

## The Unintended Reformation How A Religious Revolution Secularized Society

In 1517, Martin Luther set off what has been called, at least since the nineteenth century, the Protestant Reformation. Can Christians of differing traditions commemorate the upcoming 500th anniversary of this event together? How do we understand and assess the Reformation today? What calls for celebration? What calls for repentance? Can the Reformation anniversary be an occasion for greater mutual understanding among Catholics, Orthodox, and Protestants? At the 2015 Pro Ecclesia annual conference for clergy and laity, meeting at the Catholic University of America in Washington, DC, an array of scholars—Catholic and Orthodox, Evangelical Lutheran and American Evangelical as well as Methodist—addressed this topic. The aim of this book is not only to collect these diverse Catholic and Evangelical perspectives but also to provide resources for all Christians, including pastors and scholars, to think and argue about the roads we have taken since 1517—as we also learn to pray with Jesus Christ “that all may be one” (John 17:21).

Early-sixteenth-century radical Anabaptism emanated in Swiss protest during Huldrych Zwingli’s protest against the Roman Catholic Church. Much like Luther, Zwingli founded his reform effort on the premise that the Bible was the sole arbiter of the Christian faith, *sola scriptura*, and the sufficiency of the shed blood of Christ for eternal salvation, *sola fide*. Based on these two principles, both Zwingli and Luther adopted the doctrine of the priesthood of the believer, which recognized every believer’s Spirit-empowered ability to read and interpret the Bible. Radical adherents to Zwingli first rejected the idea of infant baptism, which Zwingli continued to practice. This led to the radical practice of the rebaptism of adults, which was subsequently labeled as Anabaptism. These Anabaptists also interpreted 1 Corinthians 12–14, Paul’s description of the manifestation of the gifts of the Holy Spirit, as the biblical format for conducting proper church. This direction led Zwingli and the city of Zurich to outlaw the Anabaptists and their practices, which brought severe persecution and martyrdom.

Why is it that Trump or Democratic rallies garner more enthusiasm than church, and in the process polarize the church? Why is it that corporations like SpaceX or Apple receive similar reactions? The Western church is rapidly shrinking, led by an exodus of millennials, who often find more meaning, values, and community in their political party or their workplace than church. Moreover, our lives have become so fractured that we cannot ascertain any relationship between our work, family, church, the economy, politics, science, or technology. This book argues that the problem is in our allowance of the nation and corporations to be the main providers of justice, healthcare, education, and welfare—goods that the church used to provide. In the process, our lives became fractured as every facet of life was sundered from religious and moral values. But this book argues that, for Christians, the church is our primary political body, not the nation. This is a summons to church leaders, heads of various industries, and anyone who senses the urgency of the above crises to reimagine our very fabric of society so that Christ and his church may have their proper place once again.

A “how-to” book on theology from a world-renowned theologian In this book Stanley Hauerwas returns to the basics of “doing” theology. Revisiting some of his earliest philosophical and theological views to better understand and clarify what he has said before, Hauerwas explores how theological reflection can be understood as an exercise in practical reason. Hauerwas includes chapters on a wide array of topics, including “How I Think I Learned to Think Theologically,” “How the Holy Spirit Works,” “How to Write a Theological Sentence,” and “How to Be Theologically Funny.” In a postscript he responds to Nicholas Healy’s recent book *Hauerwas: A (Very) Critical Introduction*. “What we believe as Christians,” says Hauerwas, “is quite basic and even simple. But because it is so basic, we can lose any sense of the extraordinary nature of Christian beliefs and practices.” In discussing the work of theology, Hauerwas seeks to recover that “sense of the oddness of what we believe as Christians.”

In a work as much about the present as the past, Gregory identifies the unintended consequences of the Reformation for the modern condition: a hyperpluralism of beliefs, intellectual disagreements that splinter into fractals of specialized discourse, the absence of a substantive common good, and the triumph of capitalism’s driver, consumerism.

How has the Christian movement grown and changed in the last five hundred years? From Luther to Tillich and the Virgin Mary, from Protestant initiatives and Catholic dialogues, from Charles Taylor to progressive Christianity, this book runs the gamut. The urgency of ecology, the sacramentality of foot-washing, the complexities of biblical interpretation, the theology of the cross, and the ongoing work of reformation are all under the microscope. A distinctively ecumenical project, this book presents a variety of perspectives on these pressing questions, drawing together authors from the Anglican, Baptist, Lutheran, Roman Catholic, United Church of Canada traditions, and more. Each contributor provides unique insights into Christianity’s ongoing processes of re-forming as contexts and circumstances change. Readers will find resonances of the familiar interwoven with new research about the project of ecumenical Christianity.

