

This was a chapter I wrote for the book, "Postmodern and Wesleyan?: Exploring the Boundaries and Possibilities".

It, however, is welcomed by schools such as feminism. A Brief History of the Term "Postmodernism" The question of what postmodernism means is problematic because the notion is complex. Ihab Hassan, one of the first to discuss about postmodernism in the s and s, writes in In , Spaniard Federico de Onis used the word postmodernismo as a reaction against modernist poetry. In , British historian Arnold Toynbee adopted the term with an entirely different meaning: In , Australian art historian Bernard Smith took up the term to suggest a movement of social realism in painting beyond abstraction. In the s in America, Charles Olson used the term in poetry. Only in the s and s was the term more popularized through theorists such as Leslie Fielder and Ihab Hassan. Two Facets of Modernism Since postmodernism emerged from modernism , it is essential to have some understanding of modernism first, but modernism itself is not a single entity. If we carefully look at modernism, we realize that it has two different facets, or two different definitions: Theorists such as David Lyon and Mary Klages have made this distinction between the two facets of modernism, and also a resultant distinction between two senses of postmodernism as well. Modernism Modernism was a series of aesthetic movements of wild experimentation in visual arts, music , literature, drama , and architecture in the first half of the twentieth century. It flourished especially between to , the period of "high modernism. It was a trend of thought that affirmed the power of human beings to create, improve, and reshape their environment, with the aid of scientific knowledge , technology , and practical experimentation. Embracing change and the present, it encompassed the works of thinkers who rebelled against nineteenth-century academic and historicist traditions, believing that the traditional forms of art, architecture, literature, religious faith , social organization, and daily life were becoming "outdated. The older ideas that history and civilization are inherently progressive, and that progress is always good, came under increasing attack. Arguments arose that not merely were the values of the artist and those of society different, but that society was antithetical to progress, and could not move forward in its present form. Philosophers called into question the previous optimism. Two of the most disruptive thinkers of the period were, in biology , Charles Darwin and, in political science, Karl Marx. The notion that human beings were driven by the same impulses as "lower animals" proved to be difficult to reconcile with the idea of an ennobling spirituality. Marx seemed to present a political version of the same proposition: Both thinkers would spawn defenders and schools of thought that would become decisive in establishing modernism. Of course, there actually were a few reforming spiritual and theological movements around the same time which also reacted against the nineteenth-century traditions. They include Neo-orthodoxy by Karl Barth in Europe, and pentecostalism and fundamentalism in America. But, they seem to have been less visible and less prevalent than activities of radical aesthetic modernism. Twentieth-century aesthetic modernism took diverse forms such as surrealism , dadaism , cubism , expressionism , and primitivism. These forms were apparently immediate reactions to the Victorian values such as bourgeois domesticity, duty, work, decorum, referentiality, utilitarianism , industry, and realism. Some of the forms of aesthetic modernism naturally resemble Romanticism , which was rejected in the Victorian period. According to Dino Felluga, the features of modernist aesthetic work include: Alternative ways of thinking about representation as in cubism. A breakdown in generic distinction as in between poetry and prose. Fragmentation in form and representation as in T. Some experimentation in the breakdown between high and low forms as in dadaism or T. Modernity In order to grasp an idea of what the "postmodernism" movement in all its variations is reacting against, one must first have an understanding of the definitive elements of "modernism. But the humanistic tradition of the Enlightenment was more influential than that. Since its beginning, this Enlightenment tradition has a long history of philosophical , cultural, social and political development until most of the twentieth century, much longer and older than twentieth-century aesthetic modernism, and it is quite often called "modernity. So, when the limitations of the nineteenth century

were felt, "modernity" served as an indirect background against which twentieth-century aesthetic modernism sprang. When the limitations of "modernity" were more directly felt later in the twentieth century, it issued in a reaction called postmodernism, which, as will be explained below, is of a second kind, i. A Guide for the Perplexed, lists basic features of "modernity" since the Enlightenment as follows: This self is conscious, rational, autonomous, and universal—no physical conditions or differences substantially affect how this self operates. This self knows itself and the world through reason, or rationality, posited as the highest form of mental functioning, and the only objective form. The mode of knowing produced by the objective rational self is "science," which can provide universal truths about the world, regardless of the individual status of the knower. The knowledge produced by science is "truth," and is eternal. Reason is the ultimate judge of what is true, and therefore of what is right, and what is good what is legal and what is ethical. Freedom consists of obedience to the laws that conform to the knowledge discovered by reason. In a world governed by reason, the true will always be the same as the good and the right and the beautiful; there can be no conflict between what is true and what is right etc. Science thus stands as the paradigm for any and all socially useful forms of knowledge. Science is neutral and objective; scientists, those who produce scientific knowledge through their unbiased rational capacities, must be free to follow the laws of reason, and not be motivated by other concerns such as money or power. Language, or the mode of expression used in producing and disseminating knowledge, must be rational also. There must be a firm and objective connection between the objects of perception and the words used to name them between signifier and signified. Two Senses of Postmodernism

