

Chapter 1 : Hugo Assmann | LibraryThing

THEOLOGY FOR A NOMAD CHURCH Download *Theology For A Nomad Church* ebook PDF or Read Online books in PDF, EPUB, and Mobi Format. Click Download or Read Online button to *THEOLOGY FOR A NOMAD CHURCH* book pdf for free now.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Assmann begins by calling the reader to a deeper understanding of the political dimensions of the Christian faith and to the task of developing a political theology. The call for a political theology, however, is subject to all sorts of misunderstandings. It could be interpreted as a call to return to the theocratic society of the middle ages—a society of a Constantinian or Byzantine sort. According to such a political philosophy, the Church would simply switch its loyalties from right to left, but would once again exert the same sort of heteronomous authority which she exercised in the middle ages. Assmann is not interested in this type of political theology or in the restoration of "Christendom," to which it leads. In that respect, in spite of his severe criticism of the theology of the secular p. In an attempt to clarify his understanding of political theology, Assmann refers to the "new European political theology" of Metz and Moltmann. Assmann also utilizes Moltmann in later sections as he continues to develop his understanding of political theology. Assmann begins the development of his own political theology where Moltmann and Metz end theirs. Although he sees their work as a positive contribution which moves theology away from identification with the status quo, he is critical of both theologians at several points. He accuses Metz of retrenchment in the face of the attacks by reactionary theologians. He also criticizes European political theology for its failure to relate itself to any systematic social analysis and for its fear of any and all ideological commitments. This vagueness and this inability in turn have done much to weaken the revolutionary impact of their writings and thus to diminish their practical relevance. Expanding on the efforts of Moltmann and Metz, Assmann continues his own attempt to develop a Latin American political theology. He first addresses himself to the problem of a redefinition of the terms "politics" and "political." Assmann is concerned to point out that in this new and broader definition of politics, the intention is not to repress or deny the importance of intimacy or of personal and interpersonal relations in human existence or even to lessen the intensity with which this dimension of life is experienced. Rather the intention is to call attention to the fact that all so-called personal relationships also have a political side. You are not currently authenticated. View freely available titles:

*Theology for a nomad church [Hugo Assmann] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Liberation Theology - Haiti General Information While studying at a seminary to become a priest, Jean-Bertrand Aristide later to become president of Haiti was influenced by the tenets of liberation theology, which taught that Christians must work for social and economic justice for all people. For Aristide, liberation theology meant criticizing the repressive dictatorship of Jean Claude Duvalier and protecting the rights of the poor in Haiti. Aristide returned to Haiti briefly in to be ordained as a Salesian priest. In Aristide became the pastor of a small, impoverished parish in Port-au-Prince. He also organized and led a number of movements protesting the Duvalier government. In February Duvalier fled the island, and for the next four years Haiti was governed by a group of civilians and military officers who had supported the former dictator. Aristide continued to organize and lead Haitians in protests against the repressive dictatorship known as "Duvalierism without Duvalier. In December , in the first free elections in Haiti since , Aristide was elected president of Haiti. Howard Liberation Theology General Information Roman Catholic Popes have consistently decried the injustices of the economic and social conditions created by modern industrial societies and proposed remedies for them. They have denounced nuclear warfare, repeatedly urged an end to the arms race, and sought to halt the exploitation of poor nations by rich ones. The protection and promotion of basic human rights in the social, economic, and political orders have been central to these pronouncements. The so-called liberation theology created by some Catholic intellectuals in Latin America has recently attempted to fit these concerns into a less traditional framework of speculation, even utilizing concepts found in Marxist literature. It is more accurate to speak of liberation theology in the plural, for these theologies of liberation find contemporary expression among blacks, feminists, Asians, Hispanic Americans, and Native Americans. The most significant and articulate expression to date has taken place in Latin America. Theological themes have been developed in the Latin American context that have served as models for other theologies of liberation. There are at least four major factors that have played a significant role in the formulation of Latin American liberation theology. First, it is a post-Enlightenment theological movement. Second, liberation theology has been greatly influenced by European political theology finding in J. Metz and Jurgen Moltmann and Harvey Cox perspectives which have criticized the ahistorical and individualistic nature of existential theology. Third, it is for the most part a Roman Catholic theological movement. The dominating role of the Roman Catholic Church in Latin America has made it a significant vehicle for liberation theology throughout the South American continent. Fourth, it is a theological movement specifically and uniquely situated in the Latin American context. Liberation theologians contend that their continent has been victimized by colonialism, imperialism, and multinational corporations. Economic "developmentalism" has placed socalled underdeveloped Third World nations in a situation of dependence, resulting in the local economies of Latin America being controlled by decisions made in New York, Houston, or London. In order to perpetuate this economic exploitation, liberationists argue, the powerful capitalist countries, especially the United States, give military and economic support to secure certain political regimes supportive of the economic status quo. These four factors combine to bring about a distinctive theological method and interpretation. Theological Method Gustavo Gutierrez defines theology as "critical reflection on historical praxis. Theology is not a system of timeless truths, engaging the theologian in the repetitious process of systematization and apologetic argumentation. Theology is a dynamic, ongoing exercise involving contemporary insights into knowledge epistemology , man anthropology , and history social analysis. It means the discovery and the formation of theological truth out of a given historical situation through personal participation in the Latin American class struggle for a new socialist society. Liberation theology accepts the two-pronged "challenge of the Enlightenment" Juan Sobrino. The first challenge comes through the philosophical perspective begun by Immanuel Kant, which argued for the autonomy of human reason. This revelation from "outside" is replaced by the revelation of God found in the matrix of human interaction with history. The role of Marxism in liberation theology must be honestly understood. Some critics have implied that liberation theology and

