

Chapter 1 : Wolfhart Pannenberg: Identifying God with Kathryn Tanner

Kathryn Tanner, Jesus, Humanity and the Trinity, Eternal life amounts to an unconditional imperative to action in that this life in God remains an empowering source of our action for the good, whatever the obstacles and failings of Christians.

March 20, Lecture Notes In the opening lecture of the series, Dr. She tried to show how a self-contained human nature dissolves when human life is understood as created in the image of Christ. This said, What does grace now become? Tanner casts her discussion of these matters in terms of a conversation with the work of De Lubac, which Tanner takes to be basically Thomistic. An important aspect of this exploration is the idea of an innate desire for God. This is one way to keep from making grace to be simply an add-on to human nature. Grace seems like a requirement for human life and human life looks like nothing without grace. The general response here is a distinction between desire and attainment. However, this returns to naturalism in that it makes desire intelligible on its own terms even if it were never satisfied. It also removes the gratuity of grace because we are understood to be created to receive grace. We could suggest that God might simply withhold this grace that we were created to receive, but this reintroduces a pure nature because we must then be able to conceive of humanity without the gift of grace. A Thomistic account of natural desire for God, because of its Aristotelian baggage, suggest that humans are moving toward God on the basis of natural capacities. We can know something of God even if not everything of God on the basis of our own power. Thus, the gift of grace even in knowledge of God comes off as an appendage. The natural desire for God amounts to a human dynamism moving toward God, and you get the notion of a series of progressive human states. It is hard to see the radical character of the gap between what we are and what we are given in Christ on such a model. The supernatural end is seen as simply the elevation of human nature. The underlying problem here is the idea that a natural desire from God arises in human nature on its own apart from the gift of grace. Naturalism assumes that these desires, in so far as they are natural, can be satisfied by natural powers. This establishes an unbroken trajectory from creation to grace. This is not a secondary addition to human nature but is built-in to how humanity is created. Retention of a desire for God in a state of sin would thus be the product of the continued existence of the original offer of grace. We turn away from the light without the light being withdrawn from us. It remains alien to us. It is first and constantly offered to us. We are given the Spirit from the start when we are created, but this does not mean that Christ brings nothing more. Before Christ we were at best spirit-filled humans. After the Word become incarnate, the Spirit becomes proper to humanity in a way that it was not before because humanity has been united to the Logos. We are lifted up with the humanity of Christ to enjoy the inter-trinitarian relations. We are given in Christ a new constitution in relation to God in virtue of the hypostatic union that keeps us safe from sin. Thus, the integrity of human nature is secured. In Christ we see perfectly what the divine Spirit means for human life that is conformed to the likeness of the Logos. What Christ has done for us in himself becomes ours insofar as we are one with him. What Christ has in his humanity is given to ours – the Spirit. Our own human lives are gradually sanctified as we feed of the Spirit. What is alien to us is nevertheless imparted to us, even as it remains alien. Christ is in us as something other than ourselves. This is a Christological soteriology. Christ is not the means of benefits, but is the benefits:

Chapter 2 : The Gift of Theology: The Contribution of Kathryn Tanner | Fortress Press

Over a series of seminal works, Kathryn Tanner has established herself as one of America's leading theologians working at the intersection of theology and culture.

Eternal life begins right here and right now as we follow in the way of Jesus. Listen to the audio version: Satisfy us in the morning with your steadfast love. So much depends on interpretation: This is another way of saying: So, how do you read? We ran into this question in Luke 6 when we studied the commands to love our enemy and not to judge. How do we read these commands? How do you read? We today find ourselves often in this conversation with Jesus. God, what is your will in this situation? What must I do to be saved? I want to pause and really contemplate this question. When we read the Bible, how do we read it? We often read it looking for the promise, the hope, the answer, or the key to our situation. We read it looking for what it can do for us. We read it looking for power. That may seem unfair at first. But we know that knowledge is power and we know that the Bible is the basis of Christian faith. Does our reading of the Bible break down the dividing walls of hostility that we read about in our study of Ephesians? Yes, the Bible can be read this way, but should it? Reflection What do you do with your reading of the Bible? Does it create power or does it empty you of power, as Christ, the Word, emptied himself Phil 2: What does it mean for us today that our Christian churches cling so tightly to boundaries? Is this the way of Christ? What can you do this week to begin actively being a neighbor?

