

## Theopolitical Imagination Christian Practices Of Space And Time

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time, Cavanaugh engages with contemporary concerns--consumerism, late capitalism, globalization, poverty--in a way reminiscent of Rowan Williams (Lost Icons), Nicholas Boyle (Who Are We Now)

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Buy Theopolitical Imagination: Christian Practices of Space and Time 1st (first) Edition by Cavanaugh, William T. published by Bloomsbury T&T Clark (2003) by (ISBN: 0884247522880) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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But, reader cheer up, one can easily get Cavanaugh's "word for word" arguments by buying two other books that will cost around \$40. He writes the same essays in *\*Radical Orthodoxy: A New Theology\** and *\*Being Consumed.\** So in a sense, *\*TheoPolitical Imagination\** can be avoided. Also, I am not quite sure he fully rejects modernity's values.

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A critique of modern Western civilization, including contemporary concerns of consumerism, capitalism, globalization, and poverty, from the perspective of a believing Catholic. Responding to Enlightenment and Postmodernist views of the social and economic realities of our time, Cavanaugh engages with contemporary concerns--consumerism, late capitalism, globalization, poverty--in a way reminiscent of Rowan Williams (Lost Icons), Nicholas Boyle (Who Are We Now?) and Michel de Certeau. "Consumption of the Eucharist," he argues, "consumes one into the narrative of the pilgrim City of God, whose reach extends beyond the global to embrace all times and places." He develops the theme of the Eucharist as the basis for Christian resistance to the violent disciplines of state, civil society and globalization.

In this engrossing analysis, Cavanaugh contends that the Eucharist is the Church's response to the use of torture as a social discipline.

How do we navigate the question of identity in the fluid and pluralist conditions of postmodern society? Even more, how do we articulate identity as a defining particularity in the disappearance of borders, boundaries, and spaces in an increasingly globalist world? What constitutes identity and the formation of narratives under such conditions? How do these issues affect not only discursive practices, but theological and ethical construction and practice? This

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volumes explores these issues in depth. Diasporic Feminist Theology attempts to construct feminist theology by adopting diaspora as a theopolitical and ethical metaphor. Namsoon Kang here revisits and reexamines today's significant issues such as identity politics, dislocation, postmodernism, postcolonialism, neo-empire, Asian values, and constructs diasporic, transethnic, and glocal feminist theological discourses that create spaces of transformation, reconciliation, hospitality, worldliness, solidarity, and border-traversing. This work draws on diverse sources from contemporary critical discourses of diaspora studies, cultural studies, ethnic studies, postmodernism, postcolonialism, and feminism and feminist theology from a transterritorial space. This book is a landmark work, providing a comprehensive discourse for feminist theology today.

Whether one thinks that religion continues to fade or has made a comeback in the contemporary world, there is a common notion that religion went away somewhere, at least in the West. But William Cavanaugh argues that religious fervor never left it has only migrated toward a new object of worship. In *Migrations of the Holy* he examines the disconcerting modern transfer of sacred devotion from the church to the nation-state. In these chapters Cavanaugh cautions readers to be wary of a rigid separation of religion and politics that boxes in the church and sends citizens instead to the state for hope, comfort, and salvation as they navigate the risks and pains of mortal life. When nationality becomes the primary source of identity and belonging, he warns, the state becomes the god and idol of its own religion, the language of nationalism becomes a liturgy, and devotees willingly sacrifice their lives to serve and defend their country. Cavanaugh urges Christians to resist this form of idolatry, to unthink the inevitability of the nation-state and its dreary party politics, to embrace radical forms of political pluralism that privilege local communities and to cling to an incarnational theology that weaves itself seamlessly and tangibly into all aspects of daily life and culture. William Cavanaugh continues to provide leadership and vision in the field of political theology. He addresses essential questions about the religious status of the nation-state, the political character of the church, and how the tradition of Christian political thought might be brought to bear upon contemporary politics. . . . Unfolds a theological response to present political conditions and a political response to our theological condition. Luke Bretherton King s College London Another vigorous but distinct voice in the burgeoning conversation about the role of religion generally and the church specifically in political life. . . . Worth a careful read. Robert Benne

