

Comparative Theology In The Millennial Classroom Hybrid Identities Negotiated Boundaries Routledge Research In Religion And Education

Every generation of theologians must respond to its context by rearticulating the central tenets of the faith. Interreligious comparison has been integral to this process from the start of the Christian tradition and is especially salient today. The emerging field of comparative theology, in which close study of another religious tradition yields new questions and categories for theological reflection in the scholar's home tradition, embodies the ecumenical spirit of this moment. This discipline has the potential to enrich systematic theology and, by extension, theological education, at its foundations. The essays in *Comparing Faithfully* demonstrate that engagement with religious diversity need not be an afterthought in the study of Christian systematic theology; rather, it can be a way into systematic theological thinking. Each section invites students to test theological categories, to consider Christian doctrine in relation to specific comparisons, and to take up comparative study in their own contexts. This resource for pastors and theology students reconsiders five central doctrines of the Christian faith in light of focused interreligious investigations. The dialogical format of the book builds conversation about the doctrine of God, theodicy, humanity, Christology, and soteriology. Its comparative essays span examples from Hindu, Buddhist, Jewish, Muslim, Jain, and Confucian traditions as well as indigenous Aztec theology, and contemporary "spiritual but not religious" thought to offer exciting new perspectives on Christian doctrine.

"The Georgetown Companion to Interreligious Studies is a comprehensive, authoritative, creative, and cutting-edge anthology of fifty essays that, taken as a group, provide insight into (and food for further thought about) sub-categories of a field of academic inquiry that has developed rapidly in recent decades. Interreligious Studies is an academic field in which scholars deliberately draw on at least one other religion in addition to their home tradition when reflecting on worldview questions; an arena in

which at least one religious discourse is involved with some other discourse. Hence, Interreligious Studies is inherently multi-disciplinary, bringing together the study of religion(s) with methodologies from the fields of anthropology, sociology, psychology, political science, history, women's studies, ecology, and more. Interreligious Studies gives pride of place to relational, intersectional, and dialogical approaches as it seeks theoretical and practical insights through the examination of how religions relate to each other, to their own internal diversity, to various social systems, to society at large. A recent assessment of Interreligious Studies programs in universities and theological schools indicates that they make wide (but not exclusive) use of comparative and critical methods; that their purposes include cultivation of religious literacy, promotion of dialogue, fostering of citizenship, and professional preparation for leadership in multireligious contexts"--

The landscape of American religion is changing dramatically, Millennials are dropping out of church, and new experimental types of Christianity such as the Emerging Church are coming to the fore. But what is the future of religion in America, and what role will Millennials play in that? The results of three years of scholarly inquiry, this collection of essays looks at the Emerging Church and Millennial religious responses and seeks to define and explore both phenomena, always on the lookout for their intersection. Bringing together a diverse collection of scholars in theology, sociology, history and comparative religion, this book highlights the importance of both the Emerging Church and the Millennial generation's future for religion.

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Boundaries Routledge

1968-2018 in Theological Perspective

Muslim Women and Gender Justice

Converting the Imagination

Comparing Faithfully

A Critical and Methodological Perspective

Theology Without Walls

Trajectory of the 21st Century

Branded as "the new Falun Gong" by local authorities, The Church of Almighty God is the most persecuted religious movement in China today. Thousands of police officers are deployed full time to identify and arrest its members. Hundreds of thousands of its devotees are in jail. Authorities claim, perhaps hyperbolically, that it has some four million members and accuse the group of serious crimes. Yet, the movement continues to grow. In this ground-breaking study, Massimo Introvigne offers an inside look at this once-elusive movement, sharing interviews with hundreds of members and the Chinese police officers who hunt them down. The story of The Church of Almighty God is one of rapid growth, dramatic persecution, and the struggle of believers to seek asylum in countries around the world. In his telling of the story, Introvigne reconstructs the Church's idiosyncratic theology, centered in the belief that Jesus Christ has returned in our time in the shape of a Chinese woman, worshipped as Almighty God, to eradicate the sinful nature of humans, and that we have entered the third and final time period in the history of humanity: the Age of Kingdom. A major book from one of the world's leading scholars of new religious movements, *Inside The Church of Almighty God* is a critical addition to the scholarship of Chinese religion.