Chapter 3 : Warfield Lectures: Lecture 2 “ Grace without Nature”

Kathryn Tanner on eternal life. Analyzing a primary document is intended to get students into original sources (rather than secondary sources or what other people say about an historic author, theology or topic).

I am doing so primarily with Wolfhart Pannenberg in this Systematic Theology. However, I have recently been reflecting with Kathryn Tanner. I hope the following is at least a start on the topic of the divine and human relation. Sixth, another part of this conversation in identifying God is the notion of the spirituality, knowledge, and will of God. Most of us would assume such things of God. Such language is personalist. It suggests we have a psychological disposition to appeal in worship to what is like oneself. Yet, such language is a useful way for us to talk about God as a creative agent. To take one example, to refer to divine intelligence is a metaphor similar to saying God is a rock or light. Interestingly, Hegel viewed the Absolute or the Concept as creative power that is constantly realizing itself. Further, the Hegelian logical categories have an anticipatory nature, opening the door for freedom and the significance of the future. The knowledge of God means nothing in creation has escaped the attention of God. The notion of the will of God derives from the human experience of a reality that presses upon us with power. The orientation of this will is as creative and life-giving Spirit. Seventh, how are we to think of divine action? In particular, how are we to think of divine action in relation to created beings that have their own power and efficacy? We will need to explore metaphysics if we are to deal with the question of divine agency. How can we speak coherently in holding such truths together? Christianity at this point will remind us of the eschatological consummation of creation and history in this future action of God. The Eternal God is present at all times. The goal of divine action incorporates the creatures of God into the eternal fellowship of the Trinity. The preaching of Jesus regarding the nearness of divine rule is an example of how we are closer to the consummation of divine action than we are to its commencement. Think of it as divine self-actualization in the spiritual and loving relations of the Trinity. A notion of self-actualization within Trinitarian relations with the world opens us to the discussion of between classical theism and open or process theism. Classical theism describes God as pure act, a corollary to the notion of the unchangeable quality of God. It affirms the power of God in creating and governing the world as unconditional and unlimited, an affirmation that can imply coercive tyranny to modern ears. It suggests the fullness of divine actuality. It would also suggest the absence of realized potential. In contrast, actualization denotes change and movement. Yet, even with classical theism, the gift of life is perpetual action of the divine toward the creature. The divine is always moving toward particular creatures in giving and sustaining life. The divine is always intimately involved with particular creatures and is never aloof from them. The divine fullness of actuality sustains temporal contingent existence during each of these moments. In giving being to each particular creature, God knows, wills and relates to each contingent creature. What Christianity needs to do is move away from the tempting path of God as first cause, derived from Aristotle and Aquinas. It needs to move toward the unthematic awareness of God in which philosophy offers the notions of the Infinite and Eternal. Our first thought of the Infinite is that it is in contrast to the finite. Through Hegel, we learn that if all we do is contrast the Infinite and the finite, we place a limit on the Infinite, which would be a contradiction. We can resolve the contradiction in a Hegelian way by understanding that the true Infinite embraces the finite. Non-thematic awareness of the Infinite can gain in clarity as we engage in theological reflection. One, considering the Infinite as embracing the finite Hegel, divine holiness is separate from the profane, but also embraces it and brings it into fellowship with the holy God. Two, considering the Infinite as embracing time, the eternity of God opposes the frailty of the finite, but is more than just endless time; it becomes the basis for our experience of time. Eternity examines, weighs, measures, and tests the genuineness of being. Being and non-being are what they are in relation to eternity. This means that it is a poor and shortsighted view to understand the eternity of God only from the standpoint that it is the negation of time. Eternity is separation between beginning, succession, and end in the context of a positive characteristic that as true duration, the duration of God is the beginning, succession, and end. Boethius gives the positive quality of eternity. He took up the concept of eternity in Plotinus in his famous definition of it as the simultaneous and

