

**Chapter 1 : Public Health : SLU**

*The phrase "public theology" is often used in a general way to refer to an intersection where theological and religious reflection bump up against public issues. Sometimes it means making academic theology more accessible to non-academic theologians.*

Religion, Antisemitism, and the Origins of Psychoanalysis by Pamela Cooper-White Buy from IndieBound Buy from Amazon The confluence of pastoral, prophetic, and political theology animates much of the most exciting recent work in the field. How can we live faithfully in the context of social and political systems that promote white supremacy and prize financial gain over care for the common good? What does ministry mean in the context of these systematic realities? McBride offers an extended liturgical narrative, stretching from Advent through Pentecost, in which she reflects on the meaning of discipleship in the midst of her daily rounds. She asks, what does the hope of Advent or the peace of Christmas mean behind bars? An Introduction Pilgrim and Caring for Joy: Narrative, Theology, and Practice Brill. Oct 24, issue Bringing her experiences of prison teaching and community life into conversation with the writings of Dietrich Bonhoeffer and Martin Luther King Jr. This involves drawing near to prisoners and homeless persons, in order to reduce the social, material, and spiritual distances that poverty, racism, homelessness, and the criminal justice system impose. The day-by-day reflective tone of the writing models a kind of integrated, thoughtful faith for our times. McBride gains the courage to connect across social boundaries through her relationship to the Open Door, a spiritual community that engages in sustained and rigorous social analysis along with equally thorough theological reflection. Relationality across boundaries is similarly a theme in Nancy J. Ramsay hosts a discussion of seven distinct trajectories within the field of pastoral theology, each written by a proponent of that approach, and each centered around a case study or a personal vignette. Two chapters stand out for their focus on care in pluralistic, international, and intercultural settings. The Parents Circle-Families Forum is a group of over Palestinian and Israeli families who have all lost a family member in a violent conflict. Death and grief—important topics in pastoral care—are the lens through which PCFF seeks to end violence and promote peace. The organization holds intergroup conversations addressing themes of irreparable devastation, inescapable finitude, and living and working with enemies. Greider points out that the sharing and discussions taking place here are not free of conflict, nor does mutual understanding of loss imply that the different sides have equal grievances. The validation of pain does not obliterate asymmetries of power. Greider advises that reverent curiosity, more than agreement or even meaning making, is needed for integrity in caring across borders. Was it an accident? Postcolonial pastoral care involves building safe communities that promote the voice, health, and well-being of all persons. Also written in a contextual and postcolonial vein is Kenyatta R. Crafting Sermons about Justice and Hope Abingdon. Practice and theory converge in this work: He instructs preachers to recognize power dynamics when selecting and exegeting texts and to name the social realities of life for communities of color so that the political dimensions of the text can be fully understood in current, concrete situations. Gilbert breaks down the complex task of preaching toward moral accountability in the face of injustice into principles exemplified in the sermons of notable homileticians. One of the most moving sermons that Gilbert excerpts is that of Howard-John Wesley, preaching at the historic Alfred Street Baptist Church immediately after George Zimmerman was found not guilty of the murder of Trayvon Martin. Toward a Political Pastoral Theology Cascade. LaMothe develops the concepts of care and justice and then shows their relationship to politics. He emphasizes that care is fundamentally relational: Being human is a social and communal reality. Care is fundamental to the survival of not only individual persons and families but also larger social groups. In detailed but highly readable prose, LaMothe argues that neoliberal capitalism and the rise of a market society privilege profit over care. He shows how this affects policies related to climate change, health care, education, and the judicial system. When greed and wealth drive policy, a politics of exclusion rather than care governs our lives, leaving some groups of people in misery and at risk of premature death. Pamela Cooper-White explores the politics of exclusion in a vastly different setting—early 20th-century Vienna—in Old and Dirty Gods: Religion, Antisemitism, and the Origins of Psychoanalysis

Routledge. Cooper-White also narrates the pervasive if unacknowledged influence of anti-Semitism on the nascent psychoanalytic movement. Amid the advancing dangers of the s, how is it that Freud and his mostly Jewish followers in Vienna were caught unawares? Freud and his contemporaries sought to reveal underlying unconscious human sexual drives while denying their awareness of the racist, religious, and political repression in which they were living. As right-wing movements employ hate speech and violence in the United States and Europe while damaging discourses of racism and anti-Semitism continue to threaten and divide people, we need to pay attention.