We have long been taught that the Enlightenment was an attempt to free the world from the clutches of Christian civilization and make it safe for philosophy. The lesson has been well learned. In today’s culture wars, both liberals and their conservative enemies, inside and outside the academy, rest their claims about the present on the notion that the Enlightenment was a secularist movement of philosophically driven emancipation. Historians have had doubts about the accuracy of this portrait for some time, but they have never managed to furnish a viable alternative to it—for themselves, for scholars interested in matters of church and state, or for the public at large. In this book, William J. Bulman and Robert G. Ingram bring together recent scholarship from distinguished experts in history, theology, and literature to make clear that God not only survived the Enlightenment but thrived within it as well. The Enlightenment was not a radical break from the past in which Europeans jettisoned their intellectual and institutional inheritance. It was, to be sure, a moment of great change, but one in which the characteristic convictions and traditions of the Renaissance and Reformation were perpetuated to the point of transformation, in the wake of the Wars of Religion and during the early phases of globalization. The Enlightenment’s primary imperatives were not freedom and irreligion but peace and prosperity. As a result, Enlightenment could be Christian, communitarian, or authoritarian as easily as it could be atheistic, individualistic, or libertarian. Honing in on the intellectual crisis of the late seventeenth and early eighteenth centuries while moving from Spinoza to Kant and from India to Peru, *God in the Enlightenment* takes a prism to the age of lights.

Richard Baxter, one of the most famous Puritans of the seventeenth century, is generally known as a writer of practical and devotional literature. But he also excelled in knowledge of medieval and early modern scholastic theology, and was conversant with a wide variety of seventeenth-century philosophies. Baxter was among the early English polemicists who wrote against the mechanical philosophy of Rene Descartes and Pierre Gassendi in the years immediately following the establishment of the Royal Society. At the same time, he was friends with Robert Boyle and Matthew Hale, corresponded with Joseph Glanvill, and engaged in philosophical controversy with Henry More. In this book, David Sytsma presents a chronological and thematic account of Baxter’s relation to the people and concepts involved in the rise of mechanical philosophy in late-seventeenth-century England. Drawing on largely unexamined works, including Baxter’s *Methodus Theologiae Christianae* (1681) and manuscript treatises and correspondence, Sytsma discusses Baxter’s response to mechanical philosophers on the nature of substance, laws of motion, the soul, and ethics. Analysis of these topics is framed by a consideration of the growth of Christian Epicureanism in England, Baxter’s overall approach to reason and philosophy, and his attempt to understand creation as an analogical reflection of God’s power, wisdom, and goodness, or *vestigia Trinitatis*. Baxter’s views on reason, analogical knowledge of God, and *vestigia Trinitatis* draw on medieval precedents and directly inform a largely hostile, though partially accommodating, response to mechanical philosophy.

*Law and Theology* offers the definitive account of the relationship between law and theology in the Christian tradition. Drawing on diverse biblical texts and classic authors from the early church to contemporary voices from the modern period, David W. Opderbeck examines key

legal questions and controversial case studies from an interdisciplinary perspective, breaking new ground for legal scholars and theologians alike. As a law professor, practicing attorney, and theologian, Opderbeck writes as an insider from both disciplines. This unique look brings fresh insight for both fields in a context where questions of theology and law are especially relevant--and increasingly urgent. Going beyond the culture wars, Opderbeck brings these real-world cases to life, examining the ins and outs of the most important legal questions facing American civic and religious life. Scholars and students of law and theology will find this book to be required reading in and outside the legal and theological classrooms.

This volume provides an authoritative and detailed introduction to the doctrinal positions, central figures, and historic contexts of Reformed theology.

In recent years, a number of works have appeared with important implications for the age-old question of the existence of a god. These writings, many of which are not by theologians, strengthen the rational case for the existence of a god, even as this god may not be exactly the Christian God of history. This book brings together for the first time such recent diverse contributions from fields such as physics, the philosophy of human consciousness, evolutionary biology, mathematics, the history of religion, and theology. Based on such new materials as well as older ones from the twentieth century, it develops five rational arguments that point strongly to the (very probable) existence of a god. They do not make use of the scientific method, which is inapplicable to the question of a god. Rather, they are in an older tradition of rational argument dating back at least to the ancient Greeks. For those who are already believers, the book will offer additional rational reasons that may strengthen their belief. Those who do not believe in the existence of a god at present will encounter new rational arguments that may cause them to reconsider their opinion.

American Theological Inquiry (ATI) reaches thousands of Christian scholars, clergy, and other interested parties, primarily in the U.S. and U.K. The journal was formed in 2007 by Gannon Murphy (PhD Theology, Univ. Wales, Lampeter; Presbyterian/Reformed) and Stephen Patrick (PhD Philosophy, Univ. Illinois; Eastern Orthodox) to open up space for Christian scholars who affirm the Ecumenical Creeds to contribute research throughout the broader Christian scholarly community in America and the West. The purpose of ATI is to provide an inter-tradition forum for scholars who affirm the historic Ecumenical Creeds of Christendom to constructively communicate contemporary theologies, developments, ideas, commentaries, and insights pertaining to theology, culture, and history toward reforming and elevating Western Christianity. ATI seeks a critical function as much or more so as a quasi-ecumenical one. The purpose is not to erase or weaken the distinctives of the various ecclesial traditions, but to widen the dialogue and increase inter-tradition understanding while mutually affirming Christ's power to transform culture and the importance of strengthening Western Christianity with special reference to Her historic, creedal roots. "Theologians, would-be theologians, and the theologically attentive will want to check out American Theological Inquiry." ~ Richard John Neuhaus (1936-2009), *First Things*

In *Faith and Fraternity* Laura Branch provides the first sustained comparative analysis of London's livery companies during the Reformation, and demonstrates how they retained a vibrant religious culture despite their confessionally mixed membership.

*North/South* focuses on the dramatic changes in the intellectual and political typography of a Europe divided between the countries of the North and of those of the South.

*Luxury*. The word alone conjures up visions of attractive, desirable lifestyle choices, yet luxury also faces criticism as a moral vice harmful to both the self and society. Engaging ideas from business, marketing, and economics, *The Vice of Luxury* takes on the challenging task of naming how much is too much in today's consumer-oriented society. David Cloutier's critique goes to the heart of a fundamental contradiction. Though overconsumption and materialism make us uneasy, they also seem inevitable in advanced economies. Current studies of economic ethics focus on the structural problems of poverty, of international trade, of workers' rights—but rarely, if ever, do such studies speak directly to the excesses of the wealthy, including the middle classes of advanced economies. Cloutier proposes a new approach to economic ethics that focuses attention on our everyday economic choices. He shows why luxury is a problem, explains how to identify what counts as the vice of luxury today, and develops an ethic of consumption that is grounded in Christian moral convictions.

*Aquinas and Calvin on Romans* is a comparative analysis of John Calvin's and Thomas Aquinas's commentaries on Romans with a focus on our participation in God's work of salvation. The study accomplishes two principle goals: it demonstrates that Calvin's critiques of his "scholastic" opponents arising from his reading of Romans fail to find a target in Aquinas's interpretation while Calvin's principle positive assertions are upheld by Aquinas as well; and it illustrates the nonparticipatory dimensions of Calvin's thought and how those dimensions create difficulties in his reading of Romans--difficulties not found in Aquinas's more participatory reading. Charles Raith further suggests how Calvin's interpretation, especially on the topics of justification and merit, should be augmented by Aquinas's thought. Raith then rereads Calvin's criticisms of the Council of Trent in light of these suggestions.

The belief that God eternally and unalterably decrees the election of one part of humankind and the reprobation of the rest has not aged well, but in the sixteenth and seventeenth centuries the doctrine of predestination was publicised and popularised to an extent unparalleled in the history of Christianity. Why was this? How successfully was the doctrine able to mix with other ideas, and to what effect? And did belief in predestination encourage confidence or despair? *Practical Predestinarians* is a study of the ways in which the doctrine of predestination was understood and communicated by churchmen in late Tudor and early Stuart England. It connects with debates about the 'popularity' of Protestantism during England's 'long reformation', as well as with the question of whether predestination tended toward inclusive or divisive, and conformist or subversive, applications. Intersecting with recent debates about the popular reception of Protestant preaching, this book focusses upon the pastoral message itself - it is therefore an investigation into the public face of English Calvinism.

*Interpretations* is a collection of essays produced by the distinguished philosopher Jude Dougherty over the past decade, written to inform or to provide commentary on contemporary issues. In probing the past to interpret the present they draw upon a perspective that one may call classical, the perspective of Plato, Aristotle, the Stoics, and their followers across the ages, notably Thomas Aquinas, and his modern disciples, such as Etienne Gilson and Jacques Maritain. The first part of *Interpretations* is an attempt to understand modernity's break with the past, the repudiation of Scholasticism and the classical tradition. Dougherty does this by referencing the dominant preoccupations of the Middle Ages, of the Renaissance, of the Reformation, of eighteenth-century British empiricism, and of nineteenth-century German philosophy, drawing upon the readings of Remi Brague, Pierre Manent, and others. What unifies these reflections is the role of religion (both in Christianity and Islam) in society and its impact on the culture, as well as looking at what is called "modernity" where this role becomes reduced or absent. The second part of the volume examines selected addresses by Pope Emeritus Benedict XVI from a philosophical point of view. Benedict, like others through the course of history, has recognized the role of religion in producing cultural unity. These essays are an appreciation primarily of the subtlety of the



former pontiff's thought. The third part of Interpretations collects essays and addresses on the practice and nature of philosophy that Dean Dougherty has given throughout his career at The Catholic University of America, and reflects the trajectory of his career and the development of his thought.

Traditional apologetics is either focused on obscure, quasi-Thomist philosophical arguments for God's existence or on 18th-century-style answers to alleged biblical contradictions. But a new approach has recently entered the picture: the juridical defence of historic Christian faith, with its particular concern for demonstrating Jesus's deity and saving work for humankind. The undisputed leader of this movement is John Warwick Montgomery, emeritus professor of law and humanities, University of Bedfordshire, England, and director, International Academy of Apologetics, Evangelism and Human Rights, Strasbourg, France. His latest book (of more than sixty published during his career) shows the strength of legal apologetics: its arguments, drawn from secular legal reasoning, can be rejected only at the cost of jettisoning the legal system itself, on which every civilised society depends for its very existence. The present work also includes theological essays on vital topics of the day, characterised by the author's well-known humour and skill for lucid communication.

"The present book argues that Martin Luther and his first allies and intra-Reformation critics (Andreas Bodenstein von Karlstadt and Thomas Müntzer) appealed to suffering to teach Christians to distinguish between true and false doctrine, teachers, and experiences. In so doing, they developed and deployed categories of false suffering, in which suffering was received or simply feigned in ways that hardened rather than demolished self-assertion. These ideas were nourished by the reception of teachings about annihilation of the self and union with God received from post-Eckhartian mysticism. Luther, Karlstadt, and Müntzer developed this mystical inheritance in different directions, each of which intended to shape Christians for differing forms of ecclesial-political dissent: Luther redefined union with God as a union through faith and the Word, and he counselled Christians to endure persecution as divine work under contraries; Karlstadt described union with God as "sinking into the divine will," and he upheld this union as a post-mortem goal that required, here and now, constant self-accusation and improvement on the part of the individual and the community; Müntzer looked for God to possess souls according to the created order, making Christians into actors for the execution of God's will on the earthly plane. The democratization of mysticism that so many scholars have attributed to these reformers' teachings involved a delimitation: mysticism joined to Reformation teaching was used to identify false experiences, false teachers, and ultimately false Christianity"--

Provides a more complete account of the human rights project that factors in the contribution of cosmopolitan Catholicism.

John Owen between Orthodoxy and Modernity offers fresh reflections on a leading Reformed theologian who sits on the brink of a new age. Reflecting both pre-modern and modern tendencies, John Owen's 17th-century theology and spirituality reflect the growing tensions of the time.

The Unintended Reformation How a Religious Revolution Secularized Society Belknap Press

Martin Luther's nailing of the Ninety-Five Theses on the church door at Wittenberg was a pivotal moment in the birth of what would become known as the Reformation. More than five hundred years later, historians and theologians continue to discuss the impact of these events and their ongoing relevance for the church today. The collection of essays contained in this volume not only engages the history and theology of this sixteenth-century movement, but also focuses on how the message and praxis of the Protestant reformers can be translated into a post-Christendom West.