perfect presence of unlimited life. Eternity is the unending, total, and perfect possession of life. Eternity becomes an authentic duration and not just a negation of time. The path to the goal is time, suggesting again the primacy of the future in our understanding of time. Boethius describes eternity as the perfect possession of life. Eternity has a positive and embracing relation to time. We experience life with an anticipation of its wholeness. A melody has a sequence of notes, but we hear the whole. Speech is a sequence of syllables, but we hear it as a whole. True eternity includes this possibility, the potentiality of time. True eternity has the power to take time to itself, this time, the time of the Word and Son of God. Eternity has the power itself to be temporal in Christ. In virtue of Trinitarian differentiation, the eternity of God includes the time of creatures in its full range, from the beginning of creation to its eschatological consummation. The eternity of God accompanies time. Time may also accompany the eternity of God which creates it and in which it has its goal. The eternity of God goes with time. The eternity of God is in time. Time itself is in eternity. Its whole extension from beginning to end, each single part of it, every epoch, every life-time, every new and closing year, every passing hour, are all in eternity like a child in the arms of its mother. Time does not limit eternity. Eternity is in the midst, just as God is in the midst with us. It is not a divine preserve. On the contrary, by giving us time, God also gives us eternity. Our decisions in time occur with a responsibility to eternity that is not partial but total, and we may and must understand and accept the confidence with which we can undertake them as a complete confidence that we gain from eternity. Having loved us from eternity, and granted us from eternity our existence, fellowship with God, life in hope and eternal life itself, God also loves us here and now, in the temporality ordained for us from eternity, wholeheartedly and unreservedly. We move to God as we come from God and may accompany God. We move towards God. God is, when time will be no more. Three, with the notions of the omnipresence and omnipotence, we can see the Infinite as the presence and power of God as comprehending all things. The Trinity makes the transcendence and immanence of God compatible. We see in God the art of using power to make free. Divine activity is universal and immediate in such a way that created beings depend upon God for their independent agency. Created being becomes itself in this intimate relation to the divine. God works in all things, but God does not work alone. The work of God does not negate the integrity of the action of individuals. Alongside the divine activity is a place for the activity of the individual. Individual agency and the freedom suggested in it are a gift of God. Within limits, one can even think of created beings influencing divine activity, especially through prayer. It suggests the mutuality of divine and human agency. We are preserving the sovereignty and priority of divine action. Tanner, *God and Creation in Christian Theology*:

Chapter 4 : Faith and Theology: For the love of God (14): Why I love Kathryn Tanner

Kathryn Tanner on eternal life Analyzing a primary document is intended to get students into original sources (rather than secondary sources or what other people say about an historic author, theology or topic).

