

1. Record Nr.	UNINA9910817785103321
Titolo	Word and spirit : renewing christology and pneumatology in a globalizing world // edited by Anselm K. Min and Christoph Schwobel
Pubbl/distr/stampa	Berlin, Germany : , : De Gruyter, , 2014 ©2014
ISBN	3-11-030731-6
Descrizione fisica	1 online resource (188 p.)
Collana	Theologische Bibliothek Topelmann, , 0563-4288 ; ; Band 158
Classificazione	BH 8100
Disciplina	230
Soggetti	Holy Spirit Theology, Doctrinal - History - 21st century
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Includes index.
Nota di contenuto	Frontmatter -- Table of Contents -- Introduction: Renewing Christology and Pneumatology amid the Challenges of the Globalizing World / Min, Anselm Kyongsuk -- God's Two Hands: Beyond Fundamentalism and Spiritualism / Schwöbel, Christoph -- 2. The Incarnation of the Word and the "Concarnation" of the Spirit as Modes of Divine Activity - "Inspired" by Thomas Erskine (1788-1870) / Mühling, Markus -- 3. The Signs of the Times - a Locus for the Word to meet the Spirit: the Heterotopian Character of Truth in History / Sander, Hans-Joachim -- 4. Theological Truth, Difference and Plurality: Perspectives from a Contextual European Theology of Interruption / Boeve, Lieven -- 5. Holiness and Spirituality: How to Communicate with God in the Age of Globalization / Lee, Ki-Sang -- 6. The Word Made Flesh: Ryu Young-Mo's Christo-dao: A Korean Perspective / Young, Kim Heup -- 7. Shaping Humanity with Word and Spirit: Perspectives East, West and Neither-East-Nor-West / Lai, Pan-chiu -- 8. The Trinity of Aquinas and the Triad of Zhu Xi: Some Comparative Reflections / Min, Anselm Kyongsuk -- Notes on Contributors -- Index of Names -- Index of Subjects
Sommario/riassunto	Christology and Pneumatology face many challenges today. Eight contributors, four European and four Asian theologians, respond to some of these challenges. Christoph Schwöbel responds to the

challenge of fundamentalism and spiritualism through the renewal of the Trinitarian theology of the Reformers, Markus Mühling through a return to the "concarnational" Pneumatology of Thomas Erskine. Hans-Joachim Sander meets the challenge of suffering and powerlessness through the postmodern hermeneutics of heterotopia (Foucault), Lieven Boeve responds to that of skepticism and pluralism through the hermeneutics of interruption. Lee Ki-Sang and Kim Heup Young address the globalization of materialism and anthropocentrism through the respective retrieval of the apophaticism and Christology of Ryu Young Mo, increasingly noted today for his original synthesis of Christianity, Buddhism, Confucianism, and Daoism. Finally, Lai Pan-Chiu and Anselm Min engage in an East/West dialogue, Lai by comparing the Christian idea of deification and the Neo-Confucian idea of self-cultivation, Min the Trinity of Aquinas and the Triad of Zhu Xi. This is a substantial, timely, and insightful contribution to Christology and Pneumatology in the context of the many issues raised by globalization, especially the need for serious East/West dialogue.

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