

The Greatest Prayer Rediscovering The Revolutionary

Argues that Christianity does not require its supernatural aspects. Christianity without an omnipotent god, without a divine savior, without an afterlife? In this bold and hopeful book, theologian Daniel C. Maguire writes that traditional, supernatural aspects of Christianity can be comforting, but are increasingly questionable. A century of scholarly research has not been supportive of the dogmatic triad of personal god, incarnate savior, and life after death. Demonstrating that these beliefs have questionable roots in historical traditions, Maguire argues for a return to that brilliant and revolutionary moral epic of the Hebrew and Christian Bible. Rescued from god, Christianity can offer a realistic global ethic to heal a planet sinking under the effects of our ungrateful mismanagement. "Once again Dan Maguire's new book is at the cutting edge. Passionate, yet crystal clear, Christianity without God distills the essential Christian message from the mythological and theological accretions that have distorted it. It's a message we need today, more than ever." — David R. Loy, author of *Awareness Bound and Unbound: Buddhist Essays* "For many of us, Maguire's book will be a kind of homecoming. Someone, at last, has had the courage to write what so many of us have been thinking." — John C. Raines, author of *The Justice Men Owe Women: Positive Resources from World Religions* "With immense learning and considerable charm, Daniel Maguire evokes a Christianity freed from dogma, literalism, self-righteousness, and terror. Believers and skeptics alike can delight in what's left: poetry, morality, a sense of awe and wonder. In a word, humanity." — Katha Pollitt, author of *The Mind-Body Problem: Poems*

Pilgrim is a major new teaching and discipleship resource from the Church of England. It will help enquirers and new Christians explore what it means to travel through life with Jesus Christ. A Christian course for the twenty-first century, *Pilgrim* offers an approach of participation, not persuasion. Enquirers are encouraged to practice the ancient disciplines of biblical reflection and prayer, exploring key texts that have helped people since the earliest days of the Christian faith. Believing that the Christian faith is primarily about relationship, *Pilgrim* aims to lay a foundation for a lifetime of learning more about God's love revealed in Jesus Christ and what it means to be his disciple. Assuming little or no knowledge of the Christian faith, *Pilgrim* can be used at any point on the journey of discipleship and by every tradition in the Church of England. *Pilgrim* is made up of two parts: *Follow* and *Grow*. Each consists of four short courses and a leaders' guide. *Follow* introduces the Christian faith for complete beginners, while *Grow* aims to develop a deeper level of discipleship in those who have turned to Christ. Each short course contains six-sessions, supported by online audio-visual resources. All sessions combine a simple framework prayer, reflection on the Bible in the *lectio divina* style, an article by a modern writer, and time for questions and reflection. The Leaders' Guide explains the aims and approach of *Pilgrim* and offers advice and support for running the sessions.

So many Christians pray the Lord's Prayer. It is almost "second nature." This book is meant to help these people pray it more deeply and lovingly. Ecumenical and even striving to be global in nature, this book explores what the Scriptures teach us about this prayer, how the Christian tradition has approached this prayer in its long history, and how many of our contemporary concerns challenge the way we can pray this prayer, and also how the prayer can provide insights for those same concerns. People of all persuasions, believers and nonbelievers, "nones," and followers of the world's great religions will also find many of their concerns given serious consideration in this book. If you think nothing new can be said about the "Our Father," this book may surprise you.

What would a comparative study of prayer look like? If the human impulse is to survive by thinking and acting religiously, Reinhart says religion is born on the day prayer first finds breath. He discusses prayer as a discourse since that first day that is speech out of brokenness or suffering is expressed in the hope of something more. Through his engagement with theorists of language and memory (Habermas, Derrida, Metz, Ricoeur, and others), Reinhart develops a framework that sustains an innovative approach to apocalyptic thought that also lays the foundation for a new field: the comparative study of prayer.