## Chapter 2 : Princeton Theological Seminary

*'Public theology' focuses on issues of public concern: The Centre responds to issues as they arise and is not tied to the agenda of others. It is free to pursue research and promote debate on issues it sees as important but which may have escaped the 'public eye'.*

Sometimes it means making academic theology more accessible to non-academic theologians. It is also the case, though, that it is an established discipline with its own journal, professional organization, and academic specializations. One factor that contributes to its various usages is the reality that many scholars come to academic public theology from another discipline like social ethics, pastoral theology, or practical theology. Others do not come to academic public theology at all, using the word to refer to a kind of faith-based logic and rhetoric for social action and policy change. Some insist that even academic public theology must necessarily also be non-academic. The public itself is sought out and constructed by this process. This version of public theology does not just involve work among research subjects in an attempt to get at their lived experience, it entails conferences, planning sessions, and group discussions wherein stakeholders are brought together for extended periods of time – often more than once – to authorize, develop, vet, and critique public theology. In these discourses, the theologian is the host, and this means that the participants have permission to talk about matters of deep emotion. He refers to the moment when the participants realized that there was no place for dealing with guilt and extending forgiveness in the criminal justice system. People involved in policy development often fight, shy of talking about passions, fears and hopes, yet these are the core of the stories people want to tell. Public theology can construct a space in which these emotions can be properly addressed. This community-gathering style of public theology is not often used in the American context, which leads to another factor that contributes to the diversity of definitions: Sebastian Kim, editor of the *International Journal of Public Theology*, notes that since , there has been a marked difference between US scholarship on the topic and work being done elsewhere. That being said, some of the contours, especially historical referents, are widely shared. In short order, though, the term was picked up far beyond Bellah and Marty. This accountability is an especially important dimension of current public theology discourse in that much attention has been given to the ways in which Christianity has been publicly yoked into the service of imperialism, patriarchy, and racism. Public theology is indeed concerned with relationality, with sociality, and with contextuality – but it need not be reduced to any of these aspects, as important as they are concerning the nature and role of public theology. Indeed, policing the boundaries of what it is that counts as public and a public good is an area under intense scrutiny, especially by feminist and womanist scholars addressing public theology. The Definition I Use Thus, while acknowledging that there are other framings of the term that have their own justification, I understand public theology similar to pastoral theologian Duane Bidwell, whose definition 11 is the basis of mine as follows: Mainline – Evangelical – Catholic. *Christian Theology and the Culture of Pluralism* E.

**Chapter 3 : Centre for Theology and Public Issues - Wikipedia**

*The Centre for Theology and Public Issues (CTPI) is a research centre based in New College, the School of Divinity at the University of [www.nxgvision.com](http://www.nxgvision.com) in by Duncan B. Forrester, CTPI promotes Christian theological reflection and research on important public issues.*