In this groundbreaking book exploring Christianity and contemporary culture, internationally-renowned scholars interface with the legacy of Andrew Walker's work and look forward in their own predictions of trends. Following Walker's special interests in house churches, charismatic renewal, culture and faith, this book picks up on these themes and also looks more broadly at topics such as Pentecostalism, Alpha and post-Evangelicalism.

How the Five Solas Can Renew Biblical Interpretation In recent years, notable scholars have argued that the Protestant Reformation unleashed interpretive anarchy on the church. Is it time to consider the Reformation to be a 500-year experiment gone wrong? World-renowned evangelical theologian Kevin Vanhoozer thinks not. While he sees recent critiques as legitimate, he argues that retrieving the Reformation's core principles offers an answer to critics of Protestant biblical interpretation. Vanhoozer explores how a proper reappropriation of the five solas--sola gratia (grace alone), sola fide (faith alone), sola scriptura (Scripture alone), solus Christus (in Christ alone), and sola Deo gloria (for the glory of God alone)--offers the tools to constrain biblical interpretation and establish interpretive authority. He offers a positive assessment of the Reformation, showing how a retrieval of "mere Protestant Christianity" has the potential to reform contemporary Christian belief and practice. This provocative response and statement from a top theologian is accessibly written for pastors and church leaders.

When Martin Luther published his 95 Theses in October 1517, he had no intention of starting a revolution. But very quickly his criticism of indulgences became a rejection of the papacy and the Catholic Church emphasizing the Bible as the sole authority for Christian faith, radicalizing a continent, fracturing the Holy Roman Empire, and dividing Western civilization in ways Luther—a deeply devout professor and spiritually-anxious Augustinian friar—could have never foreseen, nor would he have ever endorsed. From Germany to England, Luther's ideas inspired spontaneous but sustained uprisings and insurrections against civic and religious leaders alike, pitted Catholics against Protestants, and because the Reformation movement extended far beyond the man who inspired it, Protestants against Protestants. The ensuing disruptions prompted responses that gave shape to the modern world, and the unintended and unanticipated consequences of the Reformation continue to influence the very communities, religions, and beliefs that surround us today. How Luther inadvertently fractured the Catholic Church and reconfigured Western civilization is at the heart of renowned historian Brad Gregory's *Rebel in the Ranks*. While recasting the portrait of Luther as a deliberate

revolutionary, Gregory describes the cultural, political, and intellectual trends that informed him and helped give rise to the Reformation, which led to conflicting interpretations of the Bible, as well as the rise of competing churches, political conflicts, and social upheavals across Europe. Over the next five hundred years, as Gregory's account shows, these conflicts eventually contributed to further epochal changes—from the Enlightenment and self-determination to moral relativism, modern capitalism, and consumerism, and in a cruel twist to Luther's legacy, the freedom of every man and woman to practice no religion at all. With the scholarship of a world-class historian and the keen eye of a biographer, Gregory offers readers an in-depth portrait of Martin Luther, a reluctant rebel in the ranks, and a detailed examination of the Reformation to explain how the events that transpired five centuries ago still resonate—and influence us—today. In U.S. Population Projections: 2005-2050, Pew Research Center reported that "The nation's population will rise to 438 million in 2050, from 296 million in 2005, and fully 82% of the growth during this period will be due to immigrants arriving from 2005 to 2050 and their descendants." This shows that it is essential to study and understand how our mission, especially in the context of the USA, called the nation of immigrants, will respond to this huge mobility of immigrant diaspora. So far, there has been emphasis on doing diaspora missiology; however, there is no practical implications and application in local church setting. Now mission is next door, which implies that the ministry of the local church should be emphasized for 21st contemporary mission. This book provides detailed frameworks and methods of diaspora missiology within local churches, called 'diaspora mission church.' According to the Bible, all human beings are theologically and spiritually diaspora, irrespective of ethnicity, because they were banished from the Garden of Eden, and scattered around the world in God's judgment. Now, they walk toward the encounter with Jesus Christ, preach the gospel as the seed of Kingdom, and finally move toward heaven.

This volume explores the interrelationship of religion and print practices, and sheds new light on the history of religious publishing in a globalizing world and its changing media consumption. Periodicals have recently become of interest to scholars in book history and religious studies, as they try to determine how magazines, journals, newsletters, and newspapers meet the diverse spiritual demands of believers conditioned by an increasingly translocal and pluralistic religious landscape in modern America and beyond. Existing publications in this field have produced new insights into the multilayered nineteenth- and twentieth-century publishing enterprises, as well as the numerous actors behind them, often crossing ethnic, gender, and national boundaries. This volume focuses instead on the socio-economic conditions, institutional organizations, action networks, and communicative environments that shape religious publishing and its medial apparatus in transnational contexts. In doing so, the authors study the material devices, business structures, and cultural networks needed for circulating words and images that nourish specific formations of religious adherence.