Dear England

His Person, Work, and Relationships

Follow Stage

The Gospel of Luke

Critical Explorations and Constructive Affirmations of Hoping Justice Prayerfully

Seeing and Living the Wisdom of Jesus

A Sourcebook of Spiritual Practices

Christianity without God

The Lord's Prayer contains mysteries generally overlooked by most Christians. For the Fathers of the Church, such mysteries or "difficulties" —many of which continue to puzzle modern scholars—marked divinely inspired points for prayer and reflection. Saints Cyprian of Carthage, Augustine of Hippo, Peter Chrysologus, Maximus the Confessor and others grappled with the hidden meanings behind these questions and the fruits of their efforts can inspire contemporary readers. In this volume John Gavin, SJ explores eight mysteries of the Lord's prayer in light of the early Church's wisdom: How can human beings call God "Father"? Where is God the Father? How can God grow in holiness? Was there ever a time when God did not rule? Are there limitations to God's will? Why should we seek bread? Can we make a deal with God? Does God tempt us? Without ignoring the insights of contemporary exegesis, this volume demonstrates that the responses of the Fathers to these questions have continuing relevance. Not only did they understand the issues surrounding linguistic, textual, and theological difficulties, but they also grasped the nuances of Christ's words as illuminated by the scriptures as a whole. They provide an interpretation that challenges the mind and transforms the heart. *Mysteries of the Lord's Prayer* offers the general reader, as well as scholars, a chance to rediscover a prayer that unites Christians throughout the world. It also includes appendices to aid those who wish to explore the Fathers' writings on their own for a deeper encounter with the wisdom of the early Church.

Joint Venture/s is a term used in the business world to describe two or more business enterprises that join hands and consolidate their management, operations, and labor force to increase their productivity, to offer a more diversified array of products, to increase their profitability, and be a more successful business enterprise in service to their employees and society at large. But it is not simply a matter of joining economic forces and resources. There has to be synergy, compatibility and complementarity in corporate strengths and weaknesses, in corporate missions and cultures, in corporate objectives and strategies such that the joint venture/s result/s in something greater than the mere sum of their parts. This is true of joint venture/s in the academic world. Interdisciplinary studies are not mere combinations of academic courses. They are, or should be, the mutual enrichment and mutual correction of disciplines. They can be, and are, about expanding the horizons of a discipline beyond its narrow confines and/or correcting the constricting assumptions, values, and prescriptions of doctrinaire theoretical viewpoints. These have been the basic assumption and the goal, the working framework and agenda behind the essays gathered here, as they were in my earlier collections, *Critical Intersections* (2006) and *Creative Fractures* (2011). In my teaching and writing, I seek to

bring to bear insights and perspectives from religious studies and the social sciences, their critical intersections, their creative fractures, and their joint ventures to elucidate discussions, controversies, and explanations.

This book offers a new way of understanding Catholic social ethics. The narrative expands its context backward into the pre-biblical past and outward into the social teachings of other religions and civilizations. It also tells a story that shows the continuity between the different eras of Catholic tradition, and it brings in the witness of heroic men and women to the possibility of living by our beliefs. It portrays our social ethics as a work in progress. Our beliefs have been put forward clearly by official teachers; they have been integrated, to some extent into our institutions; they need to be better explained to the world. This work is intended to give students a deeper understanding of Catholic social ethics, so that they may more effectively communicate the powerfully attractive Catholic vision of life. It may even give some of those well-versed in Catholic ethics some new insights. The author draws on his experience as a theologian, a teacher, and a pastor to present information in a readable form. Having wished such a resource were available to him as a teacher, he has taken it upon himself to write it for others.

The Underground Church proposes that the faithful recapture the spirit of the early church with its emphasis on what Christians do rather than what they believe. Prominent progressive writer, speaker, and minister Robin Meyers proposes that the best way to recapture the spirit of the early Christian church is to recognize that Jesus-following was and must be again subversive in the best sense of the word because the gospel taken seriously turns the world upside down. No matter how the church may organize itself or worship, the defining characteristic of the church of the future will be its Jesus-inspired countercultural witness. Meyers debunks commonly held beliefs about the early church and offers a vision for the future rooted in the past. He proposes that the church of the future must leave doctrinal tribalism behind and seek a unity of mission instead. Archbishop Emeritus Desmond Tutu says of this volume: "Robin Meyers has spoken truth to power, and the church he loves will never be the same."

