, the elite and specific social groups. It highlights our role as a society in any refugee or migrant crisis and as to how they are treated. This is also the context within which God responds and brings healing and wholeness. The Grace and Compassion of God Displacement has always been a reality since the beginning of time. Adam and Eve were displaced from their home that God had created for them because of their disobedience. Cain was judged and driven from the area where he had made his home because of jealousy and murder. Centuries later, the Southern Kingdom of Judah was conquered and the elite were driven into exile because of idolatry and social injustice. Yet what is remarkable in each instance is the character of God, who extends grace and unmerited favour to those who have been displaced enabling them to cope with the consequences of their own actions, even though the crisis was their fault. In the case of Adam and Eve, He provided them clothing so that they could cope with the consequences of shame. Even in their exile from His presence, God never abandoned them but blessed them with children Gen. God gave Cain a physical mark so that as he wandered he would be protected and not harmed, as he feared. God never abandoned ancient Israel in exile and promised that at the right time He would restore them Jer. He even instructed them what to do so that He could bless them in exile Jer. At other times, when the tribes of Jacob were humiliated and enslaved in Egypt for four hundred years, away from the land they had lived in, God heard their cry and sent them a liberator. So whether people are displaced because of their own actions or are victims of the brutality of others, God is concerned for their plight and wellbeing. God never abandons His creation and in His righteousness will fulfil His obligation to them. The MacMillan Company, So, just as God was righteous in His relationship with Israel, He is also righteous with the rest of His creation and will fulfill His obligation to redeem and save them. Dunn states that while the Greek

understanding of righteousness 2 character demonstrated through His grace, compassion and righteousness is the starting point in knowing how God relates to the refugees and displaced. It is a prophetic act also because caring for those who suffer shows what the Kingdom of God is really like “where the weak, poor, the vulnerable, the broken, the refugee, and the rejected are not discarded but are valued and find that they belong. It speaks about the value and worth of each person in the economy of God. Because He created them, they are of equal value regardless of their social or economic status, nationality or ethnicity. While much has been written as to why God cares for the poor,<sup>5</sup> there is very little on why God cares for the displaced and the vulnerable foreigner, other than the fact that He does. In creation God placed human beings in a specific location. The consequences of sin included being uprooted and displaced from what had been their home and all that was familiar to them. Philosopher and Christian mystic Simone Weil explains, To be rooted is perhaps the most important need of the human soul. It is the hardest to define. A human being has roots by virtue of his real, active, and natural participation in the life of the community, which preserves in living shape certain particular treasures of the past and certain particular expectations of the future” It is necessary for him to draw well-nigh the whole of his moral, intellectual, and spiritual life by way of the environment of which he form[s] a natural part. The identities of Paul of Tarsus and Joseph of Arimathea indicated not only their hometown, but also identified who they were in terms of their family, social standing, and culture. Even the Son of God was referred to as Jesus of Nazareth. Eerdmans Publishing Company, , Schrenk states that sadaqa implies a relationship. Sadaqa is the execution of covenant faithfulness and the covenant promises. Laird Harris, Gleason L. Revealing the Invisible Kingdom Leicester: Langham Global Library, Ashgate Publishing Company, , The place implied the moral character of its inhabitants. There are no meanings apart from roots. God then responds to the problem of displacement and loss of their home by bringing them into an eternal city, a new home and a new identity in a heavenly country v. This dual identity of an earthly sense of belonging to a particular place and a heavenly home and citizenship are intertwined. However, the loss of an earthly home and all that it means still allows the refugee to be secure in a heavenly and enduring citizenship if they choose to accept the gift God offers. Bartholomew, Where Mortals Dwell: Baker Academic, , Kindle Location Augsburg Fortress, , 4 11 Ibid, 2. By the time of the second giving of the law, the Deuteronomic Code Deut. This is significant because while in the cultures surrounding ancient Israel there was much in the Egyptian wisdom texts and prayers, and in the ancient Near Eastern royal ideology of being just and compassionate to the poor in everyday life, in business dealings, and in the court, there was nothing about care for the foreigners who did not belong to the community and nation. Jesus and the Vulnerable Foreigner The Gospels do not speak much about displacement or refugees. It occasionally refers to strangers and briefly mentions that Jesus, as a child was a refugee. However, Jesus follows in the tradition of the Old Testament of showing compassion for the vulnerable in society. Its life and Institutions London: Abraham and Moses were gerim. To this group were latter added immigrants. So while the gerim were free men and not slaves, they did not have full civic or political rights. Since most of the landed property was in the hands of the Israelites, the gerim worked by hiring out their services. So they were poor and were considered in the same category as the widows, orphans and the other poor, who were protected by the Mosaic Law to receive charity and help. The most vulnerable were the widows and orphans, who were to be cared for by the extended family. If for some reason this did not happen, the community had to assume responsibility to care for them. Westminster John Knox Press, , Baker Academic, , When He taught and preached, his listeners were the chronically poor and those in extreme poverty who lived in the fringes of society , while some from the wealthy and elite sections of society listened in. He used parables about being exploited that they could relate to Mk. He spoke about a God who cared enough to feed the birds of the air and clothe the flowers of the field because they were worried about their next meal and did not have a spare set of clothes or enough warm clothing for the winter Matt. In His conversation with the Samaritan woman at the well belonging to a community that was despised and marginalized by the Jews, Jesus showed her respect, compassion and understanding. When a Centurion of the hated Roman occupying army approached Jesus for healing of his servant Lk. During a visit to Tyre, when a Syro-Phoenician woman approached Jesus asking for deliverance of her daughter from demonic spirits, Jesus did not ignore her because she did not belong to the Jewish community, but healed her daughter. In

