

## Christ And Culture H Richard Niebuhr

The issue of Christ and culture is a debated and hot topic in contemporary Chinese church. There have existed two problems for the issue of the relationship between Christ and culture. One is that some Chinese Christians emphasize their spiritual identities while often move back from society and take care only of themselves. The other is that some Chinese Christians overemphasize their participation in social-political action while failing to maintain their Christian identities. In this dissertation, I will use typology of H. Richard Niebuhr to discuss the connection between Christ and culture and explore the best approach for Chinese Christians. Should we be against culture, transform it, or hold it in tension with our Christian beliefs? In this dissertation the thesis will be argued that Chinese Christians should maintain their Christian identity and engage Chinese culture. In other words, Chinese Christians ought to not only continue to maintain their spiritual pursuit of God, but they also need and can contribute in building a harmonious society. I will disclose my position on the relationship between Christ and culture by exploring six theologians: Watchman Nee (Chapter 1), Bishop Ting (Chapter 2), John Yoder (Chapter 3), Richard Mouw (Chapter 4), Martin Luther (Chapter 5), and Dietrich Bonhoeffer (Chapter 6). Watchman Nee's type of Christ against culture and Bishop Ting's Christ transforming culture are two main types of Christ and culture in contemporary China. We need both Nee's emphasis on Christian identity and Bishop Ting's social and political participation. Yoder's and Mouw's views of Christ and culture can help to recognize the politicization of Jesus and seek a common ground in a larger cultural background. Luther's and Bonhoeffer's type of Christ and Culture in paradox was not only a middle way between the Catholicism and the Enthusiasts, but it also can mediate between Nee's type of Christ against Culture and Ting's model of Christ Transforming Culture in China. Luther's and Bonhoeffer's type of Christ and culture in paradox are practicable in the special Chinese context.

An insightful assessment of the current state of evangelical affairs and the varied directions evangelicalism is poised to take. Contributors include Alister McGrath, Eugene Peterson, I. Howard Marshall, Gregory J. Laughery, Stephen Lazarus, Robin Parry, and Andrew West. If prophets are called to unveil and expose the illegitimacy of those principalities masquerading as the right and purportedly using their powers for the good, then Will D. Campbell is one of the foremost prophets in American religious history. Like Clarence Jordan and Dorothy Day, Campbell incarnates the radical iconoclastic vocation of standing in contraposition to society, naming and smashing the racial, economic, and political idols that seduce and delude. Despite an action-packed life, Campbell is no activist seeking to control events and guarantee history's right outcomes. Rather, Campbell has committed his life to the proposition that Christ has already set things right. Irrespective of who one is, or what one has done, each human being is reconciled to God and one another, now and forever. History's most scandalous message is, therefore, Be reconciled! because once that imperative is taken seriously, social constructs like race, ethnicity, gender, and nationality are at best irrelevant and at worst idolatrous. Proclaiming that far too many disciples miss the genius of Christianity's good news (the kerygma) of reconciliation, this Ivy League-educated preacher boldly and joyfully affirms society's so-called least one, cultivating community with everyone from civil rights leaders and Ku Klux Klan militants, to the American literati and exiled convicts. Except for maybe the self-righteous, none is excluded from the beloved community. For the first time in nearly fifty years, Campbell's provocative *Race and Renewal of the Church* is here made available. Gayraud Wilmore called Campbell's foundational work an unsettling reading experience, but one that articulates an unwavering confidence in the victory which God can bring out of the weakness of the church.

This reissue of a 20th century classic emphasizes an understanding of God's revelation that takes seriously both the Bible itself and modern ideas about the nature of history. Includes a new Foreword by Ottati, which sets Niebuhr's work in the context of his other writings and explores the significance of this book.

Charles Kraft is a well-known author, educator, linguist, anthropologist, and missiologist. This book consists of his selected writings compiled over more than three decades. Subjects including anthropology, communication, worldview, ethnolinguistics, hermeneutics, and contextualization are dealt with as they relate to Christianity and Kraft's unique perspective. Kraft's personal story and an exhaustive bibliography of his personal writings (from 1961-2000) are included. This book is of extraordinary value to those who desire to study Christianity, culture and communication, and the interplay between all three.

The theological revolution that Karl Barth inspired was by no means a dismissive reaction to modern culture but, rather, was a dynamic and carefully nuanced encounter with the concerns of his day. This excellent new work by Paul Lewis Metzger provides an exposition and extension of Barth's engagement of culture in view of his doctrine of the Word. Metzger demonstrates that Barth endeavored to relate Christ to culture in inseparable terms while maintaining a distinction between them. Working from an intimate knowledge of all of Barth's writings, Metzger shows how Barth's doctrine of the Word provides a sound basis on which to build a theological model of culture that guards against the two extremes of either the divinization or the secularization of culture, while at the same time nurturing a healthy appreciation for the secular domain. The first part of the book analyzes Barth's formative theological period, which is characterized by his engagement with culture and what is termed "Culture Protestantism." The second part of the book focuses on how Barth's answer -- a dialectical model of the Word -- enabled him to offer a constructive synthesis of Christ and culture. The final section of the book traces the way Barth was able to frame culture within his theological model and yet continue to champion the secular domain. "The Word of Christ and the World of Culture is a superb volume that will benefit anyone studying Barth, modern theology, or the relation of Christianity and culture.

In 1951, theologian H. Richard Niebuhr published *Christ and Culture*, a hugely influential book that set the agenda for the church and cultural engagement for the next several decades. But Niebuhr's model was devised in and for a predominantly Christian cultural setting. How do we best understand the church and its writers in a world that is less and less Christian? Craig Carter critiques Niebuhr's still pervasive models and proposes a typology better suited to mission after Christendom.

Christ and Culture  
H. Richard Niebuhr : Christ and culture  
Meaning and Method in H. Richard Niebuhr's Theology  
Christ and Culture in Contemporary China  
Exploring Theological Options

What does it mean to think and live Christianly in a world of competing worldviews? *Christian Contours* answers this question by inviting readers to consider the understanding of reality proposed by the Bible. Though it is easy to divide life into separate compartments (religious and secular, theological and practical), faith invites us to view all of life in the light of that Biblical understanding. Presenting a clear, compelling case for unity in essential Christian tenets, the authors of *Christian Contours* guide the reader through developing, internalizing, and articulating a biblical worldview. This robust worldview enables the Christian to be a critically-thinking participant in culture and to be a faithful disciple of Christ with both heart and mind.

Covering such timely issues as witness in a multifaith society and political engagement in a pluralistic world, this compelling book highlights things Christians can do to serve the common good. Now in paperback. Praise for the cloth edition Named one of the "Top 100 Books" and one of the "Top 10 Religion Books" of 2011 by Publishers Weekly "Accessible, wise guidance for people of all faiths."--Publishers Weekly

(starred review) "Highly original. . . . The book deserves a wide audience and is one that will affect its readers well after they have turned the final page."--Christianity Today (5-star review)

As an Anabaptist, John Howard Yoder is often depicted as Christ-centered in his theology but with a creation-deficient approach to culture. In this clearly reasoned study, Branson Parler argues that Yoder advocates a trinitarian theology of culture that upholds the continuity between God's work in creation and in redemption. For Yoder, Jesus' humanity makes him directly relevant to culture while Jesus' divinity connects him directly to creation. Yoder's writings, says Parler, affirm that Jesus restores and re-establishes the politics of creation. In *Things Hold Together*, Parler joins a growing number of writers from outside Anabaptist or Mennonite traditions who are finding resonance with Yoder, one of the leading theologians of the twentieth century. "Interpreters who dismiss Yoder's call to discipleship find comfort in suggesting he lacked a doctrine of creation or in finding him to be at best a heterodox theologian. Parler takes the ground away from such critics. His book sets the bar for any future reception of Yoder's theology."—D. Stephen Long, author of *Speaking of God: Theology, Truth and Language*

"*Things Hold Together* helps us see that John Howard Yoder was from first to last a trinitarian thinker. Parler therefore provides an illuminating context for interpreting Yoder's critique of H. Richard Niebuhr." —Stanley Hauerwas, Gilbert T. Rowe professor of theological ethics, Duke University

Brian J. Walsh and J. Richard Middleton offer a vision for transforming economics, politics, technology and every part of contemporary culture.

What does the Bible say about the American future? Does it contain an apocalyptic vision in which conflicts are to be resolved by war? Or does it contain a vision of coexistence under some system of conflict management? While both visions have biblical foundations, the apocalyptic alternative has dominated public discussion in the past generation. Most people are not even aware that another vision can be derived from the same Bible and that it transcends the usual definitions of liberal, conservative, or evangelical politics. The essays in this book, written by distinguished scholars from various sectors of the theological spectrum, throw surprising new light on these questions. They were presented as lectures at an extraordinary theological conference sponsored by a large Methodist church in Lincoln, Nebraska, in October 2009. In contrast to the usual shouting matches between partisans, this conference--and this book--featured liberal and conservative Protestant and Catholic scholars who calmly unearthed new insights about the Bible's relevance for the future of America and the world. Readers will be astonished to see these differing viewpoints on the pages of a single book, and even more amazed at the new common ground that is prepared by these fresh and profound furrows.

*In the World, But Not of the World* explores the threefold tension among Alasdair MacIntyre's prognosis for Western society; the desires of some for a social transformation with a Christian moral vision at the sacred centre; and a "baptist" understanding of Christianity as essentially voluntary, non-sacralist discipleship. Andrew Fitz-Gibbon uses five contemporary Christian social thinkers, from different traditions, as conversation partners. Through his examination of these thinkers, Fitz-Gibbon explores how the church may continue to truthfully narrate the Christian story in the midst of the moral tensions of late-capitalist Western society. His creative conclusion is that the church at the beginning of the twenty-first century can move toward a resolution of the central tension of "being in the world, but not of the world" through a synthesis of the believers' church tradition and an affirmation of communitarian liberal democracy

DIVA Stanley Hauerwas Reader, including Hauerwas' essays and excerpts from his books and monographs, intended to provide a

comprehensive introduction to his work./div

This book deals with the effect that translation of the Bible has had on the theology of developing churches over the past 200 years, and also examines cultural factors which affect translation, as well as how Bible translation itself affects a people's social and cultural development.

Offers a Christian proposal for radical social transformation. / Daniel Izuzquiza here proposes a vibrant interdisciplinary theology from the unique perspective of the "least of these" the poor and extends an invitation to mystical, political, and ecclesial engagement. / In *Rooted in Jesus Christ* Izuzquiza analyzes the language of theology, the role of social sciences, the transformation of culture, and the church's approach to politics. To that end he dialogues with some of the main theological proposals of the late twentieth century, from Latin American liberation theology to radical theology in the English-speaking world to European political theology. He also offers a more systematic development of radical ecclesiology, analyzing the sources of the proposal as alternative Christian practices. The result is a groundbreaking call to action and change for the entire church. / In this groundbreaking book Daniel Izuzquiza offers a vibrant Christian proposal for radical social transformation. His wide-ranging study explores the relationship between church and society by dialoguing critically and constructively with major theological currents of our day. Izuzquiza's interdisciplinary theology from the perspective of the poor is truly radical at once in a political, ecclesial, and mystical sense. / We need a way forward beyond our well-worn and tired debates. Daniel Izuzquiza offers just that. His splendid book engages and assesses postliberalism, radical orthodoxy, Anabaptist witness, liberation theology, and the role of the Jesuits in Christianity in order to show the need for a radical ecclesiology that is unapologetically Christocentric, socially attuned, and ecumenically generous. For anyone not invested in the current structures of power in the church, university, or nation-state, this book offers wisdom. For those of us so invested, this book shows a viable alternative preserving the good and challenging the rest. We should all pay attention. D. Stephen Long / author of *Speaking of God: Theology, Language, and Truth* / I am happy to recommend Daniel Izuzquiza's *Rooted in Jesus Christ: Toward a Radical Ecclesiology* to serious readers in the English-speaking world who may have dared to wonder if the traditional church of our time is what Jesus really had in mind. And if not, what might a church rooted in the Christ of the Incarnation look like? . . . Rather than superficially inspiring his readers, Izuzquiza brings us face-to-face with what the body of Christ could be by responding more fully to the truly amazing grace of God that has come to us in Jesus of Nazareth. Traditional Catholics and conservative Protestants alike as well as revolutionaries and political activists for that matter will be confronted and challenged here. . . . And, rather than concerning ourselves so exclusively with tactics and strategies, Izuzquiza reminds us of the importance of simply being the church, radically rooted in Jesus Christ. John Driver / author of *Radical Faith: An Alternative History of the Christian Church*

Culture plays an undeniable role in the Christian's vocational calling in the world. How might we engage our culture with discernment and faithfulness? Exploring Scripture and gleaning insights from a variety of theologians, William Edgar offers a biblical defense of the cultural mandate, arguing that we are most faithful to our calling when we participate in creating culture.

'Vital'...pertaining to life; essential; of critical importance. 'Missions'...specific tasks to which a person or group is charged. 'Issues'...a point or matter, the decision of which is of special or public importance. A dictionary can define the terms, but tackling the tough texts and difficult issues of world evangelism requires skillful study and balanced reflection upon the whole of Scripture. 'Vital Missions Issues: Examining Challenges and Changes in World Evangelism' draws upon the insights and study of numerous evangelical scholars and writers to address crucial issues in world missions. Some of the chapters included are: The Destiny of the World and the Work of Missions by Michael Pocock The Fate of Those Who Never Hear by Millard J. Erickson Missions in Cultural Perspective by George W. Peters Missions in a Religiously Pluralistic World by George W. Peters Paul's Corporate Evangelism in the Book of Acts by George W. Murray Church leaders, missionaries, and evangelists will appreciate the helpful scholarship of 'Vital Missions Issues'.

In *Divine Transcendence and the Culture of Change* David H. Hopper explores several significant historical and cultural effects of Reformation theology. In conversation with H. Richard Niebuhr, he examines the theology of Martin Luther, Martin Bucer, John Calvin, and Francis Bacon and shows how these Reformation thinkers' recognition of God's transcendent wisdom in the cross of Christ—over and above human wisdom—ushered in an era of greater liberty and equality, deeper knowledge, and cultural progress. Hopper's historical-theological study not only illuminates the past but also sheds light on the tumultuous present, revealing how a recaptured understanding of God's transcendence can confront the thoughtless tolerance and inward-facing spiritual consumerism of our own time and radically transform both theology and culture today.

Reinhold Niebuhr was a theologian, writer, and public intellectual who influenced religious leaders and social activists in the United States over four crucial decades in the middle of the twentieth century. *The Oxford Handbook of Reinhold Niebuhr* traces the development of his work through those years and provides an introduction to the dialogue partners and intellectual adversaries whom he influenced and who shaped his own thinking. It deals with major topics in theology and ethics, providing systematic focus to Niebuhr's wide-ranging works that were directed to many different audiences. Later chapters examine Niebuhr's contributions to political thinking and policy making on issues including international relations, pacifism and the use of force, racial and economic justice, family life and gender equality, and environmental concerns. The concluding section examines Niebuhr's legacy and continuing influence.

This text brings together the best of the unpublished works of one of the outstanding American religious thinkers of the 20th century. These selected letters, sermons and essays show the breadth of H. Richard Niebuhr's interests and reveal his concern with integrating theology with practice.

Douglas John Hall demonstrates the continuing relevance of several of the twentieth century's greatest theologians--Karl Barth, Paul Tillich, Reinhold Niebuhr, H. Richard Niebuhr, Dietrich Bonhoeffer, Emil Brunner, and Suzanne de Dietrich--suggesting that their neo-orthodox roots have much more in common than is traditionally acknowledged. Suitable for classroom use and individual study, *Remembered Voices* is a highly accessible introduction to twentieth-century theologians.

The Cambridge Dictionary of Christianity is an authoritative reference guide that enables students, their teachers, Christian clergy, and general readers alike to reflect critically upon all aspects of Christianity from its origins to the present day. Written by a team of 828 scholars and practitioners from around the world, the volume reflects the plurality of Christianity throughout its history. Key features of The Cambridge Dictionary of Christianity:

- Provides a survey of the history of Christianity in the world, on each continent, and in each nation
- Offers a presentation of the Christian beliefs and practices of all major Christian traditions
- Highlights the different understandings of Christian beliefs and practices in different historical, cultural, religious, denominational, and secular contexts
- Includes entries on methodology and the plurality of approaches that are used in the study of Christianity
- Respects each Christian tradition by providing self-presentations of Christianity in each country or Christian tradition
- Includes clusters of entries on beliefs and practices, each examining the understanding of a given Christian belief or practice in different historical and contemporary contexts
- Presents the relationship and interaction of Christianity with other religious traditions in the world
- Provides, on a Web site (<http://hdl.handle.net/1803/3906>), a full bibliography covering all topics discussed in the signed articles of this volume

A guide to biblically shaped worship, which has the greatest missional impact in a post-Christian culture By the Waters of Babylon examines a relationship between worship, culture, and evangelism that is centered in a desire for biblical fidelity rather than cultural relevance. Imagine how the Hebrews felt during their years of captivity in Babylon. How could they sing the songs they once sang in the spender of Jerusalem now that they sat in exile? Christian worship in the West faces many of the same challenges as this tragic account of Israel's captivity. By all accounts Christendom is dead, and unbiblical beliefs have progressively permeated Western thought, expectations, and culture. So how should churches respond to this seismic shift in their relationship with an increasingly post-Christian culture while still following the biblical mandate to reach that culture with the gospel of Jesus Christ? By the Waters of Babylon will help Christians wrestle through this critical issue of the relationship between Christian worship and evangelistic witness, especially in the context of an increasingly hostile culture. The author demonstrates that biblically regulated, gospel-shaped corporate worship that communicates God's truth through appropriate cultural forms will have the most missional impact in a post-Christian context.

In the midst of the 1980s the crisis of agriculture, so-called, was full-blown. This dissertation asks, "Whatever happened to the farm crisis, anyway?," and sees the answer as involving not only "political" but especially, "theological" concerns. This is done by establishing a series of "useful" definitions of "agriculture," "culture," "crisis," "Christ" and "Church" that move from diagnosis to prognosis. Of particular interest for shaping the question is the experience of the farm crisis as a "persistent problem of missed opportunity." Chapt. 1 seeks to develop a useful definition of agriculture as "culture" as opposed to mere business or eco-endeavor. It correspondingly defines the farm crisis as a "crisis of culture." The rest of the dissertation builds on this finding by way of a theology of culture rooted in the law/gospel theology of Luther and Paul. Chapt. 2 draws on Luther's notion of the political function of the law to define "culture" as the Creator's web of accountability. Chapt. 3 draws on Luther's notion of the theological

function of the law to define "cultural crisis" as the Creator's call to repentance. Since repentance is fundamentally impossible for people to do--repentance means death, the foreclosure of one's stewardship--people naturally resist making proper, penitential use of crisis: hence, crisis as a persistent problem of missed opportunity. Chapt. 4 draws on Luther's theology of the cross to define "Christ" as our "Co-steward". Only "in Christ" is penitential dying possible because only "in Christ" can death lead to life. The Epilogue defines the "Church," Christ's co-steward, as the world's "salvational advocate." It briefly explores the significance of Church as penitential remnant and the promise that such an undertaking as repentance might have for contemporary agriculture, all by way of encouraging the Church in this penitential ministry.

An analysis of the nature of ethical decision-making in the exhortations of Paul, and an evaluation of the extent to which H. Richard Niebuhr in *Christ and Culture* and Joseph Fletcher in *Situation Ethics* understand the indicative and imperative relationship that characterizes ethical decision-making Paul's exhortations.

Recognizing the need for an evangelically oriented book to guide believers dealing with the issue of Christianity's relation to society, educator Robert Webber has developed a unique approach to this subject that gives clear solutions to the Christ-culture problem from both a biblical and historical point of view. The biblical material in 'The Secular Saint' presents the social, moral, and cultural concerns of the Judeo-Christian heritage. The historical material then shows how the church in history has either separated from its culture, identified with it, or attempted to transform it. On the basis of these three historical models, Webber argues that there is more than one way for the Christian to live in a responsible relationship with the world. This is a book of principles, not a how-to guidebook. As the author states, My purpose is not to deal with contemporary problems themselves but to give the reader the biblical and historical tools needed to understand and deal with modern issues.

Initiated by the ELCA seminary presidents, this volume is aimed at engendering reflection and conversation. *Faithful Conversations* includes five essays, a "table talk" about how specific issues in the church are affected by these perspectives, a select bibliography of further readings, and directions on how the resource might be used.

Here is a skillful tracing of two tracks in the evolution of musical genres that have evolved from black religion. Songs of protest developed from the spiritual through social-gospel hymnody to culminate in songs of the civil-rights movement and the blues. Born in rebellion, they envision the Kingdom of God. Songs of praise, by contrast, express adoration. Beginning with the "ring-shout," Spencer follows the history of intoned declamation through the tongue song, Holiness-Pentecostal music, and the chanted sermon of the black preacher. Spencer's approach, termed theomusicology, unlocks the wealth of African-American sacred music with a theological key. The result is a fascinating account of a people's struggle with God in history.

The *Responsible Self* was H. Richard Niebuhr's most important work in Christian ethics. In it he probes the most fundamental character of the moral life and it stands today as a landmark contribution to the field. The Library of

Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors through reflection on classic works in the field.

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