A presentation of the pivotal 1519 debate between Martin Luther and John Eck in its historical and theological context, showing its significance for the subsequent course of the Reformation.

Saak re-interprets Martin Luther as an Augustinian Hermit, whose 95 Theses came as the culmination of the late medieval Reformation.

This volume raises troubling questions about the heritage of the Reformation - with respect to the Peasants' War, the Anabaptists, Jews and Muslims. The authors come from different churches - Lutheran, Mennonite and Reformed. They analyze the limitations of the Reformation in their own historical context and offer constructive theological and ethical reflections to we achieve the challenges of global economic justice, the groaning earth of radical commitment to peace and inter-religious reconciliation.

Pro Ecclesia is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology.

For over forty years Stanley Hauerwas has been writing theology that matters. In this new collection of essays, lectures, and sermons, Hauerwas continues his life's work of exploring the theological web, discovering and recovering the connections necessary for the church to bear faithful witness to Christ in our complex and changing times. Hauerwas enters into conversation with a diverse array of interlocutors as he brings new insights to bear on matters theological, delves into university matters, demonstrates how lives matter, and continues in his passionate commitment to the matter of preaching. Essays by Robert Dean illumine the connections that have made Hauerwas's theological web-slinging so significant and demonstrate why Hauerwas's sermons have a crucial role to play in the recovery of a gospel-shaped homiletical imagination.

This book is a printed edition of the Special Issue "Teaching the Reformations" that was published in Religions

Early Modern Histories of Time examines how a range of chronological modes intrinsic to the sixteenth and seventeenth centuries shaped the thought-worlds of those living during this time and explores how these temporally indigenous models can productively influence our own working concepts of historical period. This innovative approach thus moves beyond debates about where we should divide linear time (and what to call the ensuing segments) to reconsider the very concept of "period." Bringing together an eminent cast of literary scholars and historians, the volume develops productive historical models by drawing on the very texts and cultural contexts that are their objects of study. What happens to the idea of "period" when English literature is properly placed within the dynamic currents of pan-European literary phenomena? How might we think of historical period through the palimpsested nature of buildings, through the religious concept of the secular, through the demographic model of the life cycle, even through the repetitive labor of laundering? From theology to material culture to the temporal constructions of Shakespeare, and from the politics of space to the poetics of typology, the essays in this volume take up diverse, complex models of sixteenth- and seventeenth-century temporality and contemplate their current relevance for our own ideas of history. The volume thus embraces the ambiguity inherent in the word "contemporary," moving between our subjects' sense of self-emplacement and the historiographical need to address the questions and concerns that affect us today. Contributors: Douglas Bruster, Euan Cameron, Heather Dubrow, Kate Giles, Tim Harris, Natasha Korda, Julia Reinhard Lupton, Kristen Poole, Ethan H. Shagan, James Simpson, Nigel Smith, Mihoko Suzuki, Gordon Teskey, Julianne Werlin, Owen Williams, Steven N. Zwicker.

Examines whether religion is natural to human experience, and whether this helps to ground a universal right to religious freedom. Sola Scriptura offers a multi-disciplinary reflection on the theme of the priority and importance of Scripture in theology, from historical, biblical-theological and systematic-theological perspectives, aiming at the interaction between exegesis and dogmatics.

Lutheran tradition has in various ways influenced attitudes to work, the economy, the state, education, and health care. One reason that Lutheran theology has been interpreted in various ways is that it is always influenced by surrounding social and cultural contexts. In a society where the church has lost a great deal of its cultural impact and authority, and where there is a plurality of religious convictions, the question of Lutheran identity has never been more urgent. However, this question is also raised in the Global South where Lutheran churches need to find their identity in a relationship with several other religions. Here this relationship is developed from a minority perspective. Is it possible to develop a Lutheran political theology that gives adequate contributions to issues concerning social and economic justice? What is the role of women in church and society around the world? Is it possible to interpret Lutheran theology in such a way that it includes liberating perspectives? These are some of the questions and issues discussed in this book.

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