Minjung Theology; a Korean Contextual Theology-A. Sung Park 1987

Asian Contextual Theology for the Third Millennium-Paul S. Chung 2007-01-01 In this volume, an attempt is undertaken to highlight the genesis, progress, and transformation of Asian contextual theology of minjung, introducing its historical point of departure, its development, and its transformation in light of younger Korean and Korean American scholars' endeavors. In this regard, the new Asian contextual theology, which is emerging, strives to integrate both minjung and the wisdom of World Religions into its own framework and direction, assuming the character of a public theology and remaining humble and open before God's mystery while featuring its association with minjung in a holistic way.
Minjung Theology Today - Jin-Kwan Kwon 2018-07-01

Many people may wonder about the current state of minjung theology that started in the 1970s in resistance to the military dictatorship in Korea. They ask: "Is minjung theology still alive?" or "Can the concept of minjung, a Korean term for poor and oppressed people, still offer a significant contribution to the reshaping of society closer to the Kingdom of God?" The essays in this volume attempt to answer such questions directly and indirectly. The authors are from Korea, Germany, Hong Kong, Indonesia, Taiwan, the Philippines, and the United States. They deal with minjung theology from their own contexts. The essays were written to commemorate the late minjung theologian Suh Nam-Dong (1918-1984) on the 30th anniversary of his passing. [Minjung-Theologie heute. Kontextuelle und interkulturelle Perspektiven]

Stories of Minjung Theology - Byung-Mu Ahn 2019

"This autobiography combines the personal story of Ahn Byung-Mu, one of the foremost Asian theologians, with the history of the Korean nation in the light of the dramatic social, political and cultural upheavals of the 1970s. It records the history of minjung (the people's)
A Protestant Theology of Passion - Volker Küster 2010

Minjung Theology is introduced here through theological biographical sketches of its main representatives. They formulated a protestant liberation theology under the South Korean military dictatorship of the 1970s and 80s. Their strong emphasis on the suffering (han) of the people (minjung) led them to the formulation of a genuine theology of the cross in Asia. Volker Küster explores the reception of Minjung Theology and raises the question what happened to it during the democratization process and the rise of globalization in the 1990s. Interpretations of art works by Minjung artists provide deep insights into these transformation processes. Prologue and epilogue abstract from the Korean case and offer a concise theory of contextual theology in an intercultural framework.

God Is Rice - Masao Takenaka 2009-08-01

When we say that God is rice . . . we take rice as the symbol of God's gift of life. The provocative title is actually the title of the first essay in the book that explores how the gospel calls us to live in harmony with nature and neighbor, to secure just social organizations and be open to renewal. The Community of the Magnificat is a penetrating study of the interaction between Christ and culture in Asia. The Ethics of Betweeness is a case study of Sozo Tanaka who was one of the pioneers of the ecological movement and the people's movement in Japan. Christ of Wabi is a Christian reflection on beauty in the Japanese cultural context.
The World Come of Age
Lilian Calles Barger
2018-07-02

On November 16, 2017, Pope Francis tweeted, "Poverty is not an accident. It has causes that must be recognized and removed for the good of so many of our brothers and sisters." With this statement and others like it, the first Latin American pope was associated, in the minds of many, with a stream of theology that swept the Western hemisphere in the 1960s and 70s, the movement known as liberation theology. Born of chaotic cultural crises in Latin America and the United States, liberation theology was a trans-American intellectual movement that sought to speak for those parts of society marginalized by modern politics and religion by virtue of race, class, or sex. Led by such revolutionaries as the Peruvian Catholic priest Gustavo Gutiérrez, the African American theologian James Cone, or the feminists Mary Daly and Rosemary Radford Ruether, the liberation theology movement sought to bridge the gulf between the religious values of justice and equality and political pragmatism. It combined theology with strands of radical politics, social theory, and the history and experience of subordinated groups to challenge the ideas that underwrite the hierarchical structures of an unjust society. Praised by some as a radical return to early Christian ethics and decried by others as a Marxist takeover, liberation theology has a wide-ranging, cross-sectional history that has previously gone undocumented. In The World Come of Age, Lilian Calles Barger offers for the first time a systematic retelling of the history of liberation theology, demonstrating how a group of theologians set the stage for a torrent of new religious activism that challenged the religious and political status quo.