To Dare the Our Father

The Bible and Animals

Stories of a Social Prophet

Season of Heartbreak

Moving beyond the Dogmas and Retrieving the Epic Moral Narrative

Surprised by the Lord's Prayer

Rethinking Communion and Community

Reclaiming the Subversive Way of Jesus

The McMaster Journal of Theology and Ministry is an electronic and print journal that seeks to provide pastors, educators, and interested lay persons with the fruits of theological, biblical, and professional studies in an accessible form. Published by McMaster Divinity College in Hamilton, Ontario, it continues the heritage of scholarly inquiry and theological dialogue represented by the College's previous print publications: the Theological Bulletin, Theodolite, and the McMaster Journal of Theology. For nearly two thousand years followers of Jesus have gathered in churches to eat a meal called Communion in his memory. In Table Talk, Mike Graves claims if we could travel back to those earliest Christian gatherings, we would realize we are not just two thousand years removed; we are light-years removed from how they ate when gathered because eating was why they gathered in the first place, a kind of first-century dinner party. Four characteristics of their Communion practices would leap out at us, traits that are scattered throughout the New Testament, but that often go unnoticed: how the meal was part of a full evening together, promoting intimacy; how it was a mostly inclusive affair, everyone welcome at the table; how it was typically festive, more like a dinner party; and how afterwards they enjoyed a lively conversation on a host of topics. But Table Talk explores more than just Communion practices, because a new way of doing church is happening around the world, gatherings more horizontal than vertical. For two thousand years Christians have oriented themselves toward God in the presence of others; now a growing number of congregations, part of the dinner church movement, are orienting themselves toward each other in the presence of God. This book tells their story and helps us rethink our own.

'Stephen Cottrell writes about Christ as if he were here now. As if redemption were possible for all of us, as if the void that threatens to engulf us all could be filled by a personal relationship with Christ in the present. He is a compelling writer.' - Russell Brand *Inspired by a conversation with a barista who asked him why he became a priest, this is the Archbishop of York Stephen Cottrell's extended answer to that question - as well as the letter he'd like to write to a divided country that no longer sees the relevance or value of the Christian narrative. Archbishop Stephen is a much-admired voice within the church, but in this book he writes for a more general audience, and those who might call themselves spiritual seekers - as well as anyone who is concerned about the life and unity of the UK. A short, beautiful book, this is at once both contemplative and deeply practical, which will speak to both Christians and those on the edges of faith. 'A deeply thoughtful exposition of faith's transformative power, Dear England gave me hope, not only for the future of Christianity, but for a changed world too.'* - David Lammy MP

This book interprets the wisdom of Jesus' sayings in the gospels in words and images. McCollough examines Jesus' wisdom in the context of the political and economic world of the Roman Empire and then applies it to our own time for both personal growth and social action. Original works of art by McCollough illustrate the texts of these sayings and can be used in private reflection, worship, and educational settings. In addition, readers may use the images for newsletters, church bulletins, and program announcements. A DVD with color images of many more illustrations of the book is available from the author. The short wisdom sayings of Jesus are almost always interpreted as private or interpersonal instruction and ignore the political/economic context of his time. The result is often sentimental piety or otherworldly speculation. Yet it is hard to imagine that Jesus and his followers were blind to the tyranny of Rome and the economic exploitation of a tiny minority over the vast majority of people living desperate lives in the Roman colonies. This book uses the insights of formerly colonized Bible readers in the non-Western world to understand the postcolonial meanings of Jesus' time and our own.

Mysteries of the Lord's Prayer

Saving God from Religion

Case Studies in the Distortion of a Biblical Ideal

Your Kin-dom Come

Wisdom from the Early Church

Pilgrim: Leader's Guide 1

The Limits of Forgiveness

Religious Studies and Social Sciences

This book takes its leave with the realization that Western-driven culture is quickly reaching the limits of global capitalism, and reality manifests itself not only economically and politically, but that it is at once a cultural, aesthetic, political, religious, economic, and philosophical problem. While Western capitalism is based upon the assumption of indefinite growth, we have run up against natural constraints to growth, and humanity must face the real, physical ramifications of the short-sighted and ultimately counter-productive choices made on behalf of the capitalist machine. While there is widespread angst and numerous scenarios of apocalyptic crisis and collapse, there is little or no comprehension of the problem and a coherent picture of reality is left wanting. Drawing primarily from discourses of contemporary continental philosophy, cultural theory, and radical theology, the new materialism is being offered as redress to this problem by its effort to make sense of the world as an integrated whole. The book emphasizes three aspects of the crisis: the ecological crisis, which is often viewed primarily in terms of global warming; the energy crisis, which involves peak oil and the limits of the ability to extract and exploit the cheap energy of fossil fuels; and finally the financial crisis, which involves the collapse and destruction of massive amounts of money and credit. Each of these problems is inter-related, because money is dependent on energy and energy is a product of natural physical resources that are finite and diminishing. Rather than despair or the cynicism that has become realpolitik, the authors will suggest that this crisis provides an opening for a new kind of orientation to thinking and acting, a way of being in and of the earth. This opening is an opening onto a new materialism that is neither a crude consumerist materialism nor a reductive atomic materialism, but a materialism that takes seriously the material and physical world in which we live. This materialism counters idealism in its practical and philosophical forms, which constructs an ideal world that we wish to inhabit and then tries to force the real world for the real one. Furthermore, in contrast to classical materialism which rejects religion as a form of false consciousness, this materialism recognizes religion as an effective means of political mobilization and as a genuine source of piety, and thus does not reject religion per se; instead, it opposes fanaticism and fundamentalism, including the fairy-tale expectations that a God or gods will rescue us from our predicament and punish the evil-doers while rewarding the righteous.