every instance, Jesus showed respect to the foreigners and in compassion met their needs and made no distinction between them and the poor and vulnerable Jews He was ministering to. When Jesus described the judgement seat of Christ in Matthew Strangers in first century Palestine were non-Jewish foreigners, and tended to be poor and did not belong to the community. Jesus was stressing that those strangers who were desperate and in need were as much His concern as were the Jewish poor, widows and orphans. While the needs and problems of the poor are different than those who have been forcibly displaced, both groups are vulnerable, experience deprivation, and often face discrimination. So when Jesus speaks about the poor, He is referring to all those who are vulnerable. The parable is about the rich and poor in 1st century Palestine who also included widows, orphans, and foreigners where the rich were immortalized in lavish burial tombs that honoured their name and memory. Going against the cultural norm, Jesus instead honours Lazarus, who was not only poor but also a beggar who had nothing and no social standing, so that he is remembered by history through the living memorial of the parable because he has a name. However, Jesus leaves the rich man anonymous and thus having no lasting honour. By giving Lazarus a name, Jesus identifies him as a unique individual and not just as one of the poor who hide in shame. Through that He reveals the heart of God for the poor and the broken. The dogs, whose saliva is healing for his sores, care for Lazarus. The rich man is not condemned for being rich, but for not being concerned for the poor. His concern right to the end remains only for his family and never for those who are not part of his social circle.

**Chapter 7 : Social Ministry Degree Program for Christian Community Work in MN**

*Biblical and Theological Foundations* The problem of refugees and displacement cannot only be analysed through political and social lenses. The theological and biblical framework and context for understanding the problem of refugees and displacement is the fallen world we live in. Sin is not only an individual reality but is manifested in social.

While the amount of credit hours required may vary depending on if you are pursuing a B. The skills you learn in one discipline can serve as a basis for exploring another area of study. Developing mathematical skills can prepare you for quantitative study in any field of knowledge while acquiring an understanding of the process of scientific inquiry enhances your ability to evaluate and solve problems effectively in many different contexts. You may also be inspired to round out your education with a second major or a minor in an area of interest.