The People and the People of God
Hans Ucko
2002

The Jewish-Christian dialogue continues to be a challenge for Christian theology, calling for a rethinking of Christian hermeneutics. Hans Ucko
widens the arena for Jewish-Christian dialogue and proposes a constructive interaction between contextual theologies and Jewish-Christian dialogue. Minjung theology from South Korea and Dalit theology from India have creatively worked with the concepts people, peoplehood and People of God. The Jewish-Christian dialogue has likewise delved into the question of People of God. An encounter between these two worlds might be mutually enriching and challenging.

**The Reemergence of Liberation Theologies**
T. Cooper 2013-07-24
This book brings together prominent voices from the global North and South to present brief analyses of liberation theology's future. It includes leaders in the field along with the newest voices. Each of these pieces was presented in the American Academy of Religion in the first five years of the Liberation Theologies Consultation.

**What's Wrong with Sin**
Derek R. Nelson 2009-07-30
This title portrays two primary doctrines of sin, posited in the last half-century, the 'structural sin' type and the 'relational self' type. After an introduction to the current discussion on the doctrine of sin, two nineteenth century rejections of individualistic conceptions of sin are explicated and critiqued. The book concludes with recommendations drawn from the preceding analyses for further understanding of the social dimensions of sin.

**Asian Contextual Theology for the Third Millennium**
Paul S Chung 2010-03-25
In this volume, an attempt is undertaken to highlight the genesis, progress, and transformation of Asian contextual theology of minjung, introducing its historical point of departure, its development, and its transformation in light of younger Korean and Korean American scholars' endeavors. In this regard, the new Asian contextual theology, which is emerging, strives to integrate
both minjung and the wisdom of World Religions into its own framework and direction, assuming the character of a public theology and remaining humble and open before God's mystery while featuring its association with minjung in a holistic way.

Theology in a New Key
Robert McAfee Brown
1978-01-01 "I do not think there are any issues on the theological and human scene more important than the ones liberation theologians are raising," says Robert McAfee Brown. In this book Brown explores how we can respond to liberation theology without condescension, arrogance, or co-optation. He surveys in detail the kind of challenges to North American Christians issued by South American theologians. He then calls upon the church to work to make itself what it ought to be and to take sides politically in support of human rights.

Religion and Social Formation in Korea
Sang Taek Lee
1996-01-01 The series Religion and Society (RS) contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

Haan of Minjung Theology and Han of Han Philosophy
Chang-Hee Son
2000 Korean history and experience testify to the depth of human suffering, 'haan.' Those who are familiar with
the 'han' from minjung theology may question the word 'haan' since the spelling, han, is more commonly known among Koreans and Westerners. Although they are two distinct concepts, haan and han, minjung theologians use the spelling 'han' indiscriminately for both and so foster a confusion, particularly for English speaking readers. This study delineates the nature of han and differentiates it from haan.

**Embodied Cross**-Arata Miyamoto 2010-07-01 The cross carries the polar memories of history. One memory is the terrible violence imposed on Jesus, and the other is the memory of faith in the midst of the deepest abyss in human history. A theology of the cross contextualizes the dangerous combination of these memories in the present reality of life and death. A theology of the cross is thoroughly preoccupied with the agency of God, but not in a way that deals with the systematic apologetics of the knowledge of God. It deals with the knowledge of God before it becomes knowledge. It is the matter of the living and dying of our life. This book explores theologians of the cross in a global flow and proposes an intercontextual perspective of theology.

**The Role and Meaning of Religion for Korean Society**-Song-Chong Lee 2019-04-25 This special issue presents discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explores with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements.

**A Theology of Hope**-Sang Yun Lee 2019-01-03 Lee advocates a “theology of hope,” essentially different from the Moltmann version on which the idea is developed.
Lee shows how Cho’s message, particularly in its promise of a “saved” healthy, happy and prosperous life (the “Threefold Blessing”), was the antidote to the events that had ravaged the Korean peninsula in the 1950s. At the same time, Asian Pentecostal scholars might also need a greater appreciation for both the diversity and richness of their cultural and religious past. . . . [They] have found both culturally and biblically acceptable alternatives to, and adaptations from, the practices of their ancient religions and are seeking to provide answers to the needs of their own context. —Allan H. Anderson, University of Birmingham, England (From the Foreword)