The Lord's Prayer accompanies the lives of Christians. When we are happy or sad, when we eagerly wait for a child to be born or keep watch as an elder dies, alone in the woods or together in liturgy, filled with gratitude or emptied by grief, driven to pray or repent, the Our Father finds its way to our lips. To Dare the Our Father recognizes and respects these experiences but it invites us to see the prayer as a more sustained and challenging undertaking. How does praying the Our Father inform our thinking, feeling, and acting? How does it become for us a transformative spiritual practice? John Shea explores these questions and more to discover what it looks like to become people of prayer.

A revelatory manifesto on how we can reclaim faith from abstract doctrines and rigid morals to find God in the joys and ambiguities of everyday life, from the acclaimed author of *Saving Jesus from the Church* "In this book of stories from four decades of ministry, [Shea] powerfully captures what it means to believe in a God who's revealed not in creeds or morals but in the struggles and beauties of ordinary lives."—Richard Rohr, bestselling author of *The Universal Christ* People across the theological and political spectrum are struggling with what it means to say that they believe in God. For centuries, Christians have seen him as a deity who shows mercy and dispenses punishment to others according to right belief and correct behavior. But this transactional approach to a God who is "there"—famously depicted by Michelangelo on the ceiling of the Sistine Chapel—no longer works, if it ever did, leaving an increasing number of Christians upset, disappointed, and heading for the exits. In this groundbreaking, inspiring book, Robin R. Meyers, the minister of Oklahoma City's Mayflower Congregational United Church of Christ, shows how readers can move from a theology of obedience to one of consequence. He argues that we need to stop seeing our actions as a means for pleasing a distant God and how God has empowered us to care for ourselves and the world. Drawing on stories from his decades of active ministry, Meyers shows how the struggles of ordinary people hint at how we can approach faith as a radical act of trust in a God who is all around us in our doubts and the moments of life we fear the most.

In this work, Anthony Giambrone investigates the appropriation and development of Jewish charity discourse in Luke's Gospel in contrast to previous scholarship, neither the coherence of Lukan "wealth ethics" nor its contemporary actualization defines his study. The sacramental significance of almsgiving becomes the starting point for a more theologically oriented exegesis. The end result is a new reading of Luke's "Christological mutation" of the inherited tradition. The text is organized around three exegetical probes, each handling a different piece of material: i.e. Luke 7:36-50, 10:25-37, and 16:1-31. The author advances an approach to these parables that highlights Christ's use of allegory (metalepsis) as a Lukan narrative device. A break is thus implied with the dominant rationalist constructions of Luke's art and ethics. Also in contrast to a dominant trend, stress is laid upon Luke's Jewish rather than Greco-Roman context.

The Evolution of Catholic Social Ethics

Finding Hope, Taking Heart and Changing the World

Religion, Politics, and the Earth

Prayer as Memory

A Minister's Search for Faith in a Skeptical Age

A Conspiracy of Love

Recovering the lost meaning of Christian words

The Political Aims of Jesus

This book hails from decades of challenging trial-and-error work, abundant reading, and an enduring obligation to ministers, activists, and unsung lay heroes whose legacies matter. As there is little that actually addresses the elusive meanings, if not the dangers inherent in pursuing alleged spoils of "success," it is kairos time. Seemingly scarce resources and competition to make and maintain ministries in the city challenge those of us in the field, or on the sidelines, to speak, write, and communicate clearly, and convincingly--not only for ourselves and our "people," past and present, but for those who come along soon to receive the baton or wear the mantle.

Concretely narrated, with unique case studies, a cast of dozens contribute their earthy, earnest testimonies and are, at long last, energetically affirmed. Specifically, this work proffers constructive attention to the critical cautions concerning subtle temptations to "succeed," including: commodification, cooptation, communalism, clientelism, and cowardice--and, not bailing on fierce charity-justice tensions (with benevolence protectively dominant). Narrative analysis and biography-as-theology, social ethics, biblical

theology, and recent church history give apt attention to how a compelling case is possible for success, if justice is practiced, given a hopeful realism and perspective of prophetic eschatology.