**Foundations of Discourse Purpose:** Fundamental to academic and professional success is the ability to communicate ideas clearly, accurately, and in an engaging way. The writing component enables students to produce work of increasing complexity for multiple audiences. Students will be able to think, read, and write analytically, critically, and creatively. They will be able to express ideas coherently, to work with a variety of research methods, and to construct effective arguments using appropriate evidence. A key element in Catholic and Jesuit education, philosophy provides a rational and critical way of examining fundamental, enduring questions about the human condition. These questions include the relationship of self and society and the foundations of sciences, aesthetics, and religion, especially the existence and nature of the divine. Philosophy assists students to examine critically their ethical convictions by exploring the best rational justifications for ethics given in Western philosophy. Thus, Core philosophy courses prepare students to approach critically and rationally the problems of the self, society, God, and ethical life. Students will acquire a basic understanding of some of the foundational texts in philosophical thought. They should be able to think independently and creatively about questions relating to humanity, to evaluate and to formulate philosophical arguments, and to understand the possible rational justifications for their beliefs. Growth in theological understanding is rooted in the mission of Saint Louis University as a Catholic, Jesuit institution. The Theological Studies component promotes this growth in three phases: Students are introduced to the Hebrew and Christian scriptures from historical and literary perspectives, to fundamental theological concepts, and to the early history of Christianity. Phase 2 focuses on comparative theology the search for truth and meaning in the major world religions and broadens understanding of universal as well as specific theological concepts. Students learn to apply essential religious and theological insights to specific social and cultural contexts, moral choices, professional and personal lifestyles, and global realities. Students will acquire the capacity for critical, informed, and creative theological inquiry as a means of deepening their understanding of theological concepts and the human condition. Their study of theology will lead them to examine their own religious experience and to apply theological thought to their personal and professional lives in the service of humanity. In an increasingly interconnected society, it is important for students to understand the range of human history in all areas of the world. The History component of the Core provides students with an introduction to the political, religious, cultural, economic, and social forces that have shaped the modern world from the origins of humanity to the present. These classes help students develop an understanding of historical causation and expose them to the accomplishments of both Western and non-Western civilizations. By encouraging better appreciation of the factors that created our present society, the History component of the Core enables students to be more effective world citizens. Students will develop an understanding of the historical factors that created and continue to shape the modern world. Students should be able to understand how seemingly discrete events are linked over time, and they should learn to read carefully and analyze critically. Modern and Classical Languages Purpose: The Modern and Classical Language component provides students with a level of proficiency in a second language sufficient to insure successful communication in the cultural environment of the chosen language. Integral to the acquisition of communicative competency is the development of cultural sensitivity to different patterns of thought and values. The language component can enhance the major field of study and cross-disciplinary inquiry by providing access to information and ideas otherwise

unavailable. Students choosing a modern language will demonstrate the ability to handle communicative tasks and to express personal meaning in the second language at a level equivalent to "Intermediate" as described in the language proficiency guidelines of the American Council of Teachers of Foreign Language ACTFL. Students will also show an understanding and an awareness of cultural differences. Students opting for a classical language will demonstrate an ability to understand texts of intermediate difficulty in the chosen language. The study of literature is a key element in understanding the imagination and the different ways reality can be perceived. The literature component of the Core promotes an appreciation of the text as a creative act and an expression of the human search for meaning. Students are introduced to various methods of interpreting texts that can also enhance inquiry in other fields. Students will attain an understanding of the power of language to shape ideas, values, and the ways men and women are defined. Using critical methods and theories of interpretation, students will be able to analyze and evaluate different cultural, ethical, and aesthetic dimensions of writing and literature. The arts reflect and engage the world around us. They feed the imagination and provide a unique opportunity to study humanity, aesthetics, and cultural values. Through courses in art history, studio art, music, or theater, students learn to observe critically, to think creatively, and to appreciate different modes of self-expression and cultural expression. Students will be able to identify creative expression and to recognize how art reflects and challenges cultural values. They will demonstrate the ability to evaluate artistic accomplishments. The mathematics Core component promotes proficiency in methods of thought that are inherent to mathematics. These methods include pattern recognition, symbolic abstraction and manipulation, logical and critical analysis, and synthesis. This component helps students develop an appreciation for mathematical modes of thought, a notion of what mathematical skills entail, the development of some of these skills, and a sense of how mathematical methods can be brought to bear in other fields of study. Students will begin to achieve an understanding of mathematics not simply as a collection of memorized formulas and techniques, but also as a logically developed structure whose abstract methods of problem solving have real-life applications. Students will be able to solve mathematical problems and comprehend the logic underlying the solutions. Scientific inquiry provides a unique way of exploring, knowing, and creating. Courses in science encourage students to think critically about how they can better understand the world around them. These courses help students attain conceptual tools and methodologies to gather, analyze, interpret, understand, and present an array of data. Through the science component of the Core, students develop an understanding of how science benefits and impacts society, empowering them to become active participants in an increasingly complex world. Students will be able to understand and engage in the process of scientific inquiry. They will become familiar with methodological approaches that enable natural scientists to evaluate and solve problems effectively. Students will also appreciate how the scientific process combines technical and creative aspects and depends on the cooperation and interaction of scientists with each other. As future leaders in a complex and inter-related society, students need to understand the human and social world around them. Social science courses promote this understanding by providing knowledge and methodologies that help students examine the foundations of human behavior and the origins and consequences of social institutions. Tools of systematic social inquiry introduced in these classes enable students to construct and critically assess claims about social life and to become more effective and ethical problem solvers. Students will acquire conceptual tools and methodologies to analyze and understand their social world. With these tools, they will be able to act in their world more effectively and become forces for positive change. They will gain a better understanding of human diversity. Students will be able to think and write critically about human behavior and community. They will become aware of the various methodological approaches used by social scientists. The Cultural Diversity in the United States requirement is designed to help students gain a better understanding of the cultural groups in the United States and their interactions. Courses that meet the Cultural Diversity in the U. Students who complete a Cultural Diversity course in this category will gain a substantial subset of the following skills: Analyze and evaluate how various underrepresented social groups confront inequality and claim a just place in society; examine how conflict and cooperation between social groups shapes U. The Global Citizenship requirement is designed to educate students about global and transnational problems and to provide students with the tools to address issues of