Corresponding to the two different facets of modernism, there are two distinguishable senses of postmodernism: In order to be distinguished from the former, the latter is quite often called "postmodernity. It still carried most of the features of twentieth-century aesthetic modernism. So, some have argued that it is essentially just an outgrowth of modernism, and not a separate movement. But, there is a fundamental difference. Thus, postmodernism is inclined to stay with meaninglessness, playing with nonsense. Dino Felluga sees this difference and lists some of the things "that distinguish postmodern aesthetic work from modernist work" as follows: Irony and parody many examples in pop culture and media advertising. Regarding how to assess it, postmodern theorists are divided. While Linda Hutcheon, for example, values parody as a postmodern way to resist all ideological positions, [10] Marxist critic Fredric Jameson characterizes it as "blank parody" or "pastiche" without any motive or impulse in the dystopic postmodern age in which we have lost our connection to history. It is to use styles and fashions from the past with fascination but completely out of their original context as in postmodern architecture in which medieval, baroque, and modern elements are often juxtaposed. Fredric Jameson and Jean Baudrillard tend to regard it as a symptom of our loss of connection to history in which the history of aesthetic styles and fashions displaces real history. A further questioning of grand narratives as in Madonna videos such as "Like a Prayer" and "Material Girl," which question the grand narratives of traditional Christianity, capitalism, etc. Visuality and the simulacrum vs. Visuality also explains some other related features of aesthetic postmodernism: Baudrillard and others have argued that a retro involves copies "simulacra" of the past without any connection to real past history, blurring the distinction between representation and temporal reality. This fear is aided by advancements in technology, especially surveillance technology, which creates the sense that we are always being watched. Disorientation as in MTV or those films that seek to disorient the viewer completely through the revelation of a truth that changes everything that came before. Return of orality based on an influx of oral media sources such as tv, film, and radio. Postmodernism in this sense was much discussed in the 1970s and 1980s by theorists such as Leslie Fielder and Ihab Hassan, [13] although Hassan gradually extended his discussion to a general critique of Western culture, somewhat dealing with postmodernism in the other sense as well. Many other theorists such as Baudrillard, Jameson, and Hutcheson later joined the discussion on postmodernism in the first sense, perhaps having in mind postmodernism in the other sense as well. An Unfinished Project" [14] helped bring a shift in the discussion from postmodernism in its first sense i. But, when Habermas was trying to defend modernity as an "unfinished project" we should not abandon yet, it prompted those who were in favor of