Marxism are indistinguishable, but this is not completely accurate. In order to do this liberation theology employs a Marxist-style class analysis, which divides the culture between oppressors and oppressed. This conflictual sociological analysis is meant to identify the injustices and exploitation within the historical situation. Marxism and liberation theology condemn religion for supporting the status quo and legitimating the power of the oppressor. But unlike Marxism, liberation theology turns to the Christian faith as a means for bringing about liberation. Marx failed to see the emotive, symbolic, and sociological force the church could be in the struggle for justice. Liberation theologians claim that they are not departing from the ancient Christian tradition when they use Marxist thought as a tool for social analysis. They do not claim to use Marxism as a philosophical world view or a comprehensive plan for political action. Human liberation may begin with the economic infrastructure, but it does not end there. Liberation theologians have carved out a special place for the poor. All communion with God is predicated on opting for the poor and exploited classes, identifying with their plight, and sharing their fate. Liberation theology holds that in the death of the peasant or the native Indian we are confronted with "the monstrous power of the negative" Hegel. We are forced to understand God from within history mediated through the lives of oppressed human beings. Sorrow "triggers the process of cognition," enabling us to comprehend God and the meaning of his will Sobrino. Theological Interpretation Liberation theologians believe that the orthodox doctrine of God tends to manipulate God in favor of the capitalistic social structure. They claim that orthodoxy has been dependent upon ancient Greek notions of God that perceived God as a static being who is distant and remote from human history. Liberation theology responds by stressing the incomprehensible mysteriousness of the reality of God. God cannot be summarized in objectifying language or known through a list of doctrines. God is found in the course of human history. God is not a perfect, immutable entity, "squatting outside the world. God is the driving force of history causing the Christian to experience transcendence as a "permanent cultural revolution" Gutierrez. Suffering and pain become the motivating force for knowing God. The God of the future is the crucified God who submerges himself in a world of misery. God is found on the crosses of the oppressed rather than in beauty, power, or wisdom. The biblical notion of salvation is equated with the process of liberation from oppression and injustice. Liberation theology for all practical purposes equates loving your neighbor with loving God. The two are not only inseparable but virtually indistinguishable. God is found in our neighbor and salvation is identified with the history of "man becoming. Biblical history is important insofar as it models and illustrates this quest for justice and human dignity. These biblical events signify the spiritual significance of secular struggle for liberation. The church and the world can no longer be segregated. The church must allow itself to be inhabited and evangelized by the world. The importance of Jesus for liberation theology lies in his exemplary struggle for the poor and the outcast. His teaching and action on behalf of the kingdom of God demonstrate the love of God in a historical situation that bears striking similarity to the Latin American context. The meaning of the incarnation is reinterpreted. Jesus is not God in an ontological or metaphysical sense. Jesus shows us the way to God; he reveals the way one becomes the son of God. His life absolutizes the values of the kingdom, unconditional love, universal forgiveness, and continual reference to the mystery of the Father. But it is impossible to do exactly what Jesus did simply because his specific teaching was oriented to a particular historical period. On one level Jesus irreversibly belongs to the past, but on another level Jesus is the zenith of the evolutionary process. In Jesus history reaches its goal. However, following Jesus is not a matter of retracing his path, trying to adhere to his moral and ethical conduct, as much as it is re-creating his path by becoming open to his "dangerous memory" which calls our path into question. Theological Critique The strength of liberation theology is in its compassion for the poor and its conviction that the Christian should not remain passive and indifferent to their plight. Liberation theology is a plea for costly discipleship and a reminder that follow Jesus has practical social and political consequences. To argue that our conception of God is determined by the historical situation is to agree with radical secularity in absolutizing the temporal process, making it difficult to distinguish between theology and ideology. Marxism may be a useful tool in identifying the class struggle that is being waged in many Third World countries, but the question arises whether the role of Marxism is limited to a tool of analysis or whether it has become a political solution. Liberation theology rightly exposes the fact of oppression in society and the fact that there are oppressors and