Theology and the problems of the world have tended to drift apart, as theology has sometimes seen the academic world as a refuge from relevance. We clearly need to develop a theology which is neither deductive nor inductive, but which grows out of a dialectic between the tradition and the praxis of those who are involved in endeavoring to transform the situation. Engage the experience of those affected by a public issue. Here an emphasis is placed on hearing the testimonies of the most vulnerable. Gather the best available social scientific analysis of the issue. Reflect theologically on the experiential and social scientific findings. Produce a cogent theological response that empowers Christian advocates and policy makers. Since its founding, CTPI research has resulted in a number of conferences and publications. Topics have included poverty and welfare, justice and the penal system, peace and international security, suicide and public health, finance and ethics, national identity, and devolution and citizenship. In addition to producing scholarly research on the relationship between peace, violence and religion in media arts, the major aim of the project is to increase public awareness of peacebuilding through arts events, workshops, lectures and seminars. The exhibition, which runs from 14 May June, showcases select pieces from the Methodist Art Collection alongside works from Scottish and Scotland-based artists. According to the exhibition organizers, King James sought to bring together conflicting religious groups through a new translation of the Bible. The exhibition aims to explore how pictorial and literary creations can represent and contribute to the search for peace. Under the direction of Dr George R Wilkes , the project brings together a network of partners from across the world, both within academia and from militaries and humanitarian and peacebuilding organisations. Relwar researchers are involved in academic research, dialogues, and consultations on a number of topics, including military ethics education; grassroots post-conflict reconciliation, with a special focus on the former Yugoslavia ; public discussion of ethical debates over war and peace; cross-conflict interreligious dialogue ; and the lessons of past wars for present conflicts. CTPI leadership is closely involved in supporting the project. Blount and funded by the Binks Trust. The project duration was from the autumn of until the summer of The project had two main goals: To review and reflect upon the perspectives and strategies of Christian engagement in Scottish public debate since devolution. To identify, in consultation with the churches, policy areas where there is need for theological resourcing and to developâ€”in partnership with churches and othersâ€”theological perspectives on these issues. Twenty-five church representatives gathered in April to discuss a starter paper on the project. In three conferences were held addressing different aspects of Scottish public life. The first, Building Home, Building Hope, addressed the theology of the home. The second, Families Today: Where Are We Now? The bicentenary event celebrated his legacy in the context of contemporary efforts to extend banking to the poor. The first book in the series was God in Society: In two books were published in the series. The first was Honouring Children: Alison Elliot and Heidi Poon edited a diverse collection of essays for the publication Growing Citizens: An Interdisciplinary Reflection on Citizen Education. Other Recent Books[ edit ] In a colloquium on the future of public theology was held in Edinburgh. Essays for Alison Elliot. Full Book List[ edit ].

**Chapter 4 : What is Public Theology? | The Image of Fish**

*The Centre for Theology and Public Issues (CTPI) promotes reflection and research on important public issues to which Christian theology can make a constructive contribution. Founded in as the world's first centre for research on public theology, CTPI is a unique meeting place for theologians, social scientists, church leaders, policy.*

To enable students to: Spiritual Goals To enable students to evidence an increasing likeness to Christ as manifested in love for God, love for others, and the fruit of the Spirit. Ministry Goals communicate the Bible effectively demonstrate skills in various ministries lead a local church or other group by means of biblical exposition, leadership skills, evangelism, and service. In place of core courses in the ThM curriculum, accelerated ThM participants take six advanced standing courses ASâ€™ This results in a curricular reduction of the ThM by up to 30 credit hours. Formation See the many ways students are prepared for a lifetime of fruitful ministry Logos Bible Software Every student at DTS receives a copy of Logos Bible Software customized with additional commentaries and resources, and DTS courses integrate Logos into assignments and learning. Sexual Abuse Awareness Training DTS has partnered with MinistrySafe to offer training on sexual abuse, effective preventative protocols, addressing the needs of abuse survivors, and an appropriate response to abuse allegations arising in ministry environments. Formation The DTS experience includes life-on-life connection in small groups Spiritual Formation , on the job training for real world ministry skills Ministry Formation Internships , and opportunities to serve, pray, and worship in community. Stories Men and Women using their ThM God has allowed our ThM graduates to serve all over the world as pastors, missionaries, teachers, and leaders. Here are some of their stories: The emphasis includes an internship and a research project and includes coursework chosen in consultation with a faculty advisor. You can choose from the emphases below or choose General Studies and craft electives around your goals. Apologetics This emphasis is designed to enhance ministry by focusing on acquiring the knowledge and skills necessary for defending Christianity against its various opponents. In so doing, it equips students to respond effectively to intellectual challenges to their faith in a variety of ministerial settings. Courses in this emphasis will be selected in consultation with the department of theological studies. Bible Backgrounds This emphasis is designed to enhance ministry by concentrating on the geographical, cultural, and archaeological background to the Scriptures and the contribution such make to a proper understanding and application of the Bible. Bible Translation This emphasis is designed to equip students for the task of Bible translation. Because of the unique nature of the Bible translation ministry and the needs of translators on the field, 18 semester hours of courses are required to complete the Bible Translation emphasis. Biblical Theology This emphasis is designed to enhance ministry by focusing on the development of a biblical theology. Biblical theology is that exegetical and synthetic study of a biblical text, texts, or section of the Bible that seeks to determine the theological meaning of that portion as it was written and then to explain what that theology means for today. College Teaching This hour emphasis seeks to develop skill in the teaching role of educators at the Kâ€™12 and higher education levels. This will be accomplished with selective, but advanced exploration of learning theory, designing course syllabi and other materials, and investigating several prominent Christian school models. Skills will be further developed and honed through modular courses that build on previous study with a view to simulated practice and laboratory experience. Disability Ministry This emphasis is designed to enhance ministry with people affected by disability through theological, biblical, and practical understanding. The study equips the student to constructively engage the issues and implications of ministering with persons affected by disability. Educational Administration This emphasis is designed to equip students for ministry in schools or other educational institutions. Educational Ministries This hour emphasis is designed to equip students for educational ministry and leadership in a local church or parachurch ministry organization. Evangelism and Discipleship This hour emphasis is designed to equip students to do the work of evangelism and to develop disciples. Exposition of Biblical Books This 9-hour emphasis is designed to enhance ministry by concentrating on developing expositional skills understanding and application by studying specific biblical books. Hermeneutics This 9-hour emphasis is designed to enhance ministry by helping students to advance in