postmodernity to react. Since then, a large volume of literature has continued to snowball, focusing on postmodernity as the more important facet of postmodernism. Habermas now became the target of criticism especially from Lyotard, who published *The Postmodern Condition* in English in 1984, his best-known and most influential work. After summarizing modernity in terms of order and rationality, Mary Klages lists some of the basic characteristics of postmodernity over against it, as follows: It rejects grand narratives about large-scale or global universal concepts in favor of more situational and provisional "mini-narratives" about small practices and local events. There are only signifiers. Signifieds do not exist. This means that there are only copies, i. For example, cds and music recordings have no original. Related to this is the concept of virtual reality, a reality created by a computer simulation game, for which there is no original. Knowledge is not good for its own sake. Its functionality or utility is more important. Knowledge is also distributed, stored, and arranged differently thought the emergence of computer technology, without which it ceases to be knowledge. The important thing about knowledge is not to assess it as truth its technical quality, as goodness or justice its ethical quality, or as beauty its aesthetic quality, but rather to see who decides what knowledge is, and who knows what needs to be decided. In other words, says Lyotard, knowledge follows the paradigm of a language game, as laid out by Wittgenstein. The term "deconstruction," coined by Derrida, came from Heidegger, who called for the destruction or deconstruction the German "Destruktion" connotes both English words of the history of ontology. In later usage, "deconstruction" became an important textual "occurrence. This idea is not unique to Derrida but is related to the idea of hermeneutics in literature; intellectuals as early as Plato asserted it and so did modern thinkers such as Leo Strauss. According to Derrida, deconstruction is not a method or a tool but an occurrence within the text itself. Writings about deconstruction are therefore referred to in academic circles as deconstructive readings. Deconstruction is far more important to postmodernism than its seemingly narrow focus on text might imply. According to Derrida, therefore, one consequence of deconstruction is that the text may be defined so broadly as to encompass not just written words but the entire spectrum of symbols and phenomena within Western thought. To Derrida, a result of deconstruction is that no Western philosophers have been able to escape successfully from this large web of text and reach that which is "signified," which they have imagined to exist "just beyond" the text. Relationship of the two: One can observe that the reaction of postmodernity to modernity seems to be more radical than that of aesthetic postmodernism to twentieth-century aesthetic modernism, for whereas postmodernity is a big leap from modernity, aesthetic postmodernism still resembles twentieth-century aesthetic modernism at least in some external ways. Aesthetic modernism was already a very progressive movement in the first half of the twentieth century; so, aesthetic postmodernism, reacting to it, does not have to be a very big leap. However, it is safe to say that the two different senses of postmodernism cohere and are not separate, even though they are originally two different reactions to the two different facets of modernism, respectively.

Exploring the Boundaries and Possibilities. CHAPTER 13 EVANGELISM IN THE POSTMODERN MATRIX. Dana Hicks evangelism is becoming more respectful, more.

Naturally, each of them had been taught proper Jewish prayers from childhood. They knew how to pray ordinary prayers. But they needed extraordinary prayer—the kind they had observed Jesus praying. Here was a man whose prayers resulted in unbelievable miracles. Demons were cast out. As a person whose role it is to network leaders in the prayer movement, I see God calling intercessors and pastors to extraordinary prayer. He is teaching His people anew how to pray with power and effectiveness. No more prayer requests! Over the past 30 years, Wednesday night prayer meetings have typically included 45 minutes of Bible study and 15 minutes of sharing. Joe, would you close in prayer? We spend so much time on the preliminaries in our prayer meetings that we push prayer out. Teach people to pray their request, and others to follow by agreeing in prayer. In a prayer request, listeners hear the brain talking. In prayer, listeners hear the heart. Which would you rather hear? Sadly, prayer requests can bring out the worst in us, when sharing them gives way to boasting or gossiping. Or the leader may feel the need to close the prayer time with an emergency prayer for what was omitted. When prayer request time exceeds prayer time, I picture God sitting there, patiently asking, "When are you going to talk to Me? Sharing is an important part of our Christian experience, which often takes place in a highly relational atmosphere. Corporate prayer can be one of those highly relational times. Yet another aspect is the need for information that makes us intelligent prayer warriors. Intelligence sessions almost always precede a battle. Praying Christians should listen for and read about prayer needs at home and around the world. We should study up before going to a corporate prayer meeting where spiritual warfare will take place. One of the best examples I can think of in the area of prayer requests took place in Boulder, Colorado. God sent a relatively poor missionary named Eric Amagada from Nigeria to Boulder, a predominantly white, wealthy community. Most missiologists would say this was not the best thought out strategy! Upon arriving, Eric suggested that the pastors of Boulder County start a prayer group on Thursday mornings from 10 to 11. Eric responded with lesson number one: Hundreds of years of combined praying experience existed in that room. He said, "Look at me. Here comes the lesson. For years, Christians have talked and talked and shared and shared and given prayer request after prayer request—leaving little time to talk to God. That day in Boulder, a prayer leader was appointed. It may double the time your group spends talking to our heavenly Father. Agree with one another in prayer. The Bible clearly says that "if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven" Mt. There must be explicit agreement and visible unity among those who pray in order to claim that promise. Agreement might be a softly spoken word of approval or encouragement while someone else prays. It may be others following with their own prayer on the same subject. Agreement involves mental participation. Listen to the person who is praying. Always agree with the person who just prayed, adding what God has placed on your heart or going on to another subject as He leads. If agreement is violated, corporate prayer time will lack the continuity that enables the group to hear clearly from the Lord. Reading Scripture can also stimulate agreement. Pray with your Bible open, and let God suggest passages to be shared. Scripture reading during prayer is best limited to only a few verses, with little or no commentary. Our omniscient, omnipresent God is concerned with all things. The Bible reminds us that He keeps count of the hairs on our head. However, some matters are closer to His heart than others. How can we know what they are? God shares His heart with us in two ways: Pray with your Bible open. It comes from a desire to follow hard after our Lord. It comes from the person whose eye looks with single-minded intensity for the fire of the Holy Spirit. Is it ever appropriate to pray, "I pray these things according to Your will? There are certain issues on which neither the Bible nor the Holy Spirit has given clarification. It is presumptuous to demand that God answer these issues our way. Extraordinary prayer means power. Extraordinary prayer is not boring! It takes place almost outside of time, an hour or two rushing along unnoticed. Come prepared for this

