

Longing For Running Water

Ahearne-Kroll examines the literary interaction between Mark's passion narrative and four Psalms of Individual Lament.

Over the past decade, Korean popular culture has become a global phenomenon. The "Korean Wave" of music, film, television, sports, and cuisine generates significant revenues and cultural pride in South Korea. The Korean Popular Culture Reader provides a timely and essential foundation for the study of "K-pop," relating the contemporary cultural landscape to its historical roots. The essays in this collection reveal the intimate connections of Korean popular culture, or hallyu, to the peninsula's colonial and postcolonial histories, to the nationalist projects of the military dictatorship, and to the neoliberalism of twenty-first-century South Korea. Combining translations of seminal essays by Korean scholars on topics ranging from sports to colonial-era serial fiction with new work by scholars based in fields including literary studies, film and media studies, ethnomusicology, and art history, this collection expertly navigates the social and political dynamics that have shaped Korean cultural production over the past century. Contributors: Jung-hwan Cheon, Michelle Cho, Youngmin Choe, Steven Chung, Katarzyna J. Cwiertka, Stephen Epstein, Olga Fedorenko, Kelly Y. Jeong, Rachael Miyung Joo, Inkyu Kang, Kyu Hyun Kim, Kyung Hyun Kim, Pil Ho Kim, Boduerae Kwon, Regina Yung Lee, Sohl Lee, Jessica Likens, Roald Maliangkay, Youngju Ryu, Hyunjoon Shin, Min-Jung Son, James Turnbull, Travis Workman

This groundbreaking work presents the first sustained discussion of the connections between two quintessentially American traditions: liberation theology and pragmatism. It explores the dynamic relationship between the aesthetic and ethical dimensions of faith practice, with a focus on the liberating potential of religious ritual.

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As a young Norwegian Lutheran teenager in rural Wisconsin, Brocker lay awake one night worrying whether he believed in Jesus enough to get to heaven. This getting-to-heaven anxiety reflected an excessive focus on individual salvation and a loss of concern for the well-being of the Earth community. A faith journey that leaves Earth behind is misguided. Ever since those early teen years Brocker has been on a journey to come home to Earth. Coming Home to Earth makes the case that there is no salvation apart from Earth and that Earth care is at the core of our identity and mission as followers of Jesus. The ecological consequences of a loss of concern for the well-being of Earth have been devastating. Brocker is especially concerned to determine what will motivate followers of Jesus to make radical changes in our way of life so that we can participate in the healing of wounded Earth and all of its inhabitants, both human and nonhuman. We are far more likely to make needed sacrifices for our fellow creatures if we share God's

delight in and affection for them, and cherish Earth as our home.

John D'Arcy May's achievements motivate these essays on ecumenics. Amid today's scepticism about the ecumenical movement's relevance, the authors demonstrate the necessity of working together for the betterment of all. This book deepens our understanding of how theology, peace and reconciliation studies and interfaith dialogue critically cooperate for the flourishing of earth's life. The perspective of church unity amid ecclesial division is broadened to embrace interfaith and intercultural issues: ecumenics becomes visible as the intellectual paradigm of our times.

Intercarnations is an outstanding collection of provocative, elegantly written essays—many available in print for the first time—by renowned theologian Catherine Keller. Affirmations of body, flesh, and matter pervade current theology and inevitably echo with the doctrine of the incarnation. Yet, in practice, materialism remains contested ground—between Marxist and capitalist, reductive and postmodern iterations. Current theological explorations of our material ecologies cannot elude the tug or drag of the doctrine of “the incarnation.” But what if we were to redistribute, rather than repress, that singular body? Might we free it—along with the bodies in which it is boundlessly entangled—from a troubling history of Christian exceptionalism? In these immensely significant, highly original essays, theologian Catherine Keller proposes to liberate the notion of the divine made flesh from the exclusivity of orthodox Christian theology’s Jesus of Nazareth. Throughout eleven scintillating essays, she attends to bodies diversely religious, irreligious, social, animal, female, queer, cosmopolitan, and cosmic, highlighting the intermittencies and interdependencies of intra-world relations. According to Keller, when God is cast on the waters of a polydoxical indeterminacy, s/he/it returns manifold. For the many for whom theos has become impossible, *Intercarnations* exercises new theological possibilities through the diffraction of contextually diverse multiplicities. A groundbreaking work that pulls together a wide range of intersecting topics and methodologies, *Intercarnations* enriches and challenges current theological thinking. The essays reach back into feminist, process, and postcolonial discourses, and further back into messianic and mystical potentialities. They reach out into Asian as well as inter-Abrahamic comparison and forward toward a political theology of the Earth, queerly entangling climate catastrophe in materializations resistant to every economic, social, and anthropic exceptionalism. According to Keller, *Intercarnations* offers itself as a transient trope for the mattering of our entangled difference, meaning to stir up practices of a better planetarity. In *Intercarnations*, with Catherine Keller as their erudite guide, readers gain access to new worlds of theological possibility and perception.