What makes for a successful worship service? In this book, the authors consider variables that make a worship service successful or unsuccessful. They explore how moods, settings and procedures can effect the worship experience, despite the purpose for worship's true aim: Òa heartfelt celebration of God and His worthiness.Ó

Op 2 september 2015 spoelde de driejarige Alan Kurdi aan op de Turkse kust. Zijn familie deed een poging Syrië te ontvluchten en veiligheid te vinden in Europa. Khaled Hosseini was zelf ook ooit een jonge vluchteling die ver van zijn thuisland Afghanistan opgroeide. Deze ervaring speelt altijd een belangrijke rol in zijn romans en in zijn welzijnswork. In Bede aan de zee komen deze werelden samen. Het is een onvergetelijke vertelling over het lot van vluchtelingen, met beeldschone illustraties van Dan Williams.

Quantum Confession : Christian Spirituality for Our Time By: Ronald N. Fritsch Providing his own faith as an example of the transition from conservative Christianity to accommodate the findings of modern science, Ronald N. Fritsch blends spirituality and quantum physics and provides a testament for a new understanding of God. Fritsch explains how God exists as a loving God and how this love is portrayed in his detailed and beloved Creation. Fritsch addresses controversial topics such as di-polar divinity, the humanity of Jesus of Nazareth, and salvation history along with many other issues. This self-assessment of human faith is designed to promote a more liberal understanding of Christianity in love, hope, peace, and happiness.

Capable Women of Purpose and Persistence in Luke's Gospel

The Confrontational Wit of Jesus

Just Begin

The Lord's Prayer and the Sermon on the Mount in Matthew's Gospel

From the Palaeolithic to Pope Francis

Bede aan de zee

Worship: Rediscovering the Missing Jewel

The New Materialism

Amid competing portrayals of the 'cynic Jesus,' the 'peasant Jesus,' and the 'apocalyptic Jesus,' the 'political Jesus' remains a marginal figure. Oakman argues that advances in our understanding of the political economy of Roman Galilee warrant a revival of Reimarus's understanding of Jesus as an instigator of revolutionary change.

Engaging feminist hermeneutics and philosophy in addition to more traditional methods of biblical study, *Salty Wives, Spirited Mothers, and Savvy Widows* demonstrates and celebrates the remarkable capability and ingenuity of several women in the Gospel of Luke. While recent studies have exposed women's limited opportunities for ministry in Luke, Scott Spencer pulls the pendulum back from a negative feminist-critical pole toward a more constructive center. Granting that Luke sends somewhat "mixed messages" about women's work and status as Jesus' disciples, Spencer analyzes such women as Mary, Elizabeth, Joanna, Martha and Mary, and the infamous yet intriguing wife of Lot -- whom Jesus exhorts his followers to "remember" -- as well as the unrelentingly persistent women characters in Jesus' parables.

The Bible teems with nonhuman life, from its opening pages with God's creation of animals on the same day and out of the same earth as humans to its closing apocalyptic scenes of horses riding out of the sky. Animals are Adam's companions, Noah's shipmates, and Elijah's saviors. They are at the center of ancient Israel's religious life as sacrifices and yet, as Job discovers, beyond human dominion. It is an animal that saves Balaam from certain death by an angel's hand, and an animal that carries Jesus into Jerusalem. The Creator declares all of them good at the beginning, and since the Apostle Paul writes of God's eternal purposes for all things on earth, they are somehow part of a hoped-for eschatological restoration. So why are animals so often ignored in Christian moral discourse? In its theological thinking and faith-motivated praxis, human-centeredness typically results in the complete erasure of the nonhuman. This book argues that this exclusion of animals is problematic for those who see the Bible as authoritative for the religious life. Instead, biblical literature bears witness to a more inclusive understanding of moral duty and faith-motivated largesse that extends also to Eden's other residents.