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experience. Expect powerful, heartfelt prayers and answers! You can start an extraordinary prayer group yourself.

Chapter 3 : Postmodernism - New World Encyclopedia

Evangelism in the postmodern matrix / Dana Hicks --ch. Christianity and other religions / Albert Truesdale -- ch. Critical response- timeless truths in contemporary forms / Gene Grate -- ch.

I am a Calvinist; others are Arminian. I believe in a premillennial eschatology; others are amillennial. I am a traducianist with regards to the creation of the soul; others are creationists. There are many points of doctrinal division I am going to have with people, some of which are much more important than others. Who is causing this disunity in the body of Christ, them or me? Do these divisions demonstrate the doctrinal bankruptcy of sola Scriptura? Should we elect a Pope of Protestantism? Or could it be that God has a purpose in his allowance of disagreements? There are a few different ways that I could answer this. If they were, well. It could be that people deny the truth assuming that my position is such due to ignorance, lack of perspective or wisdom, traditional bindings, sin, lack of authority, or a presupposition of godlessness or naturalism. Here are the considerations I would aspire to make before I fall back upon the previously mentioned possibilities. Granted, I am convicted I am right. If this were not the case, I would simply change my position. But the possibility always exists that I am the one who is in error, misinformed, motivated by false pre-understandings, tradition-bound, or lacking perspective. I must consider this with great humility, as hard as it is to do. There are some things of which I am more sure than others. As well, I am humbled by the fact that there are many things I used to believe that I no longer do. I held to these former beliefs with what seems to be just as much conviction as many of the beliefs that I hold to now. What do I do with that? In most of those cases, the evidence, or lack thereof, militated against my previous doctrinal commitments and forced me to make hard adjustments. For example, I used to believe that if someone did not accept the doctrine of inerrancy, they were not Christian. I still have those decisions to make. It is called learning. Infallibility is the other side of the coin of absolute certainty. Absolute certainty can only be held by those who have all the information and are interpreting it correctly. To be infallible means that you cannot fail. Since I am not infallible, by definition, I can fail. All of my beliefs are subject to my attribute of fallibility. There is no one who possesses infallibility. Even Roman Catholics who try to alleviate themselves of this reality by trusting in the dictates of an infallible magisterial authority, such as the Pope, inevitably face the same problem, since their own trust in the infallible authority of the Pope is fallible. The same holds true for Evangelicals and our infallible Bible. Our belief in the Bible is fallible, even if the Bible itself is not. No one can escape their own fallibility. Therefore we all could be wrong. We are left to rely on a process of examining and weighting the evidence and following it wherever it leads. This will often cause us to change our beliefs. This may sound odd, but we must consider it. I said earlier that I was a Calvinist. What I am really asking is this: In fact, practically speaking, it could do more harm than good. I believe doctrinal disagreements are often healthy for the church. When there is conflict between opposing viewpoints, the issue at hand is understood at a more profound level than is possible in the absence of conflict. Conflict, in the end, can bring about a deeper conviction of the truth. When there is no conflict, there is no iron sharpening iron in the same way. I am not in any sense trying to relativize the truth, but to help us understand that wrong beliefs, even our own, could be serving the purpose of God and bringing Him more honor than we recognize. Because when a false option is presented the truth becomes much clearer. In contrast there is clarity. In clarity there is conviction. It is for this reason that we must be continually engaged with alternative options. As hard as it is to engage in beliefs that go against our present convictions, we need to recognize the value of the struggle. Herein lies what I believe to be one of the greatest strengths of the Protestant doctrine of sola Scriptura—it presents the opportunity to wrestle with the issues at a level that is not allowed for in magisterium-based traditions. What I am saying is this: This does not mean that wrong belief is always justified. Wrong belief is often though not always the result of sin. Neither does it mean that we need to be content with agnosticism or lessen our conviction about any doctrinal issue. It means that we engage in it more vigorously than we did before, being confident that