We hope—even as we doubt—that the environmental crisis can be controlled. Public awareness of our species’ self-destructiveness as material beings in a material world is growing—but so is the destructiveness. The practical interventions needed for saving and restoring the earth will require a collective

shift of such magnitude as to take on a spiritual and religious intensity. This transformation has in part already begun. Traditions of ecological theology and ecologically aware religious practice have been preparing the way for decades. Yet these traditions still remain marginal to society, academy, and church. With a fresh, transdisciplinary approach, *Ecospirit* probes the possibility of a green shift radical enough to permeate the ancient roots of our sensibility and the social sources of our practice. From new language for imagining the earth as a living ground to current constructions of nature in theology, science, and philosophy; from environmentalism's questioning of postmodern thought to a garden of green doctrines, rituals, and liturgies for contemporary religion, these original essays explore and expand our sense of how to proceed in the face of an ecological crisis that demands new thinking and acting. In the midst of planetary crisis, they activate imagination, humor, ritual, and hope.

In the land under the ice, the little elves are in a state of constant creativity. By painting, sewing, devising structures and writing, they preserve their stories...Tithoren, the great tailor of this land, undertakes a particularly difficult mission! To sew a dress for princess Lefenore, a dress which once put on by her will help her distinguish between those who tell the truth and those who lie, those who really need her help and those who take advantage of her, those who love her and those who deceive her...To be able to sew this dress, Tithoren must set out on a long journey. A journey to the Black Swamp Land where he will make not only new friends but also enemies. He will get in danger, he will struggle and he will dare to fight against monsters as well as his own personal fears before he encounters the magic potion of Discernment. In this potion, he will immerse his needle and then tailor the dress. An adventure which epitomizes every person's course through life in quest of this great quality called Discernment. When discerning means always distinguishing between what is right for one and what is not, subsequently advancing steadily towards one's happiness.

Writing in the wake of a near-fatal stroke, eminent theologian Anthony C. Thiselton addresses a universally significant topic: death and what comes next. This distinctive study of "the last things" comprehensively explores questions about individual death, the intermediate state, the return of Christ, the resurrection of the dead, hell, the final state of the redeemed, and more. At once scholarly and pastoral, Thiselton's *Life after Death* offers biblically astute, historically informed, and intellectually sound answers -- making this book an invaluable resource for thinking Christians.

Een krachtig, meeslepend verhaal van een jongen over de ontworsteling aan het slavenbestaan Hiram Walker werd geboren als slaaf. Hij verloor zijn moeder en alle herinneringen aan haar toen hij nog een kind was, maar hij heeft ook een gave meegekregen. Wanneer Hiram bijna verdrinkt tijdens een ongeluk in de rivier, wordt hij gered door een mysterieuze kracht, die hem optilt en weer aan land zet. Deze vreemde ervaring wakkert Hiram's rebellie aan. Aangespoord door zijn zelfgekozen familie op de plantage is hij vastbesloten te ontsnappen. Een

onverwachte reis vangt aan, die Hiram van de tabaksplantages in Virginia naar wanhopige guerrillacellen in de jungle voert, van het diepe Zuiden tot de gevaarlijke utopische bewegingen in het Noorden. Terwijl hij verward raakt in de oorlog tussen slaven en slavenhouders, wil hij enkel terugkeren naar de plantage om zijn familie te bevrijden. Maar om dat te bereiken moet hij eerst het verhaal van zijn grootste verlies reconstrueren. De waterdanser is een moedig verhaal vol magie, avontuur en rechtvaardigheidsgevoel. De pers over De waterdanser 'De waterdanser is geen typische debuutroman. Het is een ambitieus en moedig staaltje vertelkunst waarvan de toon lijkt op die van Stephen King, Toni Morrison, Colson Whitehead en Octavia Butler.' The New York Times 'Een historische roman over een ontluikende superheld die zijn krachten ontdekt in een periode van racistische onderdrukking. Coates' fantasie-elementen spelen een cruciale rol; ze presenteren een wereld die veelomvattender en diepzinniger is dan de grenzen van het realisme.' The Washington Post 'Ik was compleet in de ban, een van de beste boeken die ik ooit gelezen heb.' Oprah Winfrey

In this courageous and controversial book, Nelson-Pallmeyer explores the relationship between human violence and the sacred texts of Jews, Christians, and Muslims.