social justice beyond the United States. In our interconnected world, the actions and decisions made by one government or group have a direct impact on people in other areas of the world. As global citizens and public intellectuals, our students must have the knowledge and tools required to make decisions with far-reaching impact. Courses that meet the Global Citizenship requirement should: Students who complete the Global Citizenship requirement will gain a substantial subset of the following capabilities:

**Chapter 8 : Department of Theological Studies : SLU**

*A need to strengthen the theological foundations of such an integration to give it an enduring viability; A need to strengthen the social science foundation upon which integration rests to give it greater scientific credibility;*

The Conference on Religious Development was commissioned to foster growing ecumenical relationships between Catholic and Protestant communions. The foundation emerged from a variety of residential programs held by the conference in Madison , Connecticut. At first the foundation was formed as a traditional continuing education center for practicing clergy, with a retreat model incorporating individuals or small groups working with creative curriculum, full on-site student residency and a dedicated faculty. At the urging of students and faculty for more flexible educational opportunities, the foundation created a new program requiring only part-time residency. Over the years the foundation has evolved into a self-directed education model designed to be responsive to the 21st century needs of ministry professionals across the globe. Students and faculty engage through online, distance and onsite learning methods. The foundation has scholarly partnerships with academic institutions around the world where graduate degree students may complete their course work. The foundation is an independent non-profit body with tax-exempt status on both the state Indiana and federal levels. It is a member of the Association of American Colleges and Universities. Faculty and students engage through online, on-site and distance learning engagements. The foundation also enters in partnerships with traditional universities both in the U. Students have a large degree of flexibility in helping to design their curriculum in conjunction with faculty, and in determining their own time frame for earning degrees. Graduate degrees are divided into professional and academic degrees. Professional degrees are practice-oriented in the relevant field of study with an emphasis on topical issues and solutions to identifiable challenges. Final projects are evaluated by faculty before a degree is awarded, with no oral defense required. An oral defense of the thesis is required for doctoral degrees. Faculty[ edit ] Faculty members number approximately 70 and come from a wide array of faith backgrounds and areas of specialization. A majority of faculty also hold positions at other universities or institutions. Foundation professorships fall into two categories: Since most faculty members reside offsite, professors and students engage through a variety of distance, online and onsite learning. Faculty are required to evaluate the written coursework of students, evaluate their degree projects and research theses, act as doctoral thesis supervisors and offer tutorials. Notable faculty members include: Publications and collections[ edit ] Direct publications of the Graduate Theological Foundation reflect its student body of working ministry professionals engaged in pastoral, educational, health-related or counseling vocation. The Oxford Theology Monograph is a gathering of essays written by faculty members related to course work at the University of Oxford Theology Summer School, a partnership between the Foundation and the University Oxford that has existed since Foundation Theology is an annual collection of essays written by students and faculty of the Foundation deemed worthy of special consideration and publication. The Graduate Theological Foundation is not categorized as a traditional college, seminary or university and its educational model does not qualify as either strictly residential or distance learning. As an educational foundation, GTF is incorporated by the state of Indiana and is chartered by the state to award advanced degrees in various fields of theological study. Affiliations and summer programs[ edit ] The Graduate Theological Foundation maintains affiliations with other institutions of higher learning around the world, where students may complete academic coursework toward a degree. This partnership, established in , allows foundation students to complete some or all of their graduate studies during the annual Oxford Theology Summer School hosted at Christ Church College , Oxford. The foundation also holds affiliations with members of P. These academic affiliations are for the benefit of foundation students wishing to study abroad and do not imply academic credentialing or the awarding of a degree from the partner institution.