oppressed, but it is wrong to give this alignment an almost ontological status. This may be true in Marxism, but the Christian understands sin and alienation from God as a dilemma confronting both the oppressor and the oppressed. Only the cry of the oppressed is the voice of God. Everything else is projected as a vain attempt to comprehend God by some self-serving means. This is a confused and misleading notion. Liberation theology threatens to politicize the gospel to the point that the poor are offered a solution that could be provided with or without Jesus Christ. It claims he is different from us by degree, not by kind, and that his cross is the climax of his vicarious identification with suffering mankind rather than a substitutionary death offered on our behalf to turn away the wrath of God and triumph over sin, death, and the devil. Assmann, *Theology for a Nomad Church*; L. Boff, *Jesus Christ Liberator*; J. Brown, *Theology in a New Key: Responding to Liberation Themes*; I. Ellacuria, *Freedom Made Flesh*; Fierro, *The Militant Gospel*; Gutierrez, *A Theology of Liberation*; J. Miranda, *Marx and the Bible*. Liberation Theology General Information The individual articles presented here were generally first published in the early s. This subject presentation was first placed on the Internet in May This page - - - - is at Copyright Information Send an e-mail question or comment to us:

Theology for a nomad church by Hugo Assmann, , Orbis Books edition, in English.

A Brazilian Case Study Maryknoll, Christians in the Face of Injustice Maryknoll, God of the Poor. Theology for a Nomad Church Maryknoll, 1 Epistemological Foundations Maryknoll, Liberating Grace Maryknoll, 198? Story Theology Washington, 1 The Prayer of Integral Liberation Maryknoll, 1 A Critical Christology for our Time Maryknoll, 1 Radical Christian Writings Oxford: Elements for an Inductive Theology Maryknoll, Letters from a Brazilian Jail Maryknoll, Fidel and Religion NY, ? Meditations on His Humanity Maryknoll, 1 A Hermeneutics of Freedom Maryknoll, Latin American Perspective Maryknoll, 19? The Practice of Jesus Maryknoll, 1 A Caribbean Perspective Maryknoll, To Evangelize as Jesus Did Maryknoll, 197? A Spirituality of Liberation San Francisco, 1 A Theology of Liberation. The Spiritual Journey of a People Maryknoll, 1 The Ideological Weapons of Death. A Theological Critique of Capitalism Maryknoll, 1 Hispanic Women, Prophetic Voice in the Church: Guidelines for Religious Communities Maryknoll, The Hard Sayings of Jesus Maryknoll, 1 A New Reading of the Bible Maryknoll, Doing Theology in a Revolutionary Situation Philadelphia, 1 Latin American Christologies Maryknoll, 1 The Mutual Challenge London, A Critique of the Philosophy of Oppression Maryknoll, A Guide for Biblical Study Maryknoll, 1 A Liberation Perspective Maryknoll, Richard, Pablo et al. The Liberation of Theology Maryknoll, 1 Latin American Reflections Maryknoll, 1 Toward Political Holiness Maryknoll, 198? Jesus in Latin America Maryknoll, 197? Christology at the Crossroads Maryknoll, 198? The Bible of the Oppressed Maryknoll, 198? The Scandalous Message of James Bloomington, From Conquest to Struggle. Liberation Theology NY, An Introduction to Liberation Theology Maryknoll, Who Do You Say? Conversations with Contemporary Theologians Maryknoll, 1981. From the Heart of the People. The Dilemma of Liberation Theology Albany, The Praxis of Suffering. Third World Liberation Theologies. An Introductory Survey Maryknoll, A Reader Maryknoll, The Liberation Theology Debate Maryknoll, 198? An Interpretation of Liberation Theology? God So Loved the Third World. A Documentary History Maryknoll, Faith Born in the Struggle for Life. The Church in Latin America Leominster, 1981. Kirk de Hanaut, Raymond. Temptations for Liberation Theology Chicago, From Alms to Liberation. Practical Theologies in Creative Conflict Maryknoll, An American Christian Perspective Maryknoll, Toward an Assessment Maryknoll, Liberation Theology Chicago, 1 Liberation South, Liberation North. Questions about Liberation Theology NY, 1 A Marxian Guide Maryknoll, 1 The Political Theory of Liberation Theology: Official critique, published in many places. The Radical Kingdom NY, Santa Ana, Julio de ed. Liberation Theology at the Crossroads: The Emergence of Liberation Theology. Theology in the Americas Maryknoll, Latin American Theology Grand Rapids, A Place in the Sun: Fiction In the Library: For Young Readers In the Library:

Chapter 4 : How Evangelical Are You? | Christian Forums

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The broad definition of liberation theology stresses the interrelatedness of differing structures of oppression and domination. Liberation from oppressive structures necessarily involves political, economic, social, racial, ethnic, and sexual aspects. As a paradigm, liberation theology today places explicit emphasis on assessing different forms of human oppression and suffering, and liberation from them, as layers in a complicated process. Liberation theology is one of the most significant currents in modern theology. Because of its multidisciplinary and its emphasis on social, political, and ecclesial praxis, it has come to have importance far beyond academic theology or institutional churches. Liberation theology can be defined either narrowly or broadly. In the broader sense, liberation theology also includes other theological currents, most importantly black theology mostly in the United States and South Africa , feminist theology, and variations of Asian and African liberation theologies. In the latter sense, it would be even more accurate to speak of theologies of liberation in the plural. Among different liberation theologians, this understanding of liberation theology as plural, heterogeneous, and global with multifaceted local expressions is common. There are also non-Christian theologies of liberation, even if the term sometimes is not fully accurate in all contexts. However, there has also been dialogue between Christian and Jewish, Muslim , and Hindu theologians of liberation. This article will concentrate on Christian liberation theologies in the broader, global meaning. It is often wrongly assumed that liberation theology first appeared in Latin America and then spread to other continents and contexts. It is more accurate to say that the term liberation theology arose simultaneously in different contexts. The different theologies within the liberation theology movement have had some dialogue with each other, most importantly in the context of the Ecumenical Association of Third World Theologians EATWOT , founded in 1978. Counted among " Third World theologies" are liberation theologies inside the First World, especially the United States. Liberation theologians have learned from each other through critical dialogue: Each liberation theology, whether black, feminist, or Latin American, is characterized by its distinctive viewpoint, but what they all share is a commitment to social justice. To some extent, all liberation theologies are situated in contemporary political struggles and movements such as different human rights movements against Latin American dictatorships, the U. Liberation theologians usually refer to this as praxis, not only as their aim or objective, but also as their point of departure. Liberation theology stems from the conviction that giving priority to the poor and the oppressed in theology and in the church, and the concrete defense of their rights in different societies, is a central, if not the most central, element of the Christian faith. Christian liberation theologies aim their critical analysis not only at society but at the church and theology as well in order to judge to what extent they are accomplices in maintaining structures of domination. Liberation theologies understand theology as critical reflection on the presence of the divine within different liberation struggles. This reflection is accomplished with the help of both sacred scriptures and tenets of the faith tradition, as well as other disciplines, in order to understand the root causes and ways of eradication of phenomena such as poverty and racism. The concept contextual theology has been used interchangeably with liberation theology. It has been claimed that because all human activity, including the study of theology, is born in a particular context, all human activity is contextual. However, contextual theology has been used mainly to designate the changing character of Christianity as it took root outside the Western world. In this sense, contextual theology would be a wider term than liberation theology, Latin American liberation theology, for example, being just one form of contextualized theology from a particular colonized and Christianized part of the world. In the sense that the term contextual theology refers to a local political, social, and religious contextâ€”for example, Ghana or the Philippinesâ€”it is a narrower term than liberation theology, which stresses a global struggle against different systems of domination. In the remainder of this essay, the discussion will be limited to Latin American liberation theology, black theology, and feminist theology. Latin American Liberation Theology The Catholic