The theory and history of mimesis, and its relevance to modern theories of literature.

Liberating Biblical Study is a unique collaboration of pioneering biblical scholars, social-change activists, and movement-based artists. Well known and unknown, veterans and newcomers, these diverse practitioners of justice engage in a lively and critical conversation at the intersection of seminary, sanctuary, and street. The book is divided into eight sections; in each, a scholar, activist, and artist explore the justice issues related to a biblical text or idea, such as exodus, creation, jubilee, and sanctuary. Beyond the emerging themes (e.g., empire, resistance movements, identity, race, gender, and economics), the book raises essential questions at another level: What is the role of art in social-change movements? How can scholars be accountable beyond the academy, and activists encouraged to study? How are resistance movements nurtured and sustained? This volume is an accessible invitation to action that will appeal to all who love and strive for justice--whatever their discipline, and whatever their familiarity with the Bible, scholarship, art, and activist communities.

This essay offers an overview of some decolonial perspectives and argues for a decolonial theological perspective as a possible response to modern/colonial relations of power in the North Atlantic world in general and the United States in particular.

"Het is volle maan maar de zware bewolking en lichte regen belemmeren het zicht. De vuurtoren zwaait met vaste regelmaat haar licht over het trieste schouwspel. Het licht van mijn hoofd lamp gaat verloren in het donker. Langzaam begint het tot me door te dringen dat een stuk van mijn leven wordt afgesloten".In

"SoloMan" herbeleeft Jack van Ommen zijn ongelooflijk avontuur dat begon aan de Amerikaanse westkust en negen jaar later tot een voorlopig einde kwam in een wilde storm in de Middellandse Zee. Hij begon zijn droom in een negen meter zeilboot met \$150 op zijn bankrekening. Na 51 landen en 48.000 zeemijlen in het kielzog, komt er een abrupt einde aan zijn ontdekkingsreis. Hij verliest zijn boot en al zijn bezittingen. Dit is het verhaal van een levensveranderende ervaring op zee en hoe hij tegenslagen te boven komt met doorzetten, hoop en houvast in zijn geloof in God en mensheid. Jack van Ommen, Amsterdam 1937. Thuishaven: Gig Harbor, Washington, V.S. Eerdere uitgaves: "De Mastmakersdochters" 2012. www.DeMastmakersdochters.nl Artikelen van Jack van Ommen verschijnen geregeld in Nederlandse en Amerikaanse tijdschriften. Website: www.SoloMan.nl Blog: www.ComeToSea.us

As Latin American women today take a new look at themselves as human beings and at the nature of the world around them, they are forging a new theology: ecofeminism. Mary Judith Ressa works among these women, worships with them, and has written down their stories. Ecofeminism in Latin America explores the historical developments of this movement, and its roots and sources in wisdom traditions, new approaches to cosmology, and other women's theological movements. Book jacket.

For Virginia Woolf, H.D., Mary Butts and Gwendolyn Brooks, things mobilise creativity, traverse domestic, public and rural spaces and stage the interaction between the sublime and the mundane. Ordinary things are rendered extraordinary by their spiritual or emotional significance, and yet their very ordinariness remains part of their value. This book addresses the intersection of spirituality, things and places – both natural and built environments – in the work of these four women modernists. From the living pebbles in Mary Butts's memoir to the pencil sought in Woolf's urban pilgrimage in 'Street Haunting', the Christmas decorations crafted by children in H.D.'s autobiographical novel *The Gift* and Maud Martha's love of dandelions in Brooks's only novel, things indicate spiritual concerns in these writers' work. Elizabeth Anderson contributes to current debates around materiality, vitalism and post-secularism, attending to both mainstream and heterodox spiritual expressions and connections between the two in modernism. How we value our spaces and our world being one of the most pressing contemporary ethical and ecological concerns, this volume contributes to the debate by arguing that a change in our attitude towards the environment will not come from a theory of renunciation but through attachment to and regard for material things.