The essays in this book challenge prevailing views on the way in which apocalyptic concerns contributed to larger processes of social change at the first millennium. Several basic questions unify the essays: What chronological and theological assumptions underlay apocalyptic and millennial speculations around the Year 1000? How broadly disseminated were those speculations? Can we speak of a mentality of apocalyptic hopes and anxieties on the eve of the millennium? If so, how did authorities respond to or even contribute to the formation of this mentality? What were the social ramifications of apocalyptic hopes and anxieties, and of any efforts to suppress or redirect the more radical impulses that bred them? How did contemporaries conceptualize and then historicize the passing of the millennial date of 1000? Including the work of British, French, German, Dutch, and American scholars, this book will be the definitive resource on this fascinating topic, and should at the same time provoke new interest in and debate on the nature and causes of social change in early medieval Europe.

Thinking about ultimate reality is becoming increasingly transreligious. This transreligious turn follows inevitably from the discovery of divine truths in multiple traditions. Global communications bring the full range of religious ideas and practices to anyone with access to the internet. Moreover, the growth of the "nones" and those who describe themselves as "spiritual but not religious" creates a pressing need for theological thinking not bound by prescribed doctrines and fixed rituals. This book responds to this vital need. The chapters in this volume each examine the claim that if the aim of theology is to know and articulate all we can about the divine reality, and if revelations, enlightenments, and insights into that reality are not limited to a single tradition, then what is called for is a theology without confessional restrictions. In other words, a *Theology Without Walls*. To ground the project in examples, the volume provides emerging models of transreligious inquiry. It also includes sympathetic critics who raise valid concerns that such a theology must face. This is a book that will be of urgent interest to theologians, religious studies scholars, and philosophers of religion. It will be especially suitable for those interested in comparative theology, inter-religious and interfaith understanding, new trends in constructive theology, normative religious studies, and global philosophy of religion.

Given the intense political scrutiny of Islam and Muslims, which often centres on gendered concerns, *The Routledge Handbook of Islam and Gender* is an outstanding reference source to key topics, problems, and debates in this exciting subject. Comprising over 30 chapters by a team of international contributors the Handbook is divided into seven parts: Foundational texts in historical and contemporary contexts Sex, sexuality, and gender difference Gendered piety and authority Political and religious displacements Negotiating law, ethics, and normativity Vulnerability, care, and violence in Muslim families Representation, commodification, and popular culture These sections examine key debates and problems, including: feminist and queer approaches to the Qur'an, hadith, Islamic law, and ethics, Sufism, devotional practice, pilgrimage, charity, female religious authority, global politics of feminism, material and consumer culture, masculinity, fertility and the family, sexuality, sexual rights, domestic violence, marriage practices, and gendered representations of Muslims in film and media. The

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Routledge Handbook of Islam and Gender is essential reading for students and researchers in religious studies, Islamic studies, and gender studies. The Handbook will also be very useful for those in related fields, such as cultural studies, area studies, sociology, anthropology, and history.

Teaching for a Multifaith World

Essays in Honor of William L. Portier

The Apocalyptic Year 1000

Linguistic Progress the Root of Theology, Linguistic Disguises of Universal Religion, Culmination of Biblical Values Through Comparative Religion