Church was, for centuries, one of the pillars of Spanish power in Latin America, which was Christianized more than five hundred years ago, unlike other areas later colonized by European countries. The circumstances that made liberation theology possible have deep historical roots; however, there are some more immediate causes, both secular and ecclesial. The generally conflictive atmosphere, and the rise of authoritarian military dictatorships all over Latin America in the 1960s and 1970s, created the conditions in which the Roman Catholic Church had to take a political stance regarding growing violations of human rights, deepening poverty, and organized, armed guerrilla struggle, culminating in some cases in a successful popular revolution Cuba in 1959 and Nicaragua in 1979. An influential idea behind early liberation theology was the dependency theory, according to which the main reason for the poverty and underdevelopment of the Third World was its dependency on industrialized countries, which were largely developed through the use of, and profit from, dependent regions. Theologically, liberation theology was a radicalization and contextualization of the influence from European political theology and, certainly, in a tradition as long as Christianity itself, of prophetic denunciation of injustice and oppression and declaration of freedom and liberation to those suffering from them. The Second Vatican Council's 1962-65 reforms of the Roman Catholic Church established a global opening of the church to society and had an extremely important influence especially on Catholic churches in North America and Latin America. Ecumenically, the World Council of Churches took steps that encouraged Protestant churches to commit themselves to issues of social justice, especially the eradication of poverty. The church formally made "a preferential option for the poor" and aspired to become "a church of the poor. At the grassroots level, priests, pastors, nuns, and laypeople started to work with the rural and urban poor, forming ecclesial base communities, or *comunidades eclesiales de base* (CEBs), in which people learned to interpret their everyday realities in the light of their Christian identity and faith. In some countries, such as Nicaragua and Brazil, the local CEBs played an important sociopolitical role. Liberation theologians interpreted both Christianity and the Latin American situation from a new perspective, that of the colonized "Christian South," in which the majority of people lived in widespread poverty under extremely repressive governments. The method of liberation theology's "to give primacy to praxis over theological speculations" has influenced nearly all contemporary theology. In the 1980s, the influence of both liberation theology and the CEBs has diminished, partly due to the growing presence of Pentecostalism and the rise in Protestant churches in Latin America. At the same time, ever-deepening poverty and the globalization of market economies, issues of sexism and racism, and ecological concerns raise both old and new questions for liberation theologians. An analysis of idolatry as well as of the common roots of Western theology and economy for example, the sacrificial elements in both has led to some of the new developments that have deepened the original insights of liberation theology. Capitalism as religion and the "necessary" production of victims as a basically theological belief have been theorized by Franz Hinkelammert and Hugo Assmann. Liberation theology today might best be seen as forming part of the so-called globalization critique, which, along with theories and practices of alternative globalization, tend to bring together actors and theories from both the First and Third Worlds in order to create alternatives to contemporary economic policies. A lack of democratic control of economic policies, poverty, ecological disasters, the concentrated control of natural resources, and the concomitant issues of sexism and racism, remain as issues. Black Theology Black theology in the United States arose out of the civil rights and black power movements of the 1950s and 1960s. However, its historical roots go back to the beginning of African slavery in the United States and the founding of black independent Baptist and Methodist churches in the late eighteenth and early nineteenth centuries. Important contributors to this literature are James H. Deotis Roberts, and Gayraud S. In the United States, African-American feminist theologians prefer to call their work womanist theology, after a term borrowed from the African-American writer Alice Walker. In a racist and sexist society, black women cannot prefer one identity at the cost of the other: As in the United States, the struggle against institutionalized racism, often legitimized by religious beliefs, has been the source of black theology in Africa, especially South Africa. Reformed Christianity in South Africa has been one of the ideological pillars of apartheid, the repressive political system of that country for decades, which is why black theology in the South African context has been different from that in the United States. Important black South African theologians such as Desmond Tutu, Allan Boesak, and Manas Buthelezi have often also been leaders