August 25, The following is an analysis of feminist theologian, Kathryn Tanner. She is quite difficult to read, but I enjoyed tackling her thought. I am possibly a little harsh sounding in my critique so forgive the polemics. However, her thought is very common in contemporary modern theology and so you might, perhaps, find it interesting. Whatever the atonement is, feminists conclude, it must never enslave. While she shares the concerns of her fellow feminists, she is primarily concerned to offer palatable account of a theological system of which those of the feminist persuasion can be a part. For this, Tanner draws on Karl Barth for a Christological emphasis. The idea that God and humanity and united in Christ forms the basis for her ontology. More in line with fellow feminists, Tanner reduces of the place of the Bible as authoritative revelation and replaces it with a "consciousness" theology. The goal of her project is to push for an existential and political reading of human existence - political emancipation is used as a repetitive motif which justifies her theological system and human individuation is made the existential goal of history. However, Tanner suggests that the atonement mechanism is found primarily in the incarnation. Her view of the atonement stresses the ontological union of humanity and God incarnate: It is in virtue of the incarnation that humanity is saved—first the humanity of Christ himself and then through him that of every other human being, one with him. Humanity is taken to the Word in the incarnation in order to receive from the Word what saves it. In her view, the atonement unites the being of humanity with the being of God in Christ; alien properties of both are exchanged and taken on by the other. The point of the incarnation is Traditional understandings of the incarnation are of a uniting of God with man, but it is one man in history not with all humanity. The relation of God with his creation is therefore that of the correlative precondition for existence. The relationship of God and humanity is two levels of one being. Since sacrifice does not achieve the union with God, but only symbolizes a prior covenant, the sacrifice cannot be read as contractual in nature. Tanner proposes that since God is the precondition for human consciousness, he is also the precondition for human freedom. We even dare and indeed have to make the €! assertion that He cooperates with the creature, meaning that as He Himself works He allows the creature to also be active in its freedom. Humanity is dependent on God for all things, but is not under any divine rule for their use. God would not have been able to make him free. Humanity is humanity suffering from fear and distress, conflict with others, anxiety before death, betrayal and isolation, separation from God— all the qualities of death-infused, sin-corrupted life that require remedy. The cross then typifies the character of human life that the Word becomes incarnate to reverse by making its own; incarnation does not distract attention from the cross but sees all the struggles of Jesus life as the Word made flesh in light of it. Salvation is the welcome appearance of the Word in Christ and his taking up of humanity into himself. Christ, so to speak, joins himself with all that is human to show that he is in agreement with our disgust at our circumstances. He then rises, taking us all with him, so that we might find healing. The temporal struggle for emancipation is now lifted into the eternal life of God: The Christ of particularity, born and killed, is raised from the dead as universal. He is like Julius Caesar, who, when killed, is also raised to a universal €” Caesar as name of Julius becomes Caesar the title for supremacy. Corneilus Van Til explains: This realm is free from ordinary historical continuity; its unity is that of contemporaneity. They arise from her system of which atonement is a central part. However, each stem from her perspective of union of humanity with Christ. In contradistinction to Tanner, I think we should not regard the incarnation and atonement synonymously. To do so conflates the moral status of humanity with the being of God and, in my view, leads to a quite disastrous consequence. How, then, do we describe the ontology of the incarnation? From the point of view of God taking up flesh we can say that the ontological unity of God and man is in one man €” Jesus, a Jew, from the city of Nazareth, who, being fully God and fully man, is our substitute in an atoning sacrifice. We might say that, although the incarnation is primarily an ontological doctrine, the atonement is primarily moral although it has significant ontological ramifications. However, the New Testament does speak of union of humans with

God. Consequently, Christians are considered to be obedient Rom 5: The outcome of such union is not a universal subject—“humanity”—but particular elect peoples of God — Israel and the church. Even a close examination of 2 Peter cannot bring about a view of ontological union with God. This is not to say that humanity is, in the Hellenist sense, taken into the divine nature. Peter turns the Greek idea of participation with the divine being against itself by reinterpreting it in moral terms. According to Calvin, union with Christ is not the mystical ontological exchange of essential properties, as is postulated by Tanner, but a statement of the saving work of God in Christ and the blessings given to those who are His. If we accept the distinction, we can conclude that the atonement is moral in nature, an exchange of right standing before God between God in Christ and sinful humanity. This distinction presupposes a view of sin whereby humanity stands judged and without excuse before God in need of a substitute to pay the price for her sin. According to Tanner, the chaos of random sin that threatens humanity is the cause against which humanity fights. This is especially true for certain groups of humans — the poor, women and the outcasts. The Word is not responsible for such a state and is not governing it in any apparent way although he continually provides means for both chaos and order by way of his gifts to free humanity and his non-competitive stance. The incarnation is the taking up of the human cause in a common fight for emancipation and the making of that cause the very nature of the Word. Yet it is into this horror that she, the human, is born; she is the result of it. The Chaos element surrounds and pervades [her]. God is conceptualized as the precondition for consciousness yet this cannot lead to the knowledge of a person in history who can be known as God incarnate unless such a God could bypass such contingency. Furthermore, since the scripture reveals to us what we need to know about history, we can say that humanity is born not into chaos, but the plan of God. It is pertinent that Tanner makes no mention of origin, consummation, the fall of man and judgment day, at least not in a historical way. Tanner maligns any view which asserts a certain set of events in history which constitute the end times; these events are secondary to the ever heightening unification of God with humanity: The central claim of eschatology must not refer to what happens at the end Understood that way the eschaton—“consumption in the good”—would have to do primarily with a new level of relationship with God, the final one surpassing what we are simply as creatures, beyond which there is no other The world has this future whether the world, considered in itself, ends or not and whatever the process by which it does; the world will have this future, irrespective of such events, because it has this future in virtue of the character of its relationship with God The world can enjoy this new level of relationship with God whatever the process by which it does. The relationship holds whether the world continues to exist or ceases to exist. In the Hegelian conception the killer is purely particular and chaotic. The realm of Lordship, therefore, is confined to universal and has no say in particular. Therefore, the eschaton, whatever it is to Tanner, cannot include either a kingdom or a king in the Jewish sense. For Tanner, sin—“the bondage to evil”—is the slavery humanity finds itself under. Christ establishes a new kingdom not in any sense of being a new master, but in the sense of solidarity with those in bondage. He becomes a fellow prisoner in the struggle, one who dies for the cause of liberation from all oppressive power including its own. Given the somewhat trans-historical nature of the atonement theory of Tanner and the revolutionary premise, we are left with a continual revolutionary motif. The continual struggle for the overthrow of oppression. Marx, in his Communist Manifesto, implied that the bourgeoisie actually provided the tools for revolution through state sponsored education programs: Subsequently, since it is God who has given us all that we are the radical dependence of man on God and the radical freedom that accompanies it , he has truly become one of us. Rather than focusing on a particular atonement model I have had to focus on an entire worldview. It stands in opposition to an evangelical theology in its assertion of ontological union of humanity and God. Secondly, it considers sin to be that which humanity and God in Christ struggle against rather than the willful rebellion of humanity against God. Thirdly, it denies the particularity of redemption whereby God elects those for eternal life and treats humanity throughout history as one subject with equal standing before God. Finally, it contains a politicized goal of history as the human struggle for liberation as opposed to the subjugation of all creation to the Lordship of Christ.