Inside the Church of Almighty God

La th é ologie compar é e

The Emerging Church, Millennials, and Religion: Volume 1

For a generation and more, the contribution of Christian theology to interreligious understanding has been a subject of debate. Some think of theological perspectives are of themselves inherently too narrow to support interreligious learning, and argue for an approach that is neutral or, on a more popular level, grounded simply open-minded direct experience. In response, comparative theology argues that theology, as faith seeking understanding, offers a vital perspective and a way of advancing interreligious dialogue, aided rather than hindered by commitments; theological perspectives can both complement and step beyond the study of religions by methods detached and merely neutral. Thus comparative theology has been successful in persuading many that interreligious learning from one faith perspective to another is both possible and worthwhile, and so the work of comparative theology has become more recognized and established globally. With this success there has come to the fore new challenges regarding method: How does one do comparative theological work in a way that is theologically grounded, genuinely open to learning from the other, sophisticated in pursuing comparisons, and fruitful on both the academic and practical levels? How To Do Comparative Theology therefore contributes to the maturation of method in the field of comparative theological studies, learning across religious borders, by bringing together essays drawing on different Christian traditions of learning, Judaism and Islam, Hinduism and Buddhism, the wisdom of senior scholars, and also insights from a younger generation of scholars who have studied theology and religion in new ways, and are more attuned to the language of the “spiritual but not religious.” The essays in this volume show great diversity in method, and also—over and over and from many angles—coherence in intent, a commitment to one learning from the other, and a confidence that one’s home tradition benefits from fair and unhampered learning from other and very different spiritual and religious traditions. It therefore shows the diversity and coherence of comparative theology as an emerging discipline today.

This volume brings together the work of a group of Islamic studies scholars from across the globe. They discuss how past and present Muslim women have participated in the struggle for gender justice in Muslim communities and around the world. The essays demonstrate a diversity of methodological approaches, religious and secular sources, and theoretical frameworks for understanding Muslim negotiations of gender norms and practices. Part I (Concepts) puts into conversation women scholars who define Muslima theology and Islamic feminism vis-à-vis secular notions of gender diversity and discuss the deployment of the oppression of Muslim women as a hegemonic imperialist strategy. The chapters in Part II (Sources) engage with the Qur’an, hadith, and sunna as religious sources to be examined and reinterpreted in the quest for gender justice as God’s will and the example of the Prophet Muhammad. In Part III (Histories), contributors search for Muslim women’s agency as scholars, thinkers, and activists from the early period of Islam to the present – from Southeast Asia to North America. Representing a transnational and cross-generational conversation, this work will be a key resource to students and scholars interested in the history of Islamic feminism, Muslim

women, gender justice, and Islam.

This volume explores the twenty-first century classroom as a uniquely intergenerational space of religious disaffiliation, and questions about how our work in the classroom can be, and is being, re-imagined for the new generation. The culturally hybrid identity of Millennials shapes their engagement with religious "others" on campus and in the classroom, pushing educators of comparative theology to develop new pedagogical strategies that leverage ways of seeing and interacting with their teachers and classmates. Reflecting on religious traditions such as Islam, Judaism, African Traditional Religions, Hinduism, Christianity, and agnosticism/atheism, this volume theorizes the theological outcomes of current pedagogies and the shifting contours of comparative theological discourse.

This book is a study of religious ecstasy, and the ways that it has been suppressed in both the academic study of religion, and in much of the modern practice of religion. It examines the meanings of the term, how ecstatic experience is understood in a range of religions, and why the importance of religious and mystical ecstasy has declined in the modern West. June McDaniel examines how the search for ecstatic experience has migrated into such areas as war, terrorism, transgression, sexuality, drug use, and anti-institutional forms of spirituality. She argues that the loss of religious and mystical ecstasy, as both a religious goal and as a topic of academic study, has had wide-ranging negative effects. She also proposes that the field of religious studies must go beyond criminalizing, trivializing and pathologizing ecstatic and mystical experiences. Both religious studies and theology need to take these states seriously as important aspects of lived human experience.

The Transreligious Imperative

Selva J. Raj on "Being Catholic the Tamil Way"