in the churches and in movements against apartheid. Feminist Theologies By virtue of its large and varied racial and ethnic minorities, the United States has produced the largest variety of feminist theologies. At the same time, theologies from the United States are not only not applicable in other parts of the world but also often reflect the specific historical and cultural circumstances of that country. It is sometimes difficult to draw a clear line between Latin American and U. Latino or Asian and Asian-American theological production because individual theologians often have spent parts of their lives in both their countries of origin and in the United States. In Europe , scholars such as Catharina J. Halkes, Elisabeth Moltmann-Wendel, and Mary Grey identify themselves as feminist liberation theologians. The European Society for Women in Theological Research has been an important forum for the development of European feminist theologies. Both in Europe and the United States, there are also feminist theologians after thea, Greek for "goddess" who depart from the Judeo-Christian tradition by reclaiming different goddess traditions. Many feminist theologians in different parts of the world include eco-feminist and ecological concerns in their work. Many burning ethical issues, such as abortion and violence against women, cannot be adequately assessed without a critical feminist theological analysis of the religious underpinnings of ethical thinking; and dialogue with feminist theories from other fields is also important. Latin America ; Poverty ; Religion: Latin America ; Religion and the State: Latin America ; Womanism. Igreja, carisma e poder. A Black Theology of Liberation. Fabella, Virginia, and R. Dictionary of Third World Theologies. Paths of African Theology. Feminist Theology from the Third World: An Asian Theology of Liberation. Toward a Feminist Theology. In Memory of Her: Constructing Christian Theologies from the Underside. Harper and Row, Elina Vuola Pick a style below, and copy the text for your bibliography.

Chapter 5 : Bibliography - Celibacy

The implications for political theology are these: a theology of the historico-political development of man is only possible in so far as it relates to an ethic of change, and in so far as it accepts political action as a means of transforming society.

Historically and specifically, it refers to a recent theological line of thought within Latin America that focuses on the political, economic, and ideological causes of social inequality and makes liberation rather than development its central theological, economic, and political category. It not only analyzes the concrete Latin-American situation, but it argues that all theology should begin by analyzing its concrete social situation and by returning to its religious sources for means to rectify it. In a more extended sense, liberation theology refers to any theological movement making the criticism of oppression and the support of liberation integral to the theological task itself. Black theology and feminist theology are therefore seen as major types of liberation theology. The term has also been appropriated by other minority groups. Because of its relationship with specific groups, some view liberation theology negatively as simply a specific cultural movement in which specific groups appeal to religious beliefs in order to legitimate their particular agenda and goals. Common Methodology of Liberation Theologies In its more fundamental and extended meaning, liberation theology refers to a theological method. Notwithstanding the diversity of liberation theologies they share a common theological methodology. This methodology brings to the fore within theology an awareness of the sociology of knowledge, since it underscores the interrelation between theory and praxis. It outlines the social and cultural conditions of theological concepts and institutional patterns. Therefore, it encourages theology to become more self-reflective about the socio-political basis of its religious symbols and their consequential praxis. It advocates a practical as well as theoretical role for theology as a discipline. Several basic traits constitute the common methodology of liberation theology. The starting-point of liberation theology is an analysis of the concrete socio-political situation and the uncovering of the discrimination, alienation, and oppression within it. The discrepancy between the rich and poor within individual countries and between the advanced and developing nations leads Latin-American liberation theology to single out the relations of dependency between nations as the cause of this inequality. It therefore censures theories of development reinforcing rather than correcting the exploitation. It therefore demands liberation and not development. Black theology not only points to socio-economic discrimination, but also underscores its cultural causes. All liberation theologies therefore undertake to demonstrate by their analysis of the concrete situation not only the existence of discrimination or oppression, but also its economic and cultural causes. Reflection on the Religious Tradition. Secondly, liberation theology studies the religious tradition in relation to this contemporary analysis and experience which provides a new perspective for reading and interpreting the tradition. Does the tradition support or allow the unjust situation? Or does it work against it? Has the distinction between priests and laity led to a dichotomy in which the priest has a spiritual mission and the laity a worldly one without much interrelation? Feminist theology describes how masculine language and patriarchal images have specified the religious understanding of God and how anthropological misconceptions have become institutionalized as religious taboos. Black theology not only uncovers how the oppression of blacks has been legitimated in church history, but also shows how fundamental images of blackness and whiteness have led to this oppression. In each liberation theology, therefore, the present experience and analysis of injustices has led to a critique not only of the present but also the past with its cultural and religious traditions. Thirdly, liberation theology proposes that theology has the twofold constructive task of retrieval and reinterpretation. Theology should retrieve those forgotten religious symbols or neglected ecclesial practices that could serve to overcome the oppression. It equally proposes a fundamental reinterpretation of traditional religious symbols and beliefs that legitimate oppression or discrimination. Latin-American liberation theology seeks not only to retrieve the public dimension of faith and the political mission of the Church, but also to reinterpret traditional conceptions of sin, grace, salvation history, and eschatology. Sin is rein-terpreted as social sin in reference to social structures. Black theology discovers in black experience, history, and culture the resources to overcome alienations. It reinterprets traditional conceptions of divine