their understanding and practice of a proper approach to the application of Scripture. Historical Theology This 9-hour emphasis is designed to enhance ministry by focusing on the development of the Christian faith through historical study of its classic sources. This study equips the student to communicate faithfully the teachings of Scripture in continuity with historic orthodoxy in various ministerial settings. Homiletics This 9-hour emphasis, designed to prepare students for pastoral ministry that is centered on biblical exposition, helps students develop their personal preaching styles across multiple biblical genres. Courses in this emphasis will be selected in consultation with the Department of Pastoral Ministries. Intercultural Ministries This hour emphasis is designed to equip students for evangelistic, church planting, discipleship, and educational ministries in intercultural situations in North America and abroad. It provides training in cultural adaptation, effective mission strategies, religious and cultural contexts, and leadership development. Students may consult with WMIS department professors to construct the most appropriate courses for the ministry context they anticipate. Media Arts and Worship This hour emphasis is designed to equip students to serve the Lord in media arts-related positions as worship pastors, artists, writers, musicians, directors, and producers in a variety of vocational contexts. Courses in this emphasis will be selected in consultation with the Department of Media Arts and Worship. Ministry with Women This hour emphasis is designed to equip women to understand women as an audience and learners and how to teach, lead, mentor, shepherd, and care for women in a variety of contexts. The Ministry with Women emphasis falls under the oversight of the Department of Educational Ministries and Leadership. New Testament Studies This hour emphasis is designed to prepare students to serve the body of Christ in a variety of church, parachurch, or academic ministries through additional studies in exegesis and other New Testament disciplines, such as textual criticism, lexical, historical, and literary analysis, use of interpretive tools, exegetical problem-solving, New Testament introduction, grammar, and syntax. Old Testament Studies This 9-hour emphasis is designed to enhance ministry by refining skills for Bible interpretation and exposition. It focuses on interpreting the Hebrew text, use of the Old Testament in the New Testament, theological and spiritual formation, and engaging contemporary culture. Individuals interested in exploring nuances of pastoral counseling, pastoral care, and marriage and family ministry will be served well by this area of emphasis. Philosophy This 9-hour emphasis focuses on developing and articulating a distinctively Christian philosophy. In so doing, it equips students to engage constructively the broader philosophical milieu in which they find themselves and to use philosophical reflection to serve Christ and His church. This study equips the student to constructively engage the issues and implications of theology in various ministerial settings. Urban Ministries This 9-hour emphasis deals with particular issues arising from urban, culturally diverse ministry. It provides an opportunity for students to focus either on a single ethnic community or multi-ethnic, socioeconomically diverse context. General Studies This option is designed to provide a more generalized ministry preparation course of study for students whose ministry goals are less settled, who want to incorporate elements from multiple courses in various departments, or whose specialized ministry goals are not addressed by the above ministry emphases. This is possible due to the generosity of our donors who make over 4 million dollars in scholarship available each year.