Charles Nathan Ridlehoover examines the Lord's Prayer in Matthew's Gospel, focusing on the prayer's centrality and showing how this centrality affects our reading of the Sermon on the Mount and subsequently, the prayer itself. Ridlehoover argues that the Lord's Prayer is structurally, lexically, and thematically central to the Sermon on the Mount, and the means through which disciples of Jesus are empowered to live out the kingdom righteousness it defines. In turn, the Sermon on the Mount clarifies what the answer to the petitions of the Lord's Prayer might look like in the life of the disciple of Jesus. Whilst the centrality of the Lord's Prayer has been noted by previous commentators, this centrality and its intended purpose has not hitherto been defined or examined in great depth. Ridlehoover fills this gap with a closely argued and in-depth study, ranging from methodology and the structure of the prayer itself to examining the Father, will, forgiveness and evil petitions, and the relevance of word and deed for hearers and doers. Ridlehoover's examination of the relationship between the Sermon and Prayer advances studies in compositional criticism and intratextuality.

Christian Humanism and the Moral Imagination

The Underground Church

Sacramental Charity, Creditor Christology, and the Economy of Salvation in Luke's Gospel

A Faithful Public-Prophetic Witness

Speaking Christian

First-Century Debt and Jesus' Intentions

Joint Ventures

The Parables of Jesus the Galilean

Jesus Christ for Contemporary Life is an understanding of Jesus as the Word of God, grounded in what can be known historically of Jesus and informed by subsequent reflection upon him, which hopes to help shape a Christian identity characterized by "bounded openness." Don Schweitzer moves from the historical Jesus to the present in three parts. In the first part Schweitzer develops an understanding of Jesus as the Word of God, who became incarnate to give the goodness and beauty of God further expression in time and space. Second, he explores how various atonement theories articulate ways in which Jesus empowers people to further express this beauty and goodness in their own lives. And finally, Schweitzer explores how Jesus relates to people in the church, to the events and movements in history, to other religions, and to Christians in their dialogue with God in prayer.

Bidden is de meest vitale geloofspraktijk, vindt Gerrit Immink. Het gebed zit immers dicht op het leven en we spreken God aan. Maar wat is bidden eigenlijk? Is God echt tegenwoordig en merken we daar ook iets van? In onze seculiere tijd is God voor veel mensen nietszeggend

geworden. Toch roepen gelovigen hem hartstochtelijk aan en beleven ze de nabijheid van God. Wat doet bidden met ons mensen? Welke rol speelt het gebed in het Oude en Nieuwe Testament? En spreekt God nog steeds? In dit belangwekkende boek gaat Immink uitgebreid in op het menselijk besef van Gods tegenwoordigheid en op de verschillende manieren waarop God blijk kan geven van zijn aanwezigheid en kracht. Het boek is geschreven in de overtuiging dat bidden je goed doet.

These reflections, based on the seven last words of Jesus from the cross (including an Easter message) invite readers to contemplate the spiritual, theological, and biblical significance of the death and resurrection of Jesus. These meditations, which combine theological reflection, biblical interpretation, and spiritual application, provide Christians with a good resource for group study and personal growth in Christian discipleship during Lent and Holy Week. Pastors, teachers, Christian leaders, or anyone charged with the responsibility and privilege of presenting sermons, homilies, Bible lessons, or devotional talks during Lent and Holy Week will find rich material in these pages to spark the imagination.

As with French, German or Spanish, learning the basic vocabulary of Christianity is a vital first step in understanding what it means and how it works. We think of words like 'faith', 'forgiveness', 'salvation', 'sin' and 'heaven'. But how can we be sure that we understand them correctly? Over the centuries all sorts of different meanings have grown up around these words, and sometimes those meanings can obscure or distort the way the words were originally used in the Bible. In *Speaking Christian*, Marcus Borg takes some of the key words in the Christian dictionary and exposes the negative and unhelpful connotations they still carry today. At the same time, he goes back to the Bible and unpacks their meaning in a way that is both more faithful to the teaching of Jesus and more relevant to his followers today.

A Transformative Spiritual Practice

Eden's Other Residents

Compassionate Christ, Compassionate People

The Greatest Prayer

Liturgical Foundations of Christian Spirituality

Rediscovering the Revolutionary Message of the Lord's Prayer

Bidden in het besef van Gods tegenwoordigheid

Spiritual Reflections for Lent and Holy Week

Who do we meet in the stories Jesus told? In *The Parables of Jesus the Galilean: Stories of a Social Prophet*, a selection of the parables of Jesus is read using a social-scientific approach. The interest of the author is not the parables in their literary contexts, but rather the parables as Jesus told them in a first-century Jewish Galilean sociopolitical, religious, and economic setting. Therefore, this volume is part of the material turn in parable research and offers a reading of the parables that pays special attention to Mediterranean anthropology by stressing key first-century Mediterranean values. Where applicable, available papyri that may be relevant in understanding the parables of Jesus from a fresh perspective are used to assemble solid ancient comparanda for the practices and social realities that the parables presuppose. The picture of Jesus that emerges from these readings is that of a social prophet. The parables of Jesus, as symbols of social transformation, envisioned a transformed and alternative world. This world, for Jesus, was the kingdom of God.

Spirituality is a motion, a responsive movement of heart, mind, and spirit to the life of God moving within us. Starting from his Roman Catholic roots but working ecumenically, Bob Hurd explores this notion of spirituality in two parts. Part 1 places it in the theological framework of Creation-Grace-Incarnation, concluding that its specific form is participation in Christ's self-emptying love of God, humankind, and creation. Part 2 investigates this kenotic spirituality liturgically, exploring how it comes to expression in the ritual stages of Gathering, Word, Eucharistic Prayer, Communion, and Sending. Comparing and contrasting each stage with corresponding patterns in various Protestant traditions, Hurd lays out the possibility of a spirituality common to Christians of various confessions.

This volume surfaces distinct historical claims, nuanced theological conclusions, and a mutual respect in an area where disagreement often results in consignment to hell.

Deeply rooted in the story of Jesus of Nazareth is a concern for people mired in debt. Debt was a central control mechanism for the administration of the Roman Empire. Client states such as those of the Herods in Palestine were entrusted with maintenance of the established order, the Pax Romana, and their patronage entailed legions of the indebted. Debt kept peasants at their plows and contributed to the suffering bodies and tortured minds that Jesus attempted to heal. His parables and central prayer feature the forgiveness of money debts. In the end, his praxis to liberate people from perennial debt led to a Roman cross, but his memory was kept alive at the table around which he communed with tax collectors and debtors alike.

Following Jesus in a Postmodern World

Salty Wives, Spirited Mothers, and Savvy Widows

Healing for the Heart, Brain, and Soul

The Non-Violent Radical

Jesus Christ for Contemporary Life

Table Talk

Jesus, Debt, and the Lord's Prayer

The Lord's Prayer in a Global Age

Jesus did not die to save us from God. He died because the Romans did not tolerate charismatic teachers who attracted a lively following. Jesus attracted that following through his personal compassion, his confrontational inclusivity, and his skill in using laughter as a nonviolent weapon of mass disruption. The Gospel authors

picked up Jesus' witty techniques. They adeptly parodied the literary conventions of heroic biography, laying out "the kingdom of God" in a point-for-point contrast with the empire of Caesar Augustus. Most of this contrast was Jewish Prophetic Rant, Standard Edition: the God of the Jews had always demanded justice for workers, food for the hungry, care for those unable to earn a living, and an end to monopolizing natural resources for private and imperial profit. Jesus added a fourth and telling point: God is nonviolent. God smites no one. God's loving-kindness and compassionate presence embraces all of humanity equally. We are all the children of God. Then and now, that's a revolutionary claim. It portrays our obligation to the common good as a sacred obligation. It's owed to God. In cultural terms, that's the most potent variety of obligation. This is the cultural heritage at risk from fundamentalism, which portrays God as both crazy-violent and vindictive.

- Spiritual practices for beginners and practitioners all in one volume - Spurs people of faith to deeper self-awareness, holistic living, and prayer Just Begin is an indispensable reference tool for the interested spiritual practitioner who wants to add new methods and exercises to their mystical "toolbox." In simple terms, basic steps, and encouraging language, Dr. Wigner introduces readers to more than 40 different practices from Eastern and Western traditions, encompassing everything from mindfulness to music, yoga to the Lord's Prayer. In each short description, the focus is to "just begin" to practice and experiment, grow, and develop spiritually on the way. No one can take a journey without taking the first step, and Dr. Wigner provides the first steps for multiple practices in various religious traditions. These spiritual exercises will help spur people of faith to deeper self-awareness, holistic living, and prayer. The book's sections are organized around types of practices: Meditating, Listening, Being, Sensing, and Embodying, with a final section: Doing. Each chapter forms a short three to five page introduction to a mystical practice, consisting of segments on definition, background, how to practice, resources for further study, journal prompts and discussion questions, and common problems that sometimes "get in the way" of one's practice.