Israel, the Church, and Millenarianism

New Paths for Interreligious Theology

The Routledge Handbook of Islam and Gender

A Christian Engagement with Shari'a

European Perspectives on the New Comparative Theology

An accessible and up-to-date survey of scholarly thinking about Hinduism, perfect for courses on Hinduism or world religions The Wiley-Blackwell Companion to Hinduism examines the historical trajectories that have led to the modern religion of Hinduism. Covering main themes such as philosophy, practice, society, and science, this comprehensive volume brings together a variety of approaches and perspectives in Hindu Studies to help readers better appreciate the richness, complexity, and diversity of Hinduism. Essays by acknowledged experts in the field present historical accounts of all major traditions, analyze key texts, engage with Hindu theology and philosophy, address contemporary questions of colonialism and identity, and more. Throughout the text, the authors highlight the links, common threads, and issues that reoccur in the history of Hinduism. Fully revised and updated, the second edition of the Companion incorporates the most recent scholarship and reflects the trend away from essentialist understandings of Hinduism. New chapters examine the Goddess tradition, Hindu diaspora, Hinduism and inter-religious comparison, Hindu philosophy, and Indian astronomy, medicine, language, and mathematics. This edition places further emphasis on the importance of region-specific studies in analyzing Hinduism, discusses important theoretical issues, and offers fresh perspectives on current discourse in Hindu society and politics. Provides a thorough overview of major texts, their histories, and the traditions that preserve them Describes the major textual traditions in Sanskrit with examples in different Indian vernacular languages Addresses major issues and contemporary debates about the nature and study of Hinduism

Discusses the importance of systematic, rational thinking in Indian sciences, philosophy, and theology Examines key socio-political themes in Hinduism that are of particular relevance to the modern world The Wiley-Blackwell Companion to Hinduism, Second Edition is an excellent text for undergraduate courses on Hinduism in Religious Studies and Philosophy departments, and an invaluable resource for scholars and researchers in Hindu Studies.

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"Comparative Religion" by Joseph Estlin Carpenter is a seminal text in the field. Carpenter goes into surprisingly profound detail in his comparisons and commentary on religion, despite the relatively short length of the book. This book is just as insightful now as it was when it was written and is a must-read for anyone interested in theology and the roles religion has played in the world.

*American Millennials--the generation born in the 1980s and 1990s--have been leaving organized religion in unprecedented numbers. For a long time, the Church of Jesus Christ of Latter-day Saints was an exception: nearly three-quarters of people who grew up Mormon stayed that way into adulthood. In *The Next Mormons*, Jana Riess demonstrates that things are starting to change. Drawing on a large-scale national study of four generations of current and former Mormons as well as dozens of in-depth personal interviews, Riess explores the religious beliefs and behaviors of young adult Mormons, finding that while their levels of belief remain strong, their institutional loyalties are less certain than their parents' and grandparents'. For a growing number of Millennials, the tensions between the Church's conservative ideals and their generation's commitment to individualism and pluralism prove too high, causing them to leave the faith--often experiencing deep personal anguish in the process. Those who remain within the fold are attempting to carefully balance the Church's strong emphasis on the traditional family with their generation's more inclusive definition that celebrates same-sex couples and women's equality. Mormon families are changing too. More Mormons are remaining single, parents are having fewer children, and more women are working outside the home than a generation ago. *The Next Mormons* offers a portrait of a generation navigating between traditional religion and a rapidly changing culture.*

After the Baby Boomers

Vernacular Catholicism, Vernacular Saints

Crossroads, Crisis, or Renewal?

How to Do Comparative Theology

Perry Schmidt-Leukel's Fractal Interpretation of Religious Diversity

Comparative Theology

Vers un dialogue interreligieux et interculturel renouvelé ?

**Winner of the Distinguished Book Award from American Sociology Association Sociology of Religion Section
Winner of the Richard Kalish Best Publication Award from the Gerontological Society of America** Few things are more likely to cause heartache to devout parents than seeing their child leave the faith. And it seems, from media portrayals, that this is happening more and more frequently. But is religious change between generations common? How does religion get passed down from one generation to the next? How do some families succeed in passing on their faith while others do not? *Families and Faith: How Religion is Passed Down across Generations* seeks to answer these questions and many more. For almost four decades, Vern Bengtson and his colleagues have been conducting the largest-ever study of religion and family across generations. Through war and social upheaval, depression and technological revolution, they have followed more than 350 families composed of more than 3,500 individuals whose lives span more than a century--the oldest was born in 1881, the youngest in 1988--to find out how religion is, or is not, passed down from one generation to the next. What they found may come as a surprise: despite enormous changes in American society, a child is actually more likely to remain within the fold than leave it, and even the nonreligious are more likely to follow their parents' example than to rebel. And while outside forces do play a role, the crucial factor in whether a child keeps the faith is the presence of a strong fatherly bond. Mixing unprecedented data with gripping interviews and sharp analysis, *Families and Faith* offers a fascinating exploration of what allows a family to pass on its most deeply-held tradition--its faith.

Trajectory of the Twenty-first Century explores what many prophets of the twentieth century, such as Oswald Spengler, Paul Tillich, Aldous Huxley, Jacques Ellul, and others, have predicted would transpire in the current century. Their vision included an out-of-control technological system and a return to religious sentiment that will ultimately undermine the system to which it is reacting. This book aims to accurately present their positions and draw certain logical conclusions from them that pertain to the course of history in our time. The book's theme argues that modernity is a secularized version of millennial Christianity, which reaches its fullest development in the twenty-first century and will regress into what Russian philosopher Nicholas Berdyaev called the new Middle Ages or a new religious period. This will mean the twilight of modern technological society, as its values of rationalism give way to a post-rationalist society. Ironically, decline will come through further technological advance. Omnicide threatens through religious world war driven by transcendent values and modern weaponry. Jihadist thinking and posthumanist technology both establish the omnicidal mentality. New technologies such as genetic engineering and artificial intelligence created under millennial inspiration to reach for immortality could potentially bring an end to the human species either through a slow, steady obsolescence or through environmental catastrophe. The titanic forces of technological progress and regress are on a direct collision course in the twenty-first century. For two thousand years countless people around the world viewed reality through a Christian lens that endowed their lives with meaning, purpose, and coherence. Today, in an era of unprecedented secularization,

many have ceased to find meaning not only in Christianity but in life in general. In *Converting the Imagination*, Patrick Manning offers a probing analysis of this crisis of meaning, marshalling historical and psychological research to shed light on the connections among the disintegration of the Christian worldview, religious disaffiliation, and a growing mental health epidemic. As a response Manning presents an approach to religious education that is at once traditionally grounded in the model of Jesus' own teaching and augmented by modern educational research and cognitive science. *Converting the Imagination* is an invitation to transform the way we teach about faith and make sense of the world, an invitation that echoes Jesus' invitation to a fuller, more meaningful life. It is sure to captivate scholars and practitioners of religious education, ministers seeking to reengage people who have drifted away from the faith or to support young people suffering from existential anxiety, and anyone in search of deeper meaning in their religious traditions or in their own lives.

When religious diversity is our reality, radical hospitality to people of other faiths is not a luxury but a necessity. More than necessary for our survival, radical hospitality to religious diversity is necessary if we are to thrive as a global society. By no means does the practice of hospitality in a multifaith world require that we be oblivious of our differences. On the contrary, it demands a respectful embrace of our differences because that's who we are. Neither does radical hospitality require that we water down our commitment, because faithfulness and openness are not contradictory. We must be able to say with burning passion that we are open to the claims of other faiths because we are faithful to our religious heritage. The essays in this book do not offer simply theological exhortations; they offer specific ways of how we can become religiously competent citizens in a multifaith world. Let's take the bold steps of radical openness with this book on our side!

Classification of the Library of Union Theological Seminary, New York

Teaching to Recover Jesus' Vision for Fullness of Life

Studies in Comparative Religion: Salvation in Plain English

The Millennial Hope

The Next Mormons

Concepts, Sources, and Histories

Three Views on the Millennium and Beyond

Much has been written about the profound impact the post-World War II baby boomers had on American religion. But the lifestyles and beliefs of the generation that has followed--and the influence these younger Americans in their twenties and thirties are having on the face of religion--are not so well understood. It is this next wave of post-boomers that Robert Wuthnow examines in this illuminating book. What are their churchgoing habits and spiritual interests and needs? How does their faith affect their families, their communities, and their politics? Interpreting new evidence from scores of in-depth interviews and surveys,

Wuthnow reveals a generation of younger adults who, unlike the baby boomers that preceded them, are taking their time establishing themselves in careers, getting married, starting families of their own, and settling down--resulting in an estimated six million fewer regular churchgoers. He shows how the recent growth in evangelicalism is tapering off, and traces how biblical literalism, while still popular, is becoming less dogmatic and more preoccupied with practical guidance. At the same time, Wuthnow explains how conflicts between religious liberals and conservatives continue--including among new immigrant groups such as Hispanics and Asians--and how in the absence of institutional support many post-boomers have taken a more individualistic, improvised approach to spirituality. Wuthnow's fascinating analysis also explores the impacts of the Internet and so-called virtual churches, and the appeal of megachurches. After the Baby Boomers offers us a tantalizing look at the future of American religion for decades to come.

This text maps the field of comparative theology in global context, offering original and critical perspectives on issues such as origins, religion, gender, the subaltern, and hermeneutics.

Shari'a is one of the most hotly contested and misunderstood concepts and practices in the world today. Debates about Islamic law and its relationship to secularism and Christianity have dominated political and theological discourse for centuries. Unfortunately, Western Christian theologians have failed to engage sufficiently with the challenges and questions raised by Islamic political theology, preferring instead to essentialize or dismiss it. In Law and the Rule of God, Joshua Ralston presents an innovative approach to Christian-Muslim dialogue. Eschewing both polemics and apologetics, he proposes a comparative framework for Christian engagement with Islamic debates on shari'a. Ralston draws on a diverse range of thinkers from both traditions including Karl Barth, Ibn Taymiyya, Thomas Aquinas, and Mohammad al-Jabri. He offers an account of public law as a provisional and indirect witness to the divine rule of justice. He also demonstrates how this theology of public law deeply resonates with the Christian tradition and is also open to learning from and dialoguing with Islamic and secular conceptions of law, sovereignty, and justice.

Since the calls of the Second Vatican Council, Roman Catholic theologians have sought to overcome an overarching problem facing Jewish-Christian relations, the concept of "supersessionism"; the idea that God has revoked the spiritual and historical promises made to the Jewish people in favour of granting those same privileges to a predominantly Gentile Church. Israel, the Church, and Millenarianism breaks new ground by applying an ancient principle to the problem of Israel's "replacement": the early Church's promotion of millennialism. Utilizing the best in Patristic research, Aguzzi argues that these earliest Christian traditions made room for the future of Israel because Christ's reign in the Church was viewed as provisional to his historical reign on earth—Israel's role in salvation history was and is not yet complete. Aguzzi's research also opens the door for a greater Catholic understanding of the millennial principle, not shying away from its validity and relevance for understanding the importance of safeguarding Jewish particularity, while concluding that the Synagogue and the Church are indeed on a parallel trajectory; "...what will

their...[Israel's]...acceptance be but life from the dead?" (Romans 11:15). Ultimately, the divine will is fulfilled through both Christian and Jewish means, in history, while each community is dependent, in different ways, upon the unfolding of God's future and the coming Parousia of Christ.

The Latter-Day Saints' Millennial Star

How Twenty- and Thirty-Somethings Are Shaping the Future of American Religion

Muslima Explorations in Comparative Feminist Theology

A Way beyond Replacement Theology

Lost Ecstasy

Law and the Rule of God

Comparative Religion

Printed Edition of the Special Issue Published in Religions, with a Summary by Perry Schmidt-Leukel

Is there biblical evidence for a thousand-year earthly kingdom (the Millennium) ruled by Christ before the fulfillment of the new heaven and new earth? Revelation chapter 20 seems to suggest so, but few books of the Bible are so difficult to interpret. And a discussion of the Millennium branches out into many other theological questions about the end times (eschatology): Are these the last days? What must happen before Jesus returns? What part does the church play? This Counterpoints volume compares three views of the Millennium: Premillennial: Christ will come again before this kingdom is established. Postmillennial: our present age represents that kingdom and that the church is and must move toward the fulfillment of this kingdom. Amillennial: a future Millennium is not a literal kingdom, and when Christ returns, he will usher in an immediate new heaven and new earth. Robert B. Strimple, Kenneth L. Gentry Jr., and Craig A. Blaising offer their perspectives, giving their exegetical reasoning. Each of them then responds to the views held by their peers in a respectful and informative setting, making it easy for you to compare their beliefs and gain a better understanding of how this aspect of Christianity's great hope--the return of Jesus--is understood by the church. The Counterpoints series presents a comparison and critique of scholarly views on topics important to Christians that are both fair-minded and respectful of the biblical text. Each volume is a one-stop reference that allows readers to evaluate the different positions on a specific issue and form their own, educated opinion.

La théologie comparée renouvelle depuis plusieurs décennies les manières d'envisager le dialogue entre les traditions religieuses, notamment en prônant une lecture attentive et informée de textes issus d'autres traditions. L'exposition à ces textes nous interroge, nous déplace et nous enrichit. Elle renouvelle notre regard non seulement sur cette tradition, mais aussi sur notre propre culture. Il s'agit là d'une manière relativement nouvelle d'envisager le rapport entre les religions, et ce dans une perspective théologique. La théologie comparée offre en effet une alternative par rapport à la «théologie des religions», qui s'est concentrée sur le rapport entre les traditions religieuses et la vérité (ou le salut) à travers trois principales perspectives: le pluralisme, l'exclusivisme et l'inclusivisme,

parfois en les corrélant ou en cherchant à les dépasser. Le présent ouvrage introduit l'approche de la théologie comparée, qui demeure encore méconnue dans le contexte francophone, ainsi que les débats nourris qu'elle suscite aujourd'hui. L'ouvrage donne à la fois à voir comment travaille la théologie comparée très concrètement, par exemple dans le rapport à l'islam, et comment elle réfléchit aux méthodes et aux approches qui sont les siennes.

A collection of Raj's groundbreaking ethnographic studies of "vernacular" Catholic traditions in Tamil Nadu, India. Finalist for the 2018 Best Book in Hindu-Christian Studies presented by the Society for Hindu-Christian Studies At the turn of the twenty-first century, Selva J. Raj (1952–2008) was one of the most important scholars of popular Indian Christianity and South Asian religion in North America. Vernacular Catholicism, Vernacular Saints gathers together, for the first time in a single volume, a series of his groundbreaking studies on the distinctively "vernacular" Catholic traditions of Tamil Nadu in southeast India. This collection, which focuses on four rural shrines, highlights ritual variety and ritual transgression in Tamil Catholic practice and offers clues to the ritual exchange, religious hybridity, and dialogue occurring at the grassroots level between Tamil Catholics and their Hindu and Muslim neighbors. Raj also advances a new and alternative paradigm for interreligious dialogue that radically differs from models advocated by theologians, clergy, and other religious elite. In addition, essays by other leading scholars of Indian Christianity and South Asian religions—Michael Amaladoss, Purushottama Bilimoria, Corinne G. Dempsey, Eliza F. Kent, and Vasudha Narayanan—are included that amplify and creatively extend Raj's work. Reid B. Locklin is Associate Professor of Christianity and the Intellectual Tradition at St. Michael's College, University of Toronto. He is the author of *Spiritual But Not Religious? An Oar Stroke Closer to the Farther Shore* and *Liturgy of Liberation: A Christian Commentary on Shankara's Upadeśasahasrī*, as well as the coeditor (with Mara Brecht) of *Comparative Theology in the Millennial Classroom: Hybrid Identities, Negotiated Boundaries*.

"You Say You Want A Revolution?"