**Chapter 5 : Why We Need a Public Black Theology for the 21st Century | Religion Dispatches**

*The Centre for Theology and Public Issues (CTPI) promotes reflection and research on important public issues to which Christian theology can make a constructive contribution. Visit our website [The Centre for Theology and Public Issues](#) maintains a dedicated website with further information about its academic staff, research, events, and archival.*

To come across a Black Christian public intellectual is even less likely. Jacobs observes that Christian public intellectuals are uniquely situated to address the conflicts over public religion that appear regularly in the headlines. The Black Christian public intellectual is doubly important, serving as a translator of both Christian and Black concerns to a white, secular public that is attuned to racial injustice more now than any time in the past half century. It is easy to overlook the absence of Black Christian public intellectuals because many of the most prominent Black public intellectuals are scholars of religion. Derrick Bell, bell hooks, Henry Louis Gates, and Robin Kelley have all discussed religion or spirituality in their scholarly writings. Yet with the possible exception of West, none of them could be considered Christian public intellectuals. They do not frame their public engagements as motivated by their Christian commitments, and they do not employ a thickly theological idiom. Given the historical importance of religion to the Black community and the models offered by religious civil rights leaders, Black students in the generation after the end of segregation were understandably inclined toward religion. The academic study of religion, both in religious studies and more generally in the academy, did not have quite so long a history, nor quite so many disciplinary conventions, as did history, English, anthropology, sociology, or other fields. There was also the possibility of an audience: Moreover, the distinction between theology and the academic study of religion is largely lost on an audience outside of the academy. The Black religious expert who would expound widely on social and political questions has long been a familiar figure in Black communities—from Henry McNeil Turner during Reconstruction and Reverdy Ransom during the early years of the twentieth century to Jesse Jackson and Al Shapton in more recent years. But many of those Black public intellectuals who began their scholarly careers studying religion quickly turned away, maintaining at most a secondary interest in religious questions. But for Black intellectuals this shift was refracted by another. With the end of segregation, the institutions and practices that had maintained a forced unity of the Black community fell away. Welcome opportunities to live, socialize, work, and study in new spaces—for those who could afford them—posed a challenge to the Black social fabric. The most talented Black youths came to be educated in predominantly white universities and to work with predominantly white colleagues. Laws and policies that maintained white domination by new means, including police violence and mass incarceration, put talented Blacks in a precarious position. They were still the target of discrimination and, at times, violence, but they had placed themselves at a distance from the now especially weak social fabric of the Black community that could provide at least a modicum of support. Talented Blacks lived contradictory lives, alternating between teaching the history of Black radicalism in the classroom and golfing eighteen holes with white friends. Such a precarious social location necessarily inhibits deep engagement with either the Black community and its traditions or white America. The result was often very smart people unable to say very smart things. The intellectual and political menu was already set, defined in white terms: And Christianity was not on the menu. The performance of the black preacher was still much-admired by the white world, even as Christian ideas were met with ridicule. That style of performance allowed whites to nostalgically embrace an imagined moral consensus represented by King, and it offered white liberals the hope of countering the menace of the Religious Right. What white audiences wanted was the form of the black preacher with content that they recognized, because it was theirs. Jesse Jackson did not quite succeed in fulfilling these desires. He had the style down, but the content was inconsistent. What was to be made of his shifting views on abortion, or his comments on Jews? In contrast, Black public intellectuals were better at consistently hitting the right content but less talented at the preacherly style. In the opening years of the twenty-first century, the white world found what it was looking for, the perfect mix of performance inspired by the Black church and content taken straight from the liberal academy: Barack Obama was elected president. Another way to describe this post-segregation shift is in terms of