**Chapter 9 : B.A. in Biblical and Theological Studies < Bethel University**

*Review of biblical, historical, and theological models as well as contemporary social science research. Emphasizes the spiritual and faith formation of both ministers and those to whom they minister, and the interrelatedness of evangelism and discipleship as well as counseling and referral.*

Science Introduction Foundations of Social Science serves as an introduction to the social sciences from a philosophical and theological perspective in order to equip students to understand better the world in which they live. More specifically, this course is designed as an in-depth critical introduction into the study of the social sciences. It provides students with a theological and philosophical analysis of the social sciences and the study of human behavior. In particular, the course emphasizes the philosophical foundations of the study of human beings and the particular problems of attempting to study human beings scientifically. Some major schools of thought on the social sciences e. Teaching Method The main approach to teaching in this course will be Socratic dialogue- a guided discussion led by the professor but which is impossible without student participation. Dialogue means that students must take a share of the responsibility for each class. It is essential and expected that students read the assigned material before class, ask questions in class, contribute alternative perspectives, respond to questions from the professor, and generally speak their minds in a respectful manner. The degree to which you the student learn will depend on the degree to which you prepare for and participate in this class. Course Objectives Beyond the general objectives already stated above, Foundations of Social Science endeavors to enable students to evidence the following: Knowledge of the basic components of various social science disciplines i. Knowledge of the basic components and assumptions of the scientific research method. Knowledge of key social science ideas and basic social institutions. A broader understanding of physical geography. The ability to integrate theology and philosophy with the social sciences through the investigation and study of society. Course Skills In order for students to be successful in this course, it is imperative that they foster and nurture particular study and preparation skills. These techniques have proven to ensure success to many students who commit themselves to their application: Daily review and study of class notesâ€”It is of fundamental importance that students critically review class notes on a daily basis. This review must be of a critical nature in which students engage the notes and discussion of the day, ask questions of the material, and seek to develop a holistic understanding and grasp of the class content. This, along with exam specific preparation, will ensure much better and thorough preparation for the exams in comparison only to studying days before the exams. Close-reading and sympathetic interpretationâ€”These skills enable us to enter into dialogue with the author, to be open to learning from someone with a different point of view, to be sensitive to detail and nuance, and to be willing to take time and ponder the meaning of both the content and the form of its expression, on the presumption that most writers are extremely deliberate and careful in writing. Developing and explaining ideasâ€”Through daily review and preparation as well as class discussion, students should aim to develop the ability to say what the various ideas we are discussing mean, how they are used, and why they are important. Students should hone these skills both in class and in their personal preparation so that they are able to articulate class content in a clear, coherent and organized manner in speech and in writing. Philosophical discussionâ€”This is an art and a skill which requires practice like any other. Philosophical discussion entails several factors. First, it encompasses the ability to listen to the opinions of others even when they are very different from and challenging to our own. Second, philosophical discussion entails the rational and objective consideration of the opinions of others for the purpose of critical evaluation. And, lastly and most important, philosophical discussion requires that we also rationally and objectively critically evaluate our own opinions and arguments as well as allow others to do so. Students are expected to complete the required reading assignments prior to coming to class, to study and review outside of class, and to attend class prepared to contribute meaningfully to daily discussions. As a student in this class, you are expected to be present and on time for every class session. A roll may at times be taken, for statistical purposes, but you will not receive a grade for your attendanceâ€”attendance is simply a reasonable expectation that you should place upon yourself. Thus, you should maintain a high-level of personal responsibility and

obligation in regards to your educational duties. Besides the completion of reading assignments, the following are required in this class: World-View and Course Section 2: Sociology and Course Section 4: While none of the exams are comprehensive, every examination subsequent to Examination No. Geography quizzes take place on a weekly basis on most Thursdays. These quizzes are multiple choice and the lowest score in this category is dropped. The final exam will contain a geography section based on the previous quizzes. See below for more details. The criteria that will be used in grading essay and short answer exams can be summed up with the following: The views of the philosopher or writer truly represented. In sufficient breadth and depth, nothing essential excluded. With clarity, understanding, and insight. An introduction to social science. Readings in the Philosophy of Social Science. What is Political Philosophy? University of Chicago Press. Three copies in library reserve at Centennial Library. Twentieth Century Political Theory. The scientific method, Interpretivism, and the social sciences Reading: A scientific approach to social life: From Two to Millions MM: Psychology Constructs the Female by Weisstein 2. A scientific approach to exchange and value: Chapter 17, The Economy: Gorgias, Geography, and the scientific approach to political life: Gorgias a

â€” e, Section 2: Gorgias a â€” e TEXT: