

## The Hauerwas Reader

The Hauerwas Reader The Hauerwas Reader Journal of the Society of Christian Ethics Witness Is Presence The Mennonite Quarterly Review Paul among the Postliberals Handbook of Narrative Inquiry The Contemporary Theologians "My Job Will be ..." "The Gift of Difference" First Things Book Review Digest U.S. Catholic Historian Forthcoming Books The Making and Unmaking of Technological Society Current Biography Yearbook Grammar and Grace Choice Revelation and Theopolitics The Character of Our Communities *Stanley Hauerwas* *Stanley Hauerwas* *Miika Tolonen* *Douglas Harink* *D. Jean Clandinin* *Todd L. Goodsell* *Chris K. Huebner* *Rose Arny Murray* *Jardine Jeffrey Stout* *Randi Rashkover* *Gloria H. Albrecht*  
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a stanley hauerwas reader including hauerwas essays and excerpts from his books and monographs intended to provide a comprehensive introduction to his work

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in a postsecular cultural situation the conditions for understanding and communicating a christian tradition have changed none of the established religions can any longer claim monopoly in the marketplace of religions a claim of this study is that a postsecular situation characterized among other things by dwindling memberships in established churches as well as a new visibility of alternative religious expressions opens up a need to reflect on alternative ways of understanding christianity in its context this study focuses on the question how can a christian tradition be communicated understandably in a postsecular context in traditional terms how can christian witness be understood in our situation it is to this need according to this study that the ecclesiology of stanley hauerwas provides a meaningful perspective this perspective becomes relevant because in a postsecular context a christian church even a folk church cannot assume to be in a position of majority or power there is therefore a need to ask how to understand christianity as a community of witness that is neither in power nor a majority the study suggests that embodiment of christian convictions becomes a central factor in a meaningful postsecular notion of witness

illuminates paul s letters by creating fascinating links between pauline scholarship and the writings of postliberals such as stanley hauerwas and john howard yoder

the handbook of narrative inquiry is the first comprehensive and interdisciplinary overview of the developing methodology of narrative inquiry international in scope this handbook outlines the historical development and philosophical underpinnings of narrative inquiry and describes different forms of narrative this one of a kind volume offers a methodological map of this field of inquiry and encourages further dialogue discussion and experimentation as the field continues to develop key features offers coverage of various disciplines and viewpoints from around the world leading international contributors draw upon narrative inquiry as conceptualized in anthropology sociology psychology philosophy nursing and other disciplines illustrates the range of narrative inquiry forms the handbook presents both conceptual and practical in depth descriptions of narrative inquiry portrays how narrative inquiry is applied to research in different professional fields the contributors pay particular attention to representational issues ethical issues and some of the complexities of narrative inquiry with indigenous and cross cultural participants in addition to child participants

this work is an attempt to learn about and learn from fifty prominent contemporary theologians tracing trends and discerning directions in today's theological landscape the new priests of st. joseph pontifical seminary alwaye of the year 2006-2007 are the primary contributors to this volume

when the radical reformers demanded the separation of church and state it was not to privatize their convictions or depoliticize the church but rather an attempt to recognize jesus as lord over all the theological movement known as radical orthodoxy is currently rethinking theology's influence by secular modernity thereby making a bold critique of contemporary christianity it should not be surprising that anabaptist theologians have found theological kinship with radical orthodoxy taking their cues from john howard yoder henri de lubac jacques derrida stanley cavell hans urs von balthasar stanley hauerwas and others writers in this volume engage radical orthodoxy on topics such as ecclesiology martyrdom worship oath taking peace and violence amazon

our inability to make ethical sense of technology is at the root of a crisis this book advocates a christianity that fully understands technology its responsibilities and its possibilities

this book is a collection of new essays on aquinas and wittgenstein written by some of the leading theologians and philosophers of religion in the english speaking world it is inspired by and dedicated to the memory of victor preller whose powerful interpretations of these figures did much to prepare the ground for recent discussions of religious language knowledge of god the role of grace in human life and the ethical significance of virtue grammar and grace frees aquinas from the trappings of traditional thomism just as it liberates wittgenstein from the relativism of the wittgensteinian fideists but the book is no mere exercise in scholarly revisionism for its main purpose is to advance our understanding of the issues on which texts like the *summa theologiae* and the *philosophical investigations* have a bearing this book will be essential reading for all those interested in the interpretation of aquinas and wittgenstein the interface of religion and ethics and the dialogue between philosophy and theology

no marketing blurb

the emphasis on rugged individualism which is so thoroughly a part of american culture has come under scrutiny and criticism from a number of sides recently many have sought to reclaim a sense of community as the source of meaning and value in human life in the theological realm thinkers such as stanley hauerwas have asserted that christian faith is necessarily communitarian in nature these theologians have argued that being a christian means not simply encountering the divine within the privacy of the individual heart but investing one s loyalty in a particular community of faith leaning its shared narratives and being apprenticed to its specific religious practices gloria albrecht who shares this rejection of american hyperindividualism questions whether the communities hauerwas and others envision are or even can be liberative for those who have been marginalized by the rest of society she applauds the concern that christians be shaped not by the values of the wider society but by the distinctive stories and perspectives of concrete worshiping communities yet she asks a trenchant question who is telling these stories are they told in such a way as to subvert or support the predominant culture s denigration of certain of its members to second and third class status in spite of their intention to be countercultural albrecht contends that the communities which these theologians conceive are in danger of adopting the very hierarchical character that defines the society at large she insists that if our communities are to be the visible signs of the sovereign rule of god they claim to be they must be characterized by inclusiveness and diversity

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