Rediscovering Jesus in Our Places - Elia Shabani Mligo
2020-05-28 The question of contextual theology and its relevance to Africa in this time of globalization, whereby there are rampant uncontrolled changes in cultures, technologies, economic policies, and even people’s religious lives, is very urgent. How is contextual theology relevant in the ever-changing contexts of the church in Africa? Indeed, there are a number of challenges which contextual theology faces within the church in Africa, which need to be addressed contextually. Some such challenges include poverty, rampant violence, homosexuality, alcoholism, the resurgence of prosperity gospel materialistic prophets and incurable illnesses like Ebola, HIV and AIDS, and the current coronavirus (COVID-19). However, which context in Africa? Context in Africa, as in other parts of the world, is always in flux; it is complex and fluid. There is no permanent context. The experience of Jesus in such a changing context needs to be rediscovered depending on what transpires in each particular place at a particular time. This book addresses some of the overarching challenges that face contextual theology and how such challenges should be addressed by the church in Africa in contemporary ever-changing context for it to be relevant in Africa. It also highlights the need to move from liberation and
inculturation theologies to reconstruction theology in dealing with the challenges of the current church. Hence, the book is important to students and scholars engaging in practical, systematic, biblical, and contextual theologies in all their branches.

**Asian Christianity and Theology**-Edmund Kee-Fook Chia 2021-08-20 This book provides a comprehensive exploration of Asian Christianity and Theology, with emphasis on how it has developed in different parts of the continent and in the different eras, especially since the end of colonialism in Asia. Asian Theology refers to a unique way of theological reflection characterized by specific methodologies that evolved in postcolonial Asia. Premised on the thinking of Asian Church leaders and scholars, its focus is on the dialogue with the many cultures (inculturation), many religions (interreligious dialogue), and many poor (integral liberation) of Asia. The book looks at each of these ministries in detail, foregrounding Asian biblical hermeneutics, Christianity’s engagement with Hinduism, Confucianism, and Islam, Asian Women’s Theology, and the rise of Pentecostalism. The volume is valuable reading for scholars of religious studies, theology, world Christianity, Asian religions, and Asian studies.

**The Donghak Concept of God/heaven**-Kiyul Chung 2007 Original Scholarly Monograph

**A Theology of Hope**-Sang Yun Lee 2019-01-03 Lee advocates a “theology of hope,” essentially different from the Moltmann version on which the idea is developed. Lee shows how Cho’s message, particularly in its promise of a “saved” healthy, happy and prosperous life (the “Threecold Blessing”), was the antidote to the events that had ravaged the Korean peninsula in the 1950s. At the same time, Asian Pentecostal scholars might also need a greater appreciation for both the diversity and richness of
their cultural and religious past. . . . [They] have found both culturally and biblically acceptable alternatives to, and adaptations from, the practices of their ancient religions and are seeking to provide answers to the needs of their own context. —Allan H. Anderson, University of Birmingham, England (From the Foreword)

A Theology of Liberation-
Gustavo Gutiérrez 2001 "This is the credo and seminal text of the movement known as liberation theology. The book burst upon the theological scene in the early seventies, and was swiftly acknowledged as a pioneering and prophetic approach which famously made a preferential option for the poor, placing the exploited and the economically downtrodden at the centre of a programme to redeem God's people from bondage." -- BOOK JACKET.

Minjung Theology in Korea-Moonjang Lee 1996
The quest for the contextual meaning of the life and teaching of the historical Jesus seems to be a perennial question. Given the religious, cultural and social situation in Korea as well as in Asia generally, any theological reflection should be both contextually relevant and faithful to the Gospels. This thesis attempts to articulate the Jongshin ('Spirit or Teaching') of the historical Jesus, the Master of Christianity, using the concept of mokmin ('to serve the people'), which comes from the intellectual heritage of the Korean people, as a hermeneutical key. In the endeavour to present a mokmin perception of the historical Jesus, it is necessary to respond to minjung theology in Korea. Developed in the 1970s and 1980s in Korea when people suffered under political oppression and economic exploitation, minjung theologians found the biblical basis for their theology of liberation in their description of the historical Jesus. They perceived Jesus’ status as a

The Historical Jesus and Mokmin Hermeneutics with Reference to the Description of Jesus in
minjung, who identified himself with the minjung and denied himself any leadership role among the minjung. This thesis argues that we should not confuse Jesus' being and the character of his ministry. Jesus was not a minjung, but a royal figure. The perception of Jesus' mission as a minjung movement or as a minjung revolt is also refuted. Jesus' mission is characterised by his mokmin praxis in that a royal figure sided with the lowest people in the society. The mokmin praxis of Jesus is grasped in three aspects: solidarity with the poor min ('people'), awakening the social responsibility in Jesus' community and pedagogy of the oppressors, i.e., the Jewish religious leaders and the rich in the society. First, we observe that there should be no question about Jesus' mission for the poor min. Jesus broke the social and religious barriers in Judaism to reach out and side with the poor and suffering min, which is most dramatically demonstrated in his healing ministry. Jesus became the source of hope for the poor min by taking the initiative in releasing the han ('the accumulated grief') of the people. Secondly, Jesus envisioned a society in which no status distinction among its members exists and social justice is established. For this, Jesus selected the twelve disciples as representatives of the community and as transmitters of Jesus' Jungshin, and inculcated them to embody mokmin praxis. Thirdly, Jesus demonstrated his intention to be the pedagogue of the oppressors. Jesus consistently challenged the Jewish religious leaders and the rich members of the society to accept his teaching and side with him for mokmin praxis. We perceive that Jesus' mission as the pedagogue of the oppressors was even more radical than his gesture to side with the poor min, for the cost of Jesus' pedagogy of the oppressors was his life. What we attempt to demonstrate in the thesis is not only to present an authentic and contextual perception of the Jongshin of the historical Jesus but also to expose the failure of minjung theology to present a holistic image of the historical Jesus to the Korean people. (Its historical contribution in
Korea to the democratisation movement in the 1970s and 1980s is beyond the scope of our discussion.) The theological significance of this study is that the perception of the historical Jesus as mokmin Jesus provides both a biblically faithful and a contextually relevant understanding of the historical Jesus. The broader theological implication of this study is linked with the concerted effort to discover Korean questions and, furthermore, to build a Korean and an Asian way of doing Christian theology.

**The Guest** - Hwang Sok-yong
2011-01-04 Based on actual events, The Guest is a profound portrait of a divided people haunted by a painful past, and a generation's search for reconciliation. During the Korean War, Hwanghae Province in North Korea was the setting of a gruesome fifty-two day massacre. In an act of collective amnesia the atrocities were attributed to American military, but in truth they resulted from malicious battling between Christian and Communist Koreans. Forty years later, Ryu Yosop, a minister living in America returns to his home village, where his older brother once played a notorious role in the bloodshed. Besieged by vivid memories and visited by the troubled spirits of the deceased, Yosop must face the survivors of the tragedy and lay his brother's soul to rest. Faulkner-like in its intense interweaving narratives, The Guest is a daring and ambitious novel from a major figure in world literature.

**Encyclopedia of Christianity in the Global South** - Mark A. Lamport
2018-06-01 The rapid growth of Christianity in the global south is not just a demographic shift—it is transforming the faith itself. The Encyclopedia of Christianity in the Global South traces both the history and the contemporary themes of Christianity in more than 150 countries and regions. It includes maps, images, and a detailed timeline of key
events.

**From Contextual to Ecumenical Theology**- Peter Schüttke-Scherle 1989
Emphasizes the need for ecumenical dialogue, exemplified through analysis of South Korean Minjung theology and West German post-Holocaust Christian theology. Pt. 2 (pp. 81-170), "Theology after Auschwitz", discusses the development of post-Holocaust theology in West Germany in both the Protestant and Catholic Churches and various problems it has aroused in terms of hermeneutics, exegesis, Christology, ecclesiology, and political theology. Shows how some Christian approaches perpetuate anti-Judaism while others are bent on overcoming the age-old prejudices.

**Marginality**- Jung Young Lee 1995-01-01 Marginality proposes a framework that justifies and undergirds development of contextual theologies without becoming itself dominating. Jung Young Lee aims to address the dilemmas of contextual theology, not by moving one or another group from the margin to the center, but by redefining marginality itself as central.

**Paul and the Politics of Difference**- Jae Won Lee 2015-02-26 Paul lies at the core of the constant debate about the opposition between Christianity and Judaism both in biblical interpretation and public discourse. The so-called new perspective on Paul has not offered a significant break from the formidable paradigm of Christian universalism versus Jewish particularism in Pauline scholarship. This book liberates Paul from the Western logic of identity and its dominant understanding of difference. Drawing attention to the currency of discourses on difference in contemporary theories as well as in biblical studies, the author critically examines the hermeneutical relevance of a contextual and relational understanding of difference. He applies it to interpret the dynamics of Jew-
Gentile difference reflected particularly in meal practices (Gal 2:1-21 and Rom 14:1-15:13) of early Christian communities. 'Paul and the Politics of Difference' argues that by deconstructing the hierarchy of social relations underlying the Jew-Gentile difference in different community situations, Paul promotes a politics of difference. This affirms a preferential option for the socially 'weak' - solidarity with the weak. Paul's politics of difference is invoked as the potential for liberation in a vision of egalitarian justice in the face of contemporary globalism's proliferation of difference.

Reading Minjung Theology in the Twenty-First Century-Yung Suk Kim
2013-09-16 This edited volume brings Ahn Byung-Mu's minjung theology into dialogue with twenty-first-century readers. Ahn Byung-Mu was one of the pioneers of Korean minjung theology. The centerpiece of his minjung theology is focused on the Greek word ochlos, understood as the divested, marginalized, powerless people. Part 1 introduces readers to his life and theological legacy. Part 2 includes four important writings of Ahn Byung-Mu: "Jesus and Minjung in the Gospel of Mark," "Minjung Theology in the Gospel of Mark," "The Transmitters of Jesus Event Tradition," and "Minjok, Minjung, and Church." Part 3 contains a collection of articles from international scholars who evaluate and engage Ahn's ochlos/minjung theology in their own fields and formulate critical readings of minjung theology. Responses include postcolonial, black theology, and feminist perspectives.

Grassroots Asian Theology-Simon Chan 2014-05-02 A dynamic chapter of church history is now being written in Asia. But the theological inflections at its heart are not well understood by outsiders. Simon Chan explores Asian Christianity at its grassroots, sustaining level and finds a vibrant, implicit theology that is authentically Asian. More than a survey, this is a serious
and constructive contribution to Asian theology.

**The Vitality of Liberation Theology** - Craig L. Nessan 2012-09-06

The Vitality of Liberation Theology argues for the ongoing necessity of a liberating theology in a world of endemic poverty and economic globalization. Although some have declared liberation theology's demise, or even its death, Nessan articulates the imperative and logic of it for a new generation. Latin American liberation theology burst forth as the most original and compelling theological movement from the developing world in the modern period. The story of the emergence and proliferation of liberation theology, as well as the opposition to this movement both within and without Latin America, is one of the most significant and lasting developments in Christianity since the last third of the twentieth century. Together with other forms of liberating theology from contexts of oppression in diverse parts of the world (anti-apartheid theology in South Africa and Namibia, Minjung theology in Korea, Dalit theology in India, or Palestinian liberation theology), Latin American liberation theology takes a prophetic stand against the hegemony of the status quo and joins league with other subaltern peoples in the cause of freedom from all forms of subjugation and oppression. The dawn of Latin American liberation theology inaugurated a new era in the global theological landscape.

**The Future of the Biblical Past** - Roland Boer 2012-10-30

What does global biblical studies look like in the early decades of the twenty-first century, and what new directions may be discerned? Profound shifts have taken place over the last few decades as voices from the majority of the globe have begun and continue to reshape and relativize biblical studies. With contributors from Africa, Asia, the Pacific, Europe, Latin America, the Caribbean, and North America, this volume is a truly global work, offering surveys and assessments of the
current situation and suggestions for the future of biblical criticism in all corners of the world. The contributors are Yong-Sung Ahn, George Aichele, Pablo R. Aníñach, Roland Boer, Fiona Black, Philip Chia, Nancy Cardoso Pereira, Jione Havea, Israel Kamudzandu, Milena Kirova, Tat-siong Benny Liew, Monica Melancthon, Judith McKinlay, Sarojini Nadar, Jorge Pixley, Jeremy Punt, Elisabeth Schüessler Fiorenza, Fernando F. Segovia, Hanna Stenström, Vincent Wimbush, and Gosnell Yorke.

The Many Faces of Jesus Christ - Volker Küster 2001
This work offers a compendium of different christologies from Africa, Asia and Latin America, and in so doing provides a good introduction to the theologies of the Third World generally. But it is more than an encyclopaedic account; it asks what these christologies have in common and where they differ, and what they mean for ecumenism. Some of the figures discussed here, like M.M. Thomas and Stanley Samartha from India or C.S. Song from Taiwan and Kosuke Koyama from Japan, Leonardo Boff and Jon Sobrino from Latin America, James Cone from the USA and Alan Boesak from South Africa, may be familiar. But there are also many new and significant names, particularly from Africa, where new titles for Christ are being created which seek to express the significance of Jesus in the categories of African thought. There are also accounts of Korean Minjung theology, Indian Dalit theology and Japanese Burakumin theology, expressing the pictures of a suffering Christ created by a suffering people.

Understanding Korean Christianity - K. Kale Yu 2019-10-14 The cultural landscape plays a momentous role in the transmission of Christianity. Consequently, the global expansion of the church has led to the increasing diversification of world Christianity. As a result, scholars are turning more and more to native cultures as the point of focus. This study examines how this new discourse evolved as well as
presenting a missional methodology based on the study of the native landscapes of Korea. Kale Yu argues that the process of formulating and communicating Christianity was less consistent than is usually supposed. By immersing the reader in the thought and lived experience of various Korean contexts, Professor Yu recreates the diversity of cultural landscapes experienced by Korean Christians of different periods in history. The result is a new interpretation of cross-cultural missional interactions.

**Salvation for the Sinned-Against**-Kevin P. Considine
2015-01-22 The problem of the barbarous excess of human suffering is becoming the main question of global Christianity. In an intercultural, globalizing world, how do we envision the wounds of sin and God’s saving work of healing, liberation, and redemption? Salvation for the Sinned-Against attempts to address these questions and to suggest a renewed understanding of God's salvation for the victims of sin within the intercultural and globalizing context of the twenty-first century. It offers a thorough treatment of Edward Schillebeeckx, intercultural hermeneutics, and the Korean concept of han, and brings them into dialogue with the Pastoral Constitution on the Church in the Modern World Gaudium et spes. This book is the first in-depth study of han from a Roman Catholic perspective and the first to attempt to integrate han into Roman Catholic theology in order to begin to envision salvation for the sinned-against creature. Its insights into the experience and message of salvation for the sinned-against (as well as the perpetrators) speak not only to the ecclesial sphere but to the public sphere and beyond. Although written from a Western, North American social location, this is a book that can be useful far beyond this context.

**Minjung Theology**-Christian Conference of Asia. Commission on Theological
Minjung and Process
Hiheon Kim 2008 This book reconstructs the legacy of Korean minjung theology by reformulating its essential ideas in a dialogue with process thought. In a minimal sense, this study is a theological reinterpretation of the doctrine of the minjung messiah, an idea which historically suffered from a misunderstanding that minjung theology created a 'messianic confusion' while replacing christology and soteriology by a radical anthropology. This erroneous conception occurred when the idea was placed within the philosophically dualistic framework of traditional doctrines in which the work of minjung is totally separated from the work of Christ. In order to avoid such a dualistic understanding, the author critically adopts process panentheism and makes minjung ideas more communicable and more comprehensive in current theological, religious, and philosophical debates. Beyond defending the idea of the minjung messiah, he also argues for an inclusive minjung hermeneutics that promotes the fundamental insight of minjung theology, in philosophical clarity. Through minjung hermeneutics, minjung theology expands its practical concern and overcomes the theoretical nihilism in postmodern studies.

Journeys at the Margin
Jung Young Lee 1999 Being an immigrant is both being "in-between" two cultures, that of the immigrant and that of the dominant group, and being "in-both" of these cultures. It ultimately means being "in-beyond" the two cultures together. In this book a group of prominent Asian-American Christian theologians reflect in an autobiographical form on how being an Asian and a North American has shaped the way they understand the Christian story. As the United States becomes increasingly multiethnic and multicultural, this book offers useful suggestions on how to meet the challenge of cultural diversity in both Church and...
Asian Theology of Liberation - Aloysius Pieris, S.J. 1988-01-09
Pieris confronts two of the most urgent and complex questions facing Christians today - so many poor people and so many religions. He believes that the approaches of the Christian Churches to these questions will determine whether Christianity will continue to have any relevance for Asia or not.

Models of Contextual Theology - Stephen B. Bevans 2002
Stephen B Bevans's Models of Contextual Theology has become a staple in courses on theological method and as a handbook used by missioners and other Christians concerned with the Christian tradition's understanding of itself in relation to culture. First published in 1992 and now in its seventh printing in English, with translations underway into Spanish, Korean, and Indonesian, Bevans's book is a judicious examination of what the terms "contextual theology" and "to contextualize" mean. In the revised and expanded edition, Bevans adds a "counter-cultural" model to the five presented in the first edition -- the translation, the anthropological, the praxis, the synthetic, and the transcendental model. This means that readers will be introduced to the way in which figures such as Stanley Hauerwas, John Milbank, Lesslie Newbigin, "and (occasionally) Pope John Paul II" need to be taken into account. The author's revisions also incorporate suggestions made by reviewers to enhance the clarity of the original three chapters on the nature of contextual theology and the five models.