The Most Persecuted Religious Movement in China

Meaning and Method in Comparative Theology

Religious Expectation and Social Change, 950-1050

Hybrid Identities, Negotiated Boundaries

Rediscovering the Triune God

Families and Faith

The last century has witnessed a revival and renewal of trinitarian theology, led initially by Karl Barth. The legendary puzzles of trinitarian theology have become especially vexing in an era of changed philosophical and cultural categories, and a host of religious thinkers in the last century have tried to reformulate the main lines of thought about God's trinitarian life. Theologian Stanley Grenz here tells this story of trinitarian theology, reporting and

analyzing the remarkable ferment in the discipline and discussing especially eleven theologians on such issues as: God's inner life vs. God's relationship to creation (immanent and economic trinity), social vs. psychological analogies for the relationships within God, the relationship between trinity and Christology, the feminist critique of classical categories, and how God's trinitarian life figures in evolution, social justice, and spirituality. Grenz's Introduction place this ferment historically in the course of Christian thought from the patristic period to now, while his Conclusion sets a future agenda for the doctrine and theology.

The first systematic overview of the field of comparative theology *Meaning and Method in Comparative Theology* offers a synthesis of and a blueprint for the emerging field of comparative theology. It discusses various approaches to the field, the impact of religious views of other religions on the way in which comparative theology is conducted, and the particularities of comparative theological hermeneutics. It also provides an overview of the types of learning and of the importance of comparative theology for traditional confessional theology. Though drawing mainly from examples of Christian comparative theology, the book presents a methodological framework that may be applied to any religious tradition. *Meaning and Method in Comparative Theology* begins with an elaboration on the basic distinction between confessional and meta-confessional approaches to comparative theology. The book also identifies and examines six possible types of comparative theological learning and addresses various questions regarding the relationship between comparative and confessional theology. Provides a unique and objective look at the field of comparative theology for scholars of religion and theologians who want to understand or situate their work within the broader field. Contains methodological questions and approaches that apply to comparative theologians from any religious tradition. Recognizes and affirms the diversity within the field, while advancing unique perspectives that might be the object of continued discussions among theologians. *Meaning and Method in Comparative Theology* offers an important basis for scholars to position their own work within the broader field of comparative theology and is an essential resource for anyone interested in theology conducted in dialogue with other religious traditions. 2021 PROSE Finalist in the Theology & Religious Studies category.

The relationship between Islam and feminism is complex. There are many Muslim scholars who fervently promote women's equality. At the same time, there is ambivalence regarding the general norms, terminology, and approaches of feminism and feminist theology. This ambivalence is in large part a product of various hegemonic, androcentric, and patriarchal discourses that seek to dictate legitimate and authoritative interpretations. These discourses not only fuel ambivalence, they also effectively obscure valuable possibilities related to interreligious feminist engagement. *Divine Words, Female Voices* is the follow-up to Jerusha Lamptey's 2014 book, *Never Wholly Other*, in which she

introduced the idea of "Muslima" theology and applied it to the topic of religious diversity. In this new book, she extends her earlier arguments to contend that interreligious feminist engagement is both a theologically valid endeavor and a vital resource for Muslim women scholars. She introduces comparative feminist theology as a method for overcoming challenges associated with interreligious feminist engagement, reorients comparative discussions to focus on the two "Divine Words" (the Qur'an and Jesus) and feminist theology, and uses this reorientation to examine intersections, discontinuities, and insights related to diverse theological topics. This book is distinctive in its responsiveness to calls for new approaches in Islamic feminist theology, its use of the method of comparative theology, its focus on Muslim and Christian feminist theology in comparative analysis, and its constructive articulation of Muslima theological perspectives.

Concerned that American Catholic theology has struggled to find its own voice for much of its history, William Portier has spent virtually his entire scholarly career recovering a usable past for Catholics on the U.S. landscape. This work of resourcement has stood at the intersection of several disciplines and has unlocked the beauty of American Catholic life and thought. These essays, which are offered in honor of Portier's life and work, emerge from his vision for American Catholicism, where Scripture, tradition, reason, and experience are distinct, but interwoven and inextricably linked with one another. As this volume details, such a path is not merely about scholarly endeavors but involves the pursuit of holiness in the "real" world.

How Millennials Are Changing the LDS Church

Its Decline and Transformation in Religion

Prospects and Problems

American Catholicism in the 21st Century

Divine Words, Female Voices

Introducing American Religion

The Trinity in Contemporary Theology