Chapter 5 : Eternal Life: Luke | Illuminations

Discuss the Kathryn Tanner on eternal life. Analyzing a primary document is intended to get students into original sources (rather than secondary sources or what other people say about an historic author, theology or topic).

She sees god the LORD as a gift-giver to creation and the cosmic saga as God giving greater gifts - creation, covenant, salvation in Christ - to humans that often refuse or try to horde from others such gifts. She argues that each of these views tend to assume some kind of competition between or exchange of divine and human attributes, resulting in Jesus having diminished human or divine natures. It is because of this transcendence that there is no give-and-take making Jesus less divine the more human we envision him, or vice-versa. Being wholly different in kind from humans, God can therefore take on humanity without losing any god-ness or human-ness. Tanner closes the chapter saying that it is through the incarnation rather than specifically the crucifixion that humanity is saved. Jesus saves humanity by taking it on, living it, and in so doing reconciling it to God. The crucifixion was the natural, inevitable end for such a life but not salvific in an atoning sense. However, I am puzzled with how she would treat scriptural texts describing the crucifixion as an atonement of blood. I also am puzzled by how she views her sense of sin as the refusal of gifts from God with texts describing sin as rebellion and an inherent, corruptive human force. Lastly I wonder whether Tanner could give a fuller picture of what these gifts she mentions are: At each level we see gifts bestowed in one way or another. Giving, receiving and reciprocating are epitomized and even interchangeable in the Trinity where the Father gives to the Son and, in so doing, the Son co-inhering the Father gives to the Father, and the Son, and so forth. However as these gifts are expressed to what is not divine, distances creep between the giving, reception and reciprocation. Ultimately the fundamental distance between gift and its receipt is overcome in Jesus where divinity and humanity seem to kiss, but humans might continue to refuse gifts or keep them from others to the extent those humans are not in Christ. However the hope for humans lies not in our ability to give back but in our ability, brought through by Jesus, to receive. I believe she has now given a fuller picture of what the gifts she mentions are: I will organize my summary of these chapters around this short quotation. Tanner holds that sin is real and people suffer from it, but we do not have sin-debts to God because God is so transcendent we cannot violate God. It is wrong to think of God like a human: We are saved because in the incarnation, Jesus brought humanity and divinity together, and reconciles all who have human nature to Him who has the divine nature, without pre-conditions or requirements. Salvation for Tanner comes through the incarnation, is universal, needs no faith confession, and is a process of deification.