audience. Many other critics have examined the ways that Black leaders are cast as representatives of their race, translating the Black world for the white world, obviously an impossible task. This has always been the case, but the dynamics shifted with the end of segregation. With talented Blacks so often surrounded by whites, the possibility to become an organic intellectual, immersed in but also critically reflecting on a community, nearly vanished except in prisons. Mainstream and even leftist white audiences do not necessarily want to hear about Black Christianity, and Black public intellectuals have little interest in telling them about it. There is no need to think about Black Christianity in supernatural terms, Glaude argues. Then, Glaude tells secular white liberals exactly what they want to hear: Black churches need to stop thinking about religion and start thinking about liberal policy reform “and they especially need to quiet down about the sinfulness of abortion and homosexuality. Where were the Black theologians? Academic Black theology began with Black Christian intellectuals inserting themselves into the public square. But the oppositional force of Black theology faded quickly. What was once militant theology became a militant posture accompanying liberal theology. The towering figure of Black theology, James Cone, moved to the bastion of religious liberalism, Union Theological Seminary. The promise of Black theology had been to rethink Christianity from its roots, shedding all that was complicit with white supremacy and building anew from the foundational proposition that God is Black. Cone was trained as a systematic theologian, and his early work attempted to reimagine the basic concepts of Christianity from the perspective of Black life. But Black theology was quickly subsumed by contextual theology, an appendix to white academic theology. Everyone sees Christianity from their own vantage point, whether it be Black, Asian American, Latinx, queer, genderqueer, disability, or some other, or especially some combination, and the work of the contextual theologian is to harvest the insights available from such perspectives. This is the theology for liberal multiculturalists, and it is even palatable to some secularists. With the ambitious enterprise of Black theology reduced to a vestigial inflection of liberal multiculturalism, Black theology is certainly not the place to look for Black Christian public intellectuals. What about beyond theology and religious studies? There, in the broader intellectual terrain, the marginalization of Christianity in our secular age means that any mention of Christian identity or ideas raises red flags. It is only Blacks with generally idiosyncratic views such as Stephen L. Carter, or conservatives such as Clarence Thomas, who may be able to find a hearing. Idiosyncratic and conservative Black intellectuals are curiosities for the broader public intellectual culture, offered guest passes but never permanent membership. The Black Christian public intellectual has not always been such a rarity. Black Christians were both public intellectuals and organic intellectuals, versed in grassroots organizing and fluent in the religious idioms of the Black community but also speaking before a broader public. Segregation has ended, so the tradition of Black Christian public intellectuals ended. Yet the need for such figures has not ended because anti-Black racism has not ended. Police violence and mass incarceration will not be stopped by waiting for secular white liberals to feel more compassion—or if they do end, they will be replaced by even more violent forms of anti-Blackness. It will take Black community organizing coupled with a challenge to the wisdom of the white world to make any significant progress toward racial justice. Cornel West has been the nearest that we have had in recent years, though he is at his best as a charismatic orator rather than as a public intellectual in the ordinary sense. James Baldwin has been an inspiration for some aspiring Black public intellectuals who, like the writer, fashion themselves post-Christian, grappling with rather than jettisoning the legacy of Christianity while speaking boldly against white supremacy. Yet Baldwin too often serves as a model of how to use religious-sounding words to advance a secular purpose, just as Jackson and Sharpton use religious-looking performance to advance a secular liberal agenda. Moreover, it is not clear whether those who follow the spirit of Baldwin can really communicate with grassroots Black Christians. The Black theological academy has recently been reinvigorated by those seeking a return to the original, radical project of constructing a theology that begins with the Blackness of God. They are interested in revisiting the fundamental ideas of Christianity in dialogue with Black literature and culture. While this is a welcome development, it remains to be seen how scholarship addressing deep and important questions of faith translates to a secular public, and particularly to public conversations about the pressing issues of the day. As we contemplate this state of affairs, we may be consoled by remembering that extraordinary Black Christian public intellectuals arose, seemingly out of

nowhere, against enormous odds, during many years of slavery and segregation. It can happen again.

### Chapter 6 : About CTPI | The University of Edinburgh

*The book is a unique stocktaking, by a leading international group of theologians, social scientists and other scholars, on issues facing public theology at the beginning of the 21st century.*

### Chapter 7 : Take & read: New books in practical theology | The Christian Century

*The University of Otago's Centre for Theology & Public Issues is the first research centre in New Zealand to examine political, social and economic issues from a theological perspective.*

### Chapter 8 : Centre for Theology and Public Issues | The University of Edinburgh

*The Exeter Centre for Ethics and Practical Theology (EXCEPT) provides a centre for research into contextual, practical and ministerial theology. The Network for Religion in Public Life promotes co-operation between academics and religious communities on matters concerning the relationship between religions and public and political issues.*

### Chapter 9 : Public Theology for the 21st Century: Essays in Honour of Duncan B. Forrester - Google Books

*Centre for Theology and Public Issues added 8 new photos from May 22 to the album: Women's Ordination in the Church of Scotland - 50th Anniversary "at New College, Edinburgh. Sp S on S so S red S Â. May 22 Â.*