Compelling social perspectives from a prominent Catholic scholar Pope Francis in a 2013 interview famously likened the church to a field hospital. In this book William Cavanaugh adopts Pope Francis's metaphor to show how the church can help heal both the spiritual and the material wounds of the world. As he examines the intersection of theology with themes of religious freedom, economic injustice, religious violence, and other pressing topics, Cavanaugh emphasizes that the church cannot condemn the evils of the world from a position of superiority. Rather, he says, its practices of solidarity with humanity must be based on a profound recognition that the church shares in the guilt of human sin. Cavanaugh's *Field Hospital* provides guideposts for a church that is willing to go outside of itself onto today's battlefields -- both metaphorical and literal -- not to inflict wounds but to bind them up and heal them.

These essays reflect possibilities and practices of radical democracy and radical ecclesia that take form in the textures of relational care for the radical ordinary. Hauerwas and Coels point out political and theological imaginations beyond the political formations, which seems to be the declination and the production of death. The authors call us to a revolutionary politics of 'wild patience' that seeks transformation through attentive practices of listening, relationship-building, and a careful tending to places, common goods, and diverse possibilities for flourishing.

Bringing the wisdom of generations of black Catholics into conversation with contemporary scholarly accounts of racism, *Christ Divided* diagnoses

""antiblackness supremacy"" as a corporate vice that inhabits the body of Christ. To truly understand racial inequality, theologians must acknowledge the existence of ""antiblackness supremacy"" and recognize its uniquely foundational role in prevailing processes of racialization and racial hierarchy. In addition to introducing a new framework of racial analysis, this book proposes a new approach to virtue ethics. Because the church's participation in and performance of white supremacy occurs as a result of corporate habituation, the church most needs new habits, not new teachings. The theory of corporate virtue outlined here provides a framework through which to evaluate these habits and propose new ones-to be made to "do the right thing."

As we are faced with recurring crises--financial, migration, climate, etc.--there is a need to reconsider public theology as both a practice and a field of study. By discussing public statements made by Christians faced with different kinds of crisis, this book contributes to the development and understanding of public theology. The public statements addressed are three kairos documents: The Kairos Document from South Africa in the mid-1980s; The Road to Damascus document from authors in developing countries, issued in 1989; and the Palestinian Kairos Document from 2009. The discussion is structured around three problems of public theology: social analysis, politics and ethics, and language and voice. Fretheim suggests a constructionist understanding of public theology--a public theology that interrupts current debates and expands the imagination of the public sphere. As public theology is concerned with public life and social issues, *Interruption and Imagination* will be of interest to scholars and students of theology, political science, sociology, and religious studies, as well as practitioners, policymakers, and professionals in the public sector, civil society, churches, and Christian organizations.

The sacramental and prophetic traditions of Christian spirituality, suggests Matthew Eggemeier, possess critical resources for responding to the contemporary social crises of widespread ecological degradation and the innocent suffering of the crucified poor. In *A Sacramental-Prophetic Vision*, Eggemeier maintains that the vital key for cultivating these traditions in the present is to situate these spiritualities in the context of spiritual exercises or ascetical practices that enable Christians to live more deeply in the presence of God (*coram Deo*) and in turn to make this presence visible in a suffering world.

Winner of the Bethwell A. Ogot Book Prize of the African Studies Association Between 1920 and 1994, the Catholic Church was Rwanda's most dominant social and religious institution. In recent years, the church has been critiqued for its perceived complicity in the ethnic discourse and political corruption that culminated with the 1994 genocide. In analyzing the contested legacy of Catholicism in Rwanda, *Rwanda Before the Genocide* focuses on a critical decade, from 1952 to 1962, when Hutu and Tutsi identities became politicized, essentialized, and associated with political violence. This study--the first English-language church history on Rwanda in over 30 years--examines the reactions of Catholic leaders such as the Swiss White Father André Perraudin and Aloys Bigirumwami, Rwanda's first indigenous bishop. It evaluates Catholic leaders' controversial responses to ethnic violence during the revolutionary changes of 1959-62 and after Rwanda's ethnic massacres in 1963-64, 1973, and the early 1990s. In seeking to provide deeper insight into the many-threaded roots of the Rwandan genocide, *Rwanda Before the Genocide* offers constructive lessons for Christian ecclesiology and social ethics in Africa and beyond.