The book reflects academically on important and relevant ethical fields from a multidimensional South African context. The book challenges conventional borders from different ethical, theological, philosophical, economic and cultural perspectives with insight and expertise and seeks to add academic-ethical value, locally and globally, with its different points of departure deeply embedded in justice. From a mainly qualitative methodological perspective, this scholarly book

demonstrates that ethics requires analytical thinking and critical people who, in an existentially and emancipatory way, can help make the world a more just, decent and humane place in which to live. The authors, who represent different academic and cultural backgrounds, present in their respective chapters their research systematically, intersectionally and constructivistically, based on profound theoretical analysis and reasoning. This epistemology results in an act of knowing that actively gives meaning and order to the reality to which it is responding. By doing this, they point out that people are in an ongoing process of becoming more human – allowing ourselves and our fellow human beings to flourish and to reach fuller potential through justice-based ethical reflection and action.

Scandinavian Critique of Anglo-American Feminist Theology is a collection of articles by scholars in various theological disciplines from five Scandinavian or Nordic countries. The articles cover a wide range of topics, including feminist sexual ethics, ecofeminist theology, gender perspectives on European welfare systems, Birgitta of Sweden and a search for Mary beyond stereotypes. As the title implies, a critical dialogue with US feminist theology is a recurrent theme throughout the book, but the essays also include constructive work from different theological perspectives. The journal also includes a bibliography that shows the diversity of Scandinavian and Nordic feminist theological research.

Domestic violence is a significant threat to women's survival. But Christian understandings of marriage often prevent women from resisting abusive relationships. Can the Church's teaching on marriage be reshaped so that it helps women to survive, rather than encourage them to submit to their husband, bear their cross, or sacrifice themselves for the sake of their marriage? Focusing on everyday practices of marriage in two very different contexts: Argentina and England, Reimagining Theologies of Marriage in Contexts of Domestic Violence considers how Christian understandings of marriage as a covenant or sacrament relate to the lived experience of marriage. Drawing on Augustine's notion of the goods of marriage, and on belief in the saving power of marriage, this book suggests that only when the wellbeing of bodies is central to a marriage can it have the power to save.

Integrating Ecofeminism, Globalization, and World Religions addresses the practical relevance of the interconnection of feminism, ecology, and religious theological thought, and will ask questions about the lack of attention to gender issues in both ecological theology and deglobalization theory. The book knits together four concerns: globalization, interfaith ecological theology, ecofeminism, and deglobalization movements and thought. It examines how gender needs to be connected with inter-faith ecological theology and with critical analysis of globalization. It asks how to connect theory and practice; and how theoretical views about a more earth friendly theology have actual relevance to the deglobalization struggle. The book looks at these issues comparatively across different world religions and across different regions of the earth.

An examination of the Canadian feminist theology context, its history, its multicultural perspective, its expression of marginal experiences, its commitment to social justice, its exploration of eco-feminism and its embrace of cultures, ethnicities and the unique contribution of Canada's First Nations peoples.

In the last two decades a new form of religiously motivated social action and a virtually new field of academic study each based in recognition of the connections between religion and humanity's treatment of the environment have developed. Interactions between religion and environmental concern have been manifest in the explosive growth of ecotheological writings, institutional commitment by organized religions, and environmental activism explicitly oriented to religious ideals. Clergy throughout the world in virtually every denomination have received word from leaders of their religion that the environment no less than sexuality, poverty, or war and peace is now a basic and compelling religious matter. Out of this confrontation have been born vital new theologies based in the recovery of marginalized elements of tradition, profound criticisms of the past, and ecologically oriented visions of God, the Sacred, the Earth, and human beings. Theologians from every religious tradition along with dozens of non-denominational spiritual writers have confronted world religions past attitudes towards nature. In the realm of institutional commitment, public statements and actions by organized religions have grown dramatically. In the context of political action, throughout the U.S. and the world religiously oriented groups take part in environmentally oriented political action: from lobbying and consciousness raising to activist demonstrations and civil disobedience. This collection serves as a comprehensive introduction, overview, and in-depth account of these exciting new developments. The four volumes cover virtually every aspect of the field from theological change and institutional commitment to innovation in liturgy, from new ecumenical connections among different religions and between religion, science and environmental movements, from religious participation in environmental politics to an account of the global social and political contexts in which religious environmentalism has unfolded.