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God has a dignified reason for conflict resulting from diversity. In the end, we will find that through the conflict our beliefs become stronger, not weaker. I believe we must open ourselves up to the possibility of being wrong in order to find truer faith and conviction. We celebrate the diversity of the sexes. Think of the diversity among personalities, nations, political parties, age groups, and cultures. While we may believe that our opinion is correct and it may be, from a certain perspective we can appreciate dissent in values, beliefs, and practices. We could both be right and we could both be wrong. In the end, if God is in control, then the answer to my question is relatively simple. This is to His glory. His will is better accomplished through diversity. In this I think we can learn to celebrate diversity without yielding to the postmodern matrix of relativism, uncertainty, or apathy. C Michael Patton C. He has been in ministry for nearly twenty years as a pastor, author, speaker, and blogger. But, most importantly, husband to a beautiful wife and father to four awesome children. Michael is available for speaking engagements.

Chapter 4 : How Can I PRAY?

Evangelism in the Postmodern Matrix 74 Dana Hicks Christianity and Other Religions 79 Albert Truesdale Critical Response "Timeless Truths in Contemporary.

The cost of knowledge I must admit I am very excited! I began the seminary process feeling so overwhelmed. I looked at the degree plan that was handed to me the day of new student orientation almost two years ago and saw 90 credit hours and almost felt helpless!! I must admit, when I began the process seminary was a means to an end. I had already completed two degrees in Bible and Theology and had co-written a book with one of my Bible College professors. I thought, "what could I possibly gain from the church forcing me to spend 60,000 dollars to re-learn things I have already dealt with? I would not trade one moment of my experience at seminary for anything, that is how valuable it has been to me. I did "re-learn" a lot of things, but in a deeper and more meaningful way. I also learned a lot of new things, that helped me answer a lot of questions I had about my faith. For example, I was once a staunch and devote conservative and fundamentalist serving in the Assemblies of God. I believed without question all of what was taught to me over the years. The drastic change caused some what of a theological void in my life, a void I could not fill because my faith had become so "heady". Paul I learned about the mystics, I learned about the Wesleyan way of understanding faith and scripture, I learned that I could be and evangelical without being a fundamentalist, I learned how to reconcile the mysteries of our faith, without them having to be proven, after all they are "mysteries". I could not imagine having to have this great responsibility as a pastor without a seminary education. Now that's not to say that some are called to minister, to preach and to even serve as ordained clergy Now this brings me to the point of all this. Mark Beeson, who is a UM pastor in Indiana asks the question "how do we grow again? I think that is the question all of us should be asking, but I also think one of the answers is, eliminate seminary indebtedness. Now, every UM pastor, before he or she is commissioned is asked a series of questions before they are approved by the executive clergy session at Annual Conference. One of those questions is "are you debt as to embarrass yourself or the church? In our Church we have what's called a Local Pastor. An LP is a full or part time clergy person non-ordained given the authority to do pastoral ministry and rites, but who normally does not have a seminary degree. Statistically they are more effective as pastors than Elders are, why I love, absolutely love Methodism I simply just get it. I want our church to grow, I want the Methodist church in every town to be the biggest church in town. I am deeply saddened by our decline and want to do my part to keep it from happening. I think it all starts with a reevaluation on how we train, prepare and deploy our shepherds. I want our church to be missional, with the express purpose of using the local church to reach the lost, but the local church needs a shepherd, a shepherd who is competent and free to do ministry that works in her community.

Excerpts from: Postmodern and Wesleyan? Exploring the Boundaries and Possibilities Jay Richard Akkermann.