Chapter 6 : Words of Welcome: Mind of the Spirit -- Sermon for Pentecost 5A

*Jesus Humanity and the Trinity [Kathryn Tanner] on racedaydvl.com *FREE* shipping on qualifying offers. With simplicity and elegance, Tanner sketches a historically informed vision of the faith.*

He affirms the authority of Catholic doctrine on these topics, asserting that theologians who contradict or ignore it are heretics of one sort or another. This is not the result of human sin. Its origin is to be found in the first fall of the angels. These speculations and many others in this rich book are ingenious as well as moving. They surely help to bring Griffiths and his readers into closer intimacy with God, as he believes theology should. Despite my Protestant inclinations, I agree with Griffiths about a great deal. However, the formal character of many of his arguments renders them suspect. But he does not make this intimacy the fulcrum of his analysis—for example, by asking what it is about creatures that makes such intimacy their end, how sin interferes with it and how it is yet achieved in Christ and possibly in other humans and other creatures by way of Christ, what it might mean to lose all intimacy with God, and so on. This approach is the usual one in the history of theology. Instead, he focuses on the formal definition of last things as excluding future novelty. This lack of novelty, he argues, has three possible forms: What seems merely an observation about last things rules out, purely by definition, what church teaching does not: There may be no greater intimacy with God to come, but there is always more of what one is participating in—always more to God in whom the blessed take delight. This view, like that of Griffiths, distinguishes fallen from heavenly space-time, but in exactly the opposite way Griffiths does. For the endlessly greater view, the futility of the fallen world is systolic. Waves are ever coming in and going out along the shore; a brick mold is constantly being filled and then emptied. This is the sense of futility vanity we find depicted in Ecclesiastes. At issue is something that Griffiths takes for granted: He defines sin as the deliberate choice of nothing, that is, a deliberate act of a self-destructive kind, which makes suicide for Griffiths the paradigmatic sin. Yet we rarely perhaps never explicitly intend our self-destruction by sinning, even in cases of suicide. More often than not, when we sin we intend something good but fail to consider the bad consequences for ourselves and for others. Or we overinflate the value of what we choose to do relative to other creaturely goods, and ultimately with respect to the good that only God is. Turning every misguided choice of a lesser good into a deliberate choice of nothing sits uneasily with Catholic teaching that the goodness of the created world remains despite the Fall. The most significant is his identification of hell with self-induced annihilation. According to Griffiths, God does not actively punish sin. Rather, we engage in self-harm by sinning, and the ultimate punishment is self-inflicted annihilation. While Griffiths may be right that there is no extended, fully explicit magisterial teaching concerning hell as a populated place of eternal physical and psychological torment, this may as Griffiths recognizes reflect the fact that church pronouncements are often limited to matters of controversy. The widespread traditional view that some people go to hell for their sins and are punished there, not just as souls after their deaths but in the bodies given back to them in the general resurrection, may have long seemed too obvious for the Church to bother saying much about it. But I have qualms about his overall approach. But his own account of the basis for his work makes it impossible for him to admit what seems obvious, which is his role as theological critic of the Catholic tradition where he thinks criticism is merited. He presents his understanding of the theological task as fundamentally conservative. Church teaching or doctrine sets the indisputable terms for further theological reflection. This means that theologians are limited to explaining official church teaching, interpreting its meaning, and developing its implications beyond topics explicitly defined and addressed. Page after page brings illuminating insights. But perhaps that daring goes further than Griffiths is comfortable admitting. By my reading, his boldness is just as great as—no more, no less than—that shown by John Thiel in his recent book, *Icons of Hope*: Perhaps Griffiths would not include this past president of the CTSA in his excoriation of the CTSA for playing an unorthodox cricket in contradistinction to his own orthodox baseball. But I rather doubt it, which makes me wonder whether he is being honest with himself about his own role as a church theologian. His speculations on hell are not the only reasons for my wonder. First, Griffiths recognizes that not all doctrines have the same weight, and that what they mean is dependent on how they are read together.