providence, suffering, and salvation. Feminist theology retrieves images of the femininity of God and views of the equality of the sexes within the history of religions and Christianity. It also reinterprets traditional religious symbols and beliefs. It does not simply urge that sexist language be excluded from biblical, liturgical, and theological texts, but seeks to revise dominant images of God. Likewise it suggests that the traditional conceptions of original sin as pride or the desire for power often expresses masculine rather than feminine experience. Fourthly, liberation theologies make concrete praxis not only a goal but also a criterion of theological method. Present experience and praxis provide not only a source from which tradition is questioned, but also a criterion by which the truth of theological affirmations can be judged. Much diversity exists among liberation theologians in regard to the norm of theological affirmations. Deotis Roberts is more Tillichean. Often Latin-American liberation theologies so underscore the primacy of praxis that their positions could be described as a sort of theological consequentialism. Feminist theology along with the others places a premium on personal experience and partisan commitment as a source and criterion of theological affirmations. Since all liberation theologies focus on the relation between theory and praxis, they emphasize the significance of praxis as a source and goal. They demand that theology concern itself with concrete social and political goals. Moreover, these goals should be more than those established by the present structures of society. Instead they should involve a restructuring of society itself. Only if society is restructured and its culture revised, they believe, can their visions of emancipation and liberation be achieved. Criticisms Both the individual liberation theologies and the common methodological basis have been criticized, the criticisms centering on the question of criteria and goals. Secondly, since liberation theology appeals to personal experience as a source and norm of theological reflection, it is criticized for replacing objectivity with partisanship. Thirdly, since the goal of liberation is a standard by which the religious tradition is evaluated, it is objected that such a standard is unspecified unless one already has a vision of what constitutes genuine liberation. In response liberation theologians strive to show how precisely the transcendence of the Christian vision contributes to political reform and how this vision provides the ultimate norm of theological reflection and praxis. General surveys of Latin-American theology and liberation theology: History of the movement: Documents of a conference bringing all liberation theologies of North America together: A Documentary History Maryknoll, N. An Introductory Reader Maryknoll, N.

Chapter 6 : MBEAW: Liberation Theology: Latin America

BOOK REVIEWS Theology for a Nomad Church. By Huao AssMANN. Trans. Paul Bums. Maryknoll: Assmann begins by calling the reader to a deeper understanding of the.

Chapter 7 : Liberation Theology | calendrierdelascience.com

Includes bibliographical references. Search the history of over billion web pages on the Internet.

Chapter 8 : Women and Theology – Just A Nomad At Heart

Theology for a Nomad Church by Hugo Assmann starting at \$ Theology for a Nomad Church has 2 available editions to buy at Alibris.

Chapter 9 : The History of the Catholic Church in Latin America and Liberation Theology

Buy Theology for a nomad church by Hugo Assmann (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.