In previous years, they have proudly added that they have given away car, motorcycle, and furniture. Twelve finalists “symbolizing the 12 apostles” will be selected. Each of the finalists will receive a key, which they will try in a door on stage. The person whose key unlocks the door wins the home. Lightning, music, indoor fireworks and balloon drops will also be part of the festivities. I happened to be at my computer when the interview took place and attempted to type verbatim what was said transcripts should be available tomorrow on the Cavuto website. We want them to hear the gospel of Jesus Christ. Have you found people to be criticizing this? Friends, this is pragmatism in action. I wonder if this is what Jesus had in mind he said that the gates of hell shall not prevail against the Church. In America, however, and in many churches, pragmatism and the euphoria of the church growth movement have prevailed against the Church. Whatever it takes to get people to church is also what it is going to take to keep them there. What next I wonder in the great giveaway? In America, we live in the Disneyland of the world, and the Church here has become the playhouse of many Mickey Mouse ministers. Did you hear Hallam? Nevermind the holiness of God. Nevermind that judgment begins with the household of God. We have fertilized our strategies with our own dung, and the stench is making its way into the nostrils of a jealous God. It is not interesting that the host of the T. Pastors are using American prosperity and the toys of Disneyland. I guess our treasures are really not in heaven. It will be a great day in America when the Church separates herself from American consumerism and worldly manipulations. Rather than be concerned with feeding the poor or ministering the needy in our community, we are putting a message of health and wealth prosperity which is nothing short of heresy. They get a Savior who will take them unto the least of these and call them to deny themselves, take up their cross, and follow Him. By the way, foxes had holes, and birds of the air had nests, but the Son of Man had no place to lay his head. Maybe some of the Apostles should have built him house. But wait a minute, I forgot that this is not our home. And by the way, this is not the way to start a new year nor a new day.

Chapter 6 : Why Are There So Many Divisions in the Church? - Credo House Ministries

On Dr. Dana Hicks' blog, he recently posed this question in a post entitled, "Good Questions: Evangelism in the Postmodern Matrix".

Tuesday, December 2, Formational Questions for Worship: Breaking Bread, PowerPoint, and the Christian Practice of Downloading A few questions that have been rolling around my head over the past year relating to issues of theology, worship, practices, and formation: For every decision in the life of Christians, individual and communal, I think it is necessary to ask both facets of each question above: And second, how does it form us? The first question seeks to ground all things in theology. More to the point, it ensures that we remember that everything is grounded in theology; sometimes we simply have not yet named it. The second question reminds us that even when decisions are made with good intentions, or have a worthy goal in mind, or are grounded in excellent readings of the Bible, they still might form us in unhealthy or even ugly ways. An example -- for me of late, at least -- is the use of PowerPoint in worship. I applaud churches who have jumped on board with the fact that Christians cannot live in some idyllic past, but live contextually -- and our context is the technological centerpoint of civilization. To walk into a church devoid or ignorant of computers and their derivative technologies is to walk into the past; that is, to walk into a place that is not our context. But here is where questions of formation are so important. Start any pres song without a book or slide and everyone joins in; start a newer song and everyone seems to trail off. If I am not the only one noticing this trend, I think the culprit is clear. We are utterly dependent on PowerPoint slides. Mike Cope wonderfully refers to the way in which we "download" the words of Scripture and worship into our core, to the point that they are a part of us. Thus there are passages or songs, once begun, that we can join in without thinking -- not mindlessly, but from a deeper part of our selves than cognitive memory. The words have been downloaded into our souls. My experience with PowerPoint -- confirmed through observation of others -- is that we become mindlessly dependent on the screen. The screen goes black, or the transition is too slow And when the correct slide is up, where are we looking? Around, or down, or "up to God," or at the worship leader? No, we are all staring at the same spot on the projector screen. When there were books, one of the reasons for memorizing the words was simple: PowerPoint slides seduce us into thinking we are "facing up" or facing God! In this case, it is to sing these words at this time. And if they disappear, we look around, unsure what to do. Now, these are just my ruminations. I am just wondering how we might creatively address the lack of soul-downloading going on in worship. I look forward to hearing if your experiences have been similar to mine, and what solutions you can imagine. See you in the comments.

Chapter 7 : All About Worldview FAQ

Dana Hicks is the Lead Pastor of the new church. He currently also serves at Northwest Nazarene University in the School of Theology and Christian Ministries as an adjunct professor of missional leadership.