But in so doing, Griffiths threatens to turn doctrine into a proverbial wax nose. Whatever the Church says therefore goes—even if the reasoning behind the teaching remains opaque. The baseball commission sets the rules, not the players, who play within the rules set for them. The theologian is called not to question doctrine, but to reason with it. But if church doctrine is not largely based on theological reasoning, official teachers of doctrine need not have a very developed idea of exactly what they are teaching, and this leaves plenty of room for creative interpretation by the theologian. As the defining characteristic of the proper theological project, such a sharp distinction allows Griffiths to present himself as a defender of orthodoxy, while at the same time limiting the influence of authoritative Catholic doctrine on his own fertile theological imagination. If the only developed meaning of doctrine is the meaning given to it by its theological interpreters, it becomes hard to see when interpretation of Catholic doctrine ends and criticism begins. In the context of the game, yes. But a strike is also supposed to reflect the fact that the ball went over the plate. Granted, the umpire might be in the best position to judge whether it did or not. He may also have a habituated judgment not reducible to arguments, and therefore be unable to say anything that would convince skeptical fans, flabbergasted players, and irate managers who question his call. But bad calls are made, and fans, players, and managers certainly are right to contest them, especially when mistaken judgments threaten to blemish the game. The same is true for the relation of church doctrine to theology. Some theological arguments are stronger than others, as Griffiths labors to show, and they are stronger for reasons other than simple conformity to authoritative doctrine.

Chapter 7 : Table of Contents: Theology :

Christian theology is a systematic study of ideas of the Christian faith including: (4 things) Kathryn Tanner on Eternal Life - Life in Christ is eternal life.

In Romans Paul contrasts two paths – the way of death and the way of life, the way of the flesh and the way of the Spirit. That theme continues in Romans 8, where Paul begins with an important announcement: And we all have a treasure trove of regrets to let go. He has regrets about how he handled his move to Miami, and the owner, Dan Gilbert has regrets about what he said and wrote after LeBron left. First, Paul speaks of the flesh. Or perhaps even closer to the truth, it is a life lived in fear of the self, which makes it difficult to love God and neighbor. He also speaks of sin. The problem is this easily leads to a harsh moralism. Instead of finding freedom, we end up piling guilt upon ourselves – or on top of others. Perhaps it is better to think of sin as a power present in our midst that disrupts and distorts our relationships with God and with our neighbors. That leads us to the word Law. Paul affirms the goodness of the Torah. He can embrace the words of the Psalmist: The unfolding of your words gives light; it imparts understanding to the simple. The Law is a light on our pathway, but the Law can also be a burden. And when that happens, we need the grace of God to lift us up so we can continue the journey. This gift of grace comes to us through the Holy Spirit who dwells within us as we are united with Christ in baptism Romans 6: These are all theological terms. But what do they mean in the real world. For AA there are two choices one can make – death or life. While there are twelve steps to that program, three of them fit our conversation. The first step of AA, and any twelve step program, is to acknowledge that you are powerless when it comes to alcohol or any other addiction. The second step is to put your trust in a power greater than yourself. We do this by turning our lives and wills over to God, which is the third step. The promise is this – turn your life over to God and by the Spirit you will experience union with Christ, which brings the power to live a new life before God. There is another way of looking at what Paul is doing. In presenting us with this choice between life and death, it would seem that choosing life would be the better choice. But that path looks rather narrow and difficult. It looks a bit like the road to Hana on Maui. There is another bit of good news here – God has promised to be our companion on this journey. There is further good news here – the pathway that Paul lays out before us leads to eternal life. People want to hear the promise of the resurrection. They want to take solace in the promise of eternal life. None of us knows what lies beyond the grave. Just the other day, I had a conversation about this very topic with a member of the congregation. We were talking about some of the recent books that tell stories about people dying, going to heaven, and returning to life. It seems, from the reports, that everyone who has this experience encounters a bright light. Some of them run into family. Others run into Jesus. They have work to do, and so they have to go back. These books are comforting to some, and not so comforting to others. I can report that both of us are a bit skeptical about these stories. And yet, their popularity suggests that even in a scientific age, people want to believe that death is not final. With a great number of these stories, there comes the report that their lives have been changed dramatically. Many people who have had this experience, see it as a second chance in life. It is for them, a day of new beginnings. While I do believe that there is something on the other side of death, I also believe that the message of eternal life begins in this life. Jesus speaks of the kingdom of God being near at hand. Probably the best way to understand what Paul is doing here in Romans 8, is to think in eschatological terms. We need to look forward into the future. There, on the horizon, what we now see only partially revealed, is what we call eternal life. Theologian Kathryn Tanner, who teaches at the University of Chicago Divinity School, offers this definition that I think is helpful to understanding the meaning of eternal life. Eternal life is not the endless extension of present existence into an endless future, but a matter of a new quality of life in God, at the ready, even now infiltrating, seeping into the whole. Eternal life is infiltrating and seeping into the whole. With time, it reclaims our lives for God. It empowers us to share in the work of God. We no longer face condemnation, because in Christ we have been transformed. Yes, this is the good news that Paul has been sharing since he introduced baptism in Romans 6. We have already crossed the threshold. Eternal life has already begun. It is creating in us the opportunity to love God and love our neighbors. The

question is “ will we embrace it?

