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Nota di contenuto	Introduction (Eva Harasta and Brian Brock) -- 01 Lament and the phenomenon of suffering -- Rebekka A. Klein: The Phenomenology of Lament and the Presence of God in Time -- Jonas Bauer: Enquiring into the Absence of Lament - A Study of the Entwining of Suffering and Guilt in Lament -- Christian Polke: God, lament, contingency: An essay in fundamental theology -- 02 The assault of lament on systematic thought -- Matthias D. Wuthrich: Lament for Naught? An Inquiry into the Suppression of Lament in Systematic Theology: On the Example of Karl Barth -- Martin Wendte: Lamentation between Contradiction and Obedience: Hegel and Barth as diametrically opposed brothers in the spirit of modernity -- Marius Timmann Mjaaland: The Fractured Unity of God: Lament as a challenge to the very nature of God -- 03 Lament for God's sake? -- Claudia Welz: Trust and Lament: Faith in the Face of Godforsakenness -- Henrike Frey-Anthes: Praise, Petition, Lament - and Back: On the Significance of Lament in the Book of Tobit -- Markus Ohler: To mourn, weep, lament and groan: On the heterogeneity of the New Testament's statements on lament -- -- 04 Lamenting in Christ -- Stephen Lakkis: 'Have you any right to be angry?' Lament as a metric of

socio-political and theological context -- Brian Brock: Augustine's Incitement to Lament, from the Enarrationes in Psalmos -- Eva Harasta: Crucified Praise and Resurrected Lament -- Biographical information on the authors

Sommario/riassunto

Harasta and Brock show how lament seems to introduce notes of mistrust into an otherwise confident relationship with faith, God and His will. In prayer all experiences may be brought to God in openness and trust. Yet lament seems to introduce notes of mistrust into a relationship properly characterized by confident faith in God and His will. Sustained attention to lament presents a challenge to theological reflection in reminding it of the acuteness of the experience of suffering and evil. This volume suggests that a robust concept and practice of lament is an appropriate response to questions of evil and suffering in its refusal to close off questions that cannot and should not be closed. Lament takes place in the eye of the storm of theodicy, and when the distinct content of Christian lament is discovered here the question of theodicy is transformed. The first section reflects on the anthropological conditions of lament, describing it as a hermeneutic for negotiating adverse experiences that transcends the simple opposition of innocent suffering and guilt. The second section reflects on why and how lament has faded from modern theological thought that is over reliant on systematic accounts of evil and whose abstractions have drifted free of religious experience. The third section develops an understanding of trust that includes expressions of lament while not sanitizing its rawness. The final section inquires after the distinct Christian profile of lament. Lament, even as an experience of isolation, stands within the believing community and its traditions. Moreover, because Christian lament is based on Christ's passion and resurrection, Christ endorses and shapes the believers' lament as he shapes their praise