Below is my bibliography thus far no articles as of yet. In the future, I hope to provide some internet resources as well. Let me explain some of the colors: Although this is a lengthy list, the bibliography is in no way meant to be comprehensive. My homework is just beginning. So here you go. Treasure in Clay Jars: Patterns in Missional Faithfulness. Repainting the Christian Faith. The Future of Evangelical Christianity: A Call for Unity Amid Diversity. No Perfect People Allowed: Burke, Spencer, Renee N. Alston, and Ivy Beckwith. Making Sense of Church: Reaching Out Without Selling Out. The Way of Jesus: A Journey for Pilgrims and Wanderers. Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications. The Gagging of God: The Reawakening of American Fundamentalism. Oxford University Press, Christensen, Michael, and Leonard Sweet. Mobilizing Laity for Ministry. Can Evangelicals Be Nonfoundationalists? To Know and Love God: Coffey, Ian and Eddie Gibbs. Cole, Neil, and Leonard Sweet. Growing Faith Where Life Happens. Conder, Tim, Renee N. The Church in Transition: Discovering an Evangelical Heritage. The Challenge of Postmodernism: The Remaking of Evangelical Theology. Westminster John Knox, Evangelical Responses to the Challenge of Postmodernism. Encountering Postconservative Evangelical Theology. The New Evangelical Theology. Discerning the Times and the Spirit of Our Age. Confronting Evangelical Accommodation in Postmodern Times. McGrath and Evangelical Theology. Tradition, Authority, and Hermeneutics. The Character of Theology: Frazee, Randy, and Dallas Willard. Beyond Small Groups to Authentic Community. The Eclipse of Biblical Narrative: Yale University Press, Gibbs, Eddie and Ryan Bolger. Creating Christian Community in Postmodern Cultures. Knowledge in a Social World. What If You Got Involved? Taking a Stand Against Social Injustice. A Primer on Postmodernism. A Conversation on Theological Method. Tradition, Authority, and Hermeneutics.. The Systematic Theology of Wolfhart Pannenberg. Evangelical Theology in a Post-Theological Era. A Fresh Agenda for the 21st Century. Sorting Out Evangelical Options. Foundations of Christian Ethics. The Named God and the Question of Being: The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei. Theology and the Community of God. What Christians Really Believe and Why. Connecting Christian Belief with Christian Living. An Invitation to the Study of God. God and the World in a Transitional Age. Shaping Theology in a Postmodern Context. Defending Christianity Against the Challenges of Postmodernism. The Continuing Conversion of the Church. Conservative Protestantism in the Age of Billy Graham. John Hopkins University Press, A Community of Character: Toward a Constructive Christian Social Ethic. University of Notre Dame Press, War and Survival in a Liberal Society. Essays on Church, World, and Living Between. Dispatches from the Front: Theological Engagements with the Secular. Duke University Press, A Primer in Christian Ethics. Christian Among the Virtues: Theological Conversations with Ancient and Modern Ethics. The Truth about God. Where Resident Aliens Live: Exercises for Christian Practice. Henderson, Jim, and Brian D. The Uneasy Conscience of Modern Fundamentalism. A Creative Proposal for a Postmodern Age. A Confessing Theology for Postmodern Times. Back to the Bible? The Celtic Way of Evangelism: How Christianity Can Reach the West. The Coming of Global Christianity. Capture the Pagan Mind: Read, Think, Pray, Live. Jones, Tony, and Phyllis Tickle.

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Chapter 8 : November â€“ www.nxgvision.com

In our post-postmodern culture, even (or perhaps especially) in the Bible Belt, we must begin here. Biblical illiteracy appears to be at an all-time high globally, thus many have ever considered the obvious truth that there is something desperately wrong in our world, though most all agree with its truthfulness.

What are the important elements? What influence does it have on postmodernism? What happens when words lose their meaning? What is the end result? What is the problem with statements like this? Postmodern Politics
Postmodern Politics â€” Manipulation of Language - Postmodernists have succeeded in gaining public acceptance of several key themes in politics. Is there a defined reality? Read a critique of postmodern psychology. Postmodern Psychology â€” Socially Constructed Selves - Is it possible to know which is our real self since we play so many different roles at different times and with different people? What is essential to explaining the origin of life? Learn his points here. What are the two main reasons for this? Postmodern Science â€” The Matrix: Reloaded - What can The Matrix teach us about postmodern science? What is Incompleteness Theorem? How has it impacted culture and society? What is the new way of living? How should society be restructured? Stephen Hicks elaborates further on the link between Dada and Postmodernism. Where did they emerge from? What role did Marxist atheistic tradition play? Is belief in God still necessary? What other names does it have? Who influences these trends? Postmodern Theology â€” Theory of Deconstruction - What is the theory of deconstruction? What role does it play in postmodern theology? God, the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus, the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried, and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior, declaring, "Jesus is Lord," you will be saved from judgment and spend eternity with God in heaven. What is your response?

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