Before there were worshippers of Jesus, there were followers of Jesus. Before there were organized churches with creeds and doctrines, there were small communities of love, equality, and sharing dedicated to the practice of Jesus' teachings and committed to a wholly new way of living. Today, the churches of the Global North are in decline and younger generations no longer seek meaning there. Traditional "church Christianity" is gradually giving way to some new way of faithful living. From a Nazi prison cell, German pastor Dietrich Bonhoeffer imagined a future "religionless Christianity" consisting of contemplative prayer and righteous action in the secular world. A Conspiracy of Love presents the contours of such a faith based on the "way" of Jesus. It calls us to become troublemakers, revolutionaries, seekers of change, and agents of transformation engaged in conspiracies of love to establish justice and peace in a postmodern world. It offers many different people--those who remain in the church, those who have left, and those who have never ventured near--with a life of faith that is meaningful, intelligent, and passionate.

What, pray tell, does a faithful urban ministry require if not a triadic relationship of prayer, justice, and hope? Could such a theologically conjunctive relationship of prayer, justice, and hope fortify urban ministry and challenge students and practitioners to ponder and practice beyond the box? Frequently, justice is collapsed to charity, hope into wishful thinking or temporarily arrested despair, and prayer a grasp at quick-fix interventions. An urban ministry's steadfast public and prophetic witness longs for the depth and width of this triad. Via three countries' decades of endeavors, one chapter brainstorms urban ministry practices while another's literature survey signals crucial convictions. Amid many, seminal theologians are summoned to ground urban ministry intimations and implications: Niebuhr on justice, Moltmann on hope, and Merton on contemplative prayer. Evident is passion that fuels compassion in the service of justice, hope that engages despair, and prayer that draws from the contemplative center of it all--thankful resources for long haul ministry. The triad presses to illumine a concrete ministry's engagement of relentless, forced option issues yet with significant networks resourcing. Contrast-awareness animates endurance. The summary exegetes the original grace-based serenity prayer. Hence, hope vitally balances realism's temptation to cynicism. Realism saves hope from irrelevancy.

Why Call Friday Good?

Quantum Confession: Christian Spirituality for Our Time

Rediscovering the Missing Jewel

Hopeful Realism in Urban Ministry

McMaster Journal of Theology and Ministry: Volume 14, 2012-2013

Toward the Comparative Study of Prayer as Apocalyptic Language and Thought

Dynamics, Challenges, and Ambiguities of Success in Urban & Community Ministries

The Lord's Prayer is much more than a prayer to be recited. The meaning of each phrase of the Prayer is explained through the teaching and ministry of Jesus as found in the gospels. Gary Taber addresses in depth the lessons and principles that Jesus demonstrated when Jesus taught the disciples to pray. The stories and spiritual insights found in this book will change the way you pray, transform your relationship with God, and move you to a new level in your relationship with others. As you learn to pray this prayer, God's presence in your life will be the reason you passionately pursue Him. The answers regarding God's will are discovered and learned as a result of that relationship. This book is a great tool for personal and group Bible Study. Every element of prayer, worship and intercession is embedded in its pages. It is personal, practical and applicable. When you read it for yourself, you will want to share it with your friends. It is not an ordinary read. It is a life-changing book! Karen Martell, Prayer Ministry Leader, Southeastern California Conference and the Pacific Union Conference

Every Sunday, the Lord's Prayer echoes in churches around the world. It is an indisputable principle of Christian faith. It is the way Jesus taught his followers to pray and distills the most essential beliefs required of every one of the world's 2.5 billion Christians. In The Greatest Prayer, our foremost Jesus scholar explores this foundational prayer line by line for the richest and fullest understanding of a prayer every Christian knows by heart. An expert

on the historical Jesus, Crossan provides just the right amount of history, scholarship, and detail for us to rediscover why this seemingly simple prayer sparked a revolution. Addressing issues of God's will for us and our response, our responsibilities to one another and to the earth, the theology of our daily bread, the moral responsibilities that come with money, our nation-states, and God's kingdom, Crossan reveals the enduring meaning and universal significance of the only prayer Jesus ever taught.

Demystifying an unrealistic ideal Maria Mayo questions the contemporary idealization of unconditional forgiveness in three areas of contemporary life: so-called Victim-Offender Mediation involving cases of criminal injury, the work of the Truth and Reconciliation Commission in post-apartheid South Africa, and the pastoral care of victims of domestic violence. She shows that an emphasis on unilateral and unconditional forgiveness puts disproportionate pressure on the victims of injustice or violence and misconstrues the very biblical passages—especially in Jesus' teaching and actions—on which advocates of unconditional forgiveness rely.