Chapter 8 : Jesus Humanity and the Trinity: Kathryn Tanner: racedaydvl.com: Books

However, I have recently been reflecting with Kathryn Tanner. I hope the following is at least a start on the topic of the divine and human relation. Sixth, another part of this conversation in identifying God is the notion of the spirituality, knowledge, and will of God.

A New Agenda for Theology Author: Kathryn Tanner and Paul Lakeland, Eds. Fortress Press, Reviewed by: Nell Becker Sweeden, Ph. A New Agenda for Theology, Kathryn Tanner opens her first chapters with a comprehensive view of the development of cultural theory and brings this into conversation with theological engagement in the second half of her book. The bulk of her argument challenges the postliberal conception of theology as an alternative social way of life imbedded within Christian social practices. Additionally, she challenges Troeltschian episodic cultural engagement, or situation-appropriate application and interpretation, and Gadamerian correlationist approaches of tradition as transmission to culture. Her new agenda for theology is to open up Christian communities of healthy argument toward further creativity and diversity in Christian engagement with the world. With regard to Milbank, Tanner finds that the possibility of maintaining an alternative Christian social world is difficult to sustain empirically Her challenge to both of these approaches is derived from postmodern cultural theory which articulates a more complicated and ad hoc approach to cultural identity. Tanner finds that postliberal theological approaches can be helpful, but also over simplified. This is not, however, the sharp boundary of independent cultural contents as postliberalism at its extreme imagines. More specifically Tanner does not find that Christian practices and virtues to be able to be isolated from the overlapping activities and memberships Christians encounter within the world. Christian social practices are a part of wider society rather than alternative to or separate from them. She sees postliberal approaches reducing Christian diversity into uniformity of cultural expression. In turn, Tanner proposes a more ad-hoc use of various strategies; guided by the case-by-case judgment of particulars. While her proposal is not in conflict with postliberal theology, Tanner here seeks to highlight the need to disagree within communities in order to allow for creativity and diversity in both divine and human expressionâ€”theology born out of struggle rather than uniformity. In order to do this Tanner sets out some specifics with regard to Christian identity from a postmodern cultural perspectiveâ€”the diversity of Christian practices are united in a task, rather than pre-scripted by rules or method of investigation The boundaries between Christian and non-Christian ways of life cannot be easily separated, but are permeable characteristic of hybrid formulations. And, contrary to postliberal perspectives, what unites Christians are not common practices, but concern for true discipleship. While Tanner seeks to avoid cultural dominance within Christianity and human prescription of God working in the world, her project is not without its own risks and reductions. She wrestles with the tension of remaining open, but also risks a reduction that leaves Christian identity lacking in substance and conviction. It also remains unclear of what true discipleship consists. Her descriptions remain limited to a watered-down, specifically reformed position of justification by faith, without much tribute to the convictions of other theological traditions. Her approach is open, characteristic of stretching and challenging neat conceptual categories and easily discerned boundaries within theology. For this it is to be commended. At the same time, she opens up herself and her new agenda for theology to this same ongoing struggle. In this way, I will give her credit for but also hold her accountable to the same critiques she poses to others. But, at the same time, her argument also circles back upon itself and risks remaining vague and reductionistic. These are the inherent risks of the form of her argument within a work that specifically addresses and challenges academic theologians; what remains to be investigated are the concrete manifestations of communities of argument and struggle seeking deeper discipleship in hybrid formulations. Posted 5 years ago on Thursday, October 3rd,

Chapter 9 : Kathryn Tanner on Eternal Life and Action

In Theories of Culture: A New Agenda for Theology, Kathryn Tanner opens her first chapters with a comprehensive view of the development of cultural theory and brings this into conversation with theological engagement in the second half of

her book. The substance of Tanner's argument lies in the.