The Encyclopedia of Religion and Nature, originally published in 2005, is a landmark work in the burgeoning field of religion and nature. It covers a vast and interdisciplinary range of material, from thinkers to religious traditions and beyond, with clarity and style. Widely praised by reviewers and the recipient of two reference work awards since its publication (see www.religionandnature.com/ern), this new, more affordable version is a must-have book for anyone interested in the manifold and fascinating links between religion and nature, in all their many senses.

Gebara's succinct yet moving statement of her principles of ecofeminism shows how intertwined are the tarnished environment around her and the poverty that afflicts her neighbors. From her experiences with the Brazilian poor women's movement she develops a gritty urban ecofeminism and indeed articulates a whole worldview. She shows how the connections between Western thought,

partriachal Christianity, and environmental destruction necessitate personal conversion to "an new relationship with the earth and with the entire cosmos." Christian proclamation, says Dietrich Bonhoeffer, is the living Christ walking among the people. Preachers know that Jesus is the living Word, and that the Spirit of Jesus animates the preaching event. Preaching is an epiclesis, an invocation of the Holy Spirit over God's holy people. As such, it must touch their imagination. Pastro proposes that preaching is the living ecclesial presence of Jesus Christ, Sacramental Word of the God of the poor. The Word speaks from the imagination of the poor-the economic poor, but also the "new poor" of the twenty-first century: entire indigenous cultures, women, those marginalized because of their sexuality, undocumented immigrants in dominant cultures, and many others. All Christian preachers in every context are called to solidarity with the poor.

Translated by Ann Patrick Ware Introduces a perspective on evil and salvation to address "the evil women do, " the evil they suffer, and women's redemptive experiences of God and salvation.

This groundbreaking book provides an analytical tool to understand how and why evil works in the world as it does. Deconstructing memory, history, and myth as received wisdom, the volume critically examines racism, sexism, poverty, and stereotypes. This volume demonstrates how Friedrich Schleiermacher's thought can be used to address contemporary doctrinal refinement and development. Taking a constructive approach, Shelli M. Poe weaves Schleiermacher's theology together with current scholarship in feminism, womanism, ecotheology, and queer theology. While Schleiermacher is widely acclaimed as the progenitor of modern theology, Poe is one of the first to use his work as a springboard to refine contemporary doctrine. This book demonstrates the promise of Schleiermacher's mature work for contemporary constructive forms of theology.

Listen to the Women! Listen to the Earth! appeals for a holistic Christian approach to the stewardship of creation. It seeks common ground between the commitment to social justice within third-world liberation theologies and the environmental consciousness characteristic of eco-feminist theologies. Aruna Gnanadason begins her study with concrete examples of the struggles of Indigenous peoples, and especially women, to preserve traditions of prudent care for the earth in opposition to the modern ideal of "development" prized by multinational corporations, neo-liberal financial institutions and many national governments. She cites examples of "eco-systems peoples" who challenge the economic doctrines that nature is an object to be exploited and natural resources are commodities to be bartered. From local stories of cultures that refuse to be streamlined for the sake of development, the author proceeds to argue for a global ethic of care for the earth, an ethic of resistance that shows appreciation for both social and ecological concerns related to the integrity of God's creation.

Gnanadason explores the potential of Christians and their churches to be agents for change, reflecting on the prayer that serves as the theme of the ninth assembly of the World Council of Churches: "God, in Your Grace, Transform the World".

Dialectical Democracy through Christian Thought offers an accessible yet theologically groundbreaking intervention into the battle over the role of government in the market.

Where To Download Longing For Running Water

This book shows that the fight over policy involves a fundamental disagreement about who we are as human beings: independent individuals, or essentially social creatures. This book calls attention to an urgent need for postcolonial feminist approaches to practical theology. It not only advocates for the inclusion of colonialism as a critical optic for practical theology but also demands a close look at how colonialism is entangled with issues of race, ethnicity, gender, class, disability, and sexual orientation. Seeking to highlight the importance of the interdependence of life, the author challenges and contests the notion of independence as the desirable goal of the human being. Lifting up the experiences of overlooked groups—including children at adult-centered worship, queer and interracial youth in heterosexual and white normative family discourse, and non-human species in human-centered academic and theological realms—the book contributes to expanding the concerns of practical theology in ways that create healthy community for all human beings and non-human fellow creatures. It also takes up issues of multiple religious belonging and migration that practical theology has not sufficiently explored. These illuminating new possibilities promise to renew and even transform church communities through the inclusion of often-neglected groups with whom God is already present.

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