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Comparative Theology In The Millennial

Comparative Theology in the Millennial

Classroom. New York: Routledge,

<https://doi.org/10.4324/9781315718279>.

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intergenerational space of religious disaffiliation, and questions about how our work in the classroom can be, and is being, re-imagined for the new generation.

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Millennial Classroom: Hybrid Identities, Negotiated Boundaries (Routledge Research in Religion and Education) 1 by Brecht, Mara, Locklin, Reid B (ISBN: 9781138857988) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Theological Classroom

Hybrid Identities, Negotiated Boundaries. Edited By Mara Brecht, Reid B Locklin. Edition 1st Edition . First Published 2015 . eBook Published 7 December 2015 . Pub. location New York

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Comparative Theology in the Millennial Classroom: Hybrid Identities, Negotiated Boundaries (London and New York, NY: Routledge): 126 – 138. Locklin , R. B.

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2016 . “ Constructing Boundaries by

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any particular tradition and hence with no traditioned starting point.

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contribution of Christian theology to interreligious understanding has been a subject of debate. Some think of theological perspectives are of themselves inherently too narrow to support interreligious learning, and argue for an approach that is neutral or, on a more popular level, grounded simply open-

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mindful direct experience. In response, comparative theology argues that theology, as faith seeking understanding, offers a vital perspective and a way of advancing interreligious dialogue, aided rather than hindered by commitments; theological perspectives can both complement and step beyond the study of

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religions by methods detached and merely neutral. Thus comparative theology has been successful in persuading many that interreligious learning from one faith perspective to another is both possible and worthwhile, and so the work of comparative theology has become more recognized and established globally. With

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Theology therefore contributes to the maturation of method in the field of comparative theological studies, learning across religious borders, by bringing together essays drawing on different Christian traditions of learning, Judaism and Islam, Hinduism and Buddhism, the wisdom of senior scholars, and also

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insights from a younger generation of scholars who have studied theology and religion in new ways, and are more attuned to the language of the “spiritual but not religious.” The essays in this volume show great diversity in method, and also—over and again and from many angles—coherence in intent, a

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commitment to one learning from the other, and a confidence that one's home tradition benefits from fair and unhampered learning from other and very different spiritual and religious traditions. It therefore shows the diversity and coherence of comparative theology as an emerging discipline today.

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identifies and examines six possible types of comparative theological learning and addresses various questions regarding the relationship between comparative and confessional theology. Provides a unique and objective look at the field of comparative theology for scholars of religion and theologians who want to

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among theologians Meaning and Method in Comparative Theology offers an important basis for scholars to position their own work within the broader field of comparative theology and is an essential resource for anyone interested in theology conducted in dialogue with other religious traditions.

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Since the calls of the Second Vatican Council, Roman Catholic theologians have sought to overcome an overarching problem facing Jewish – Christian relations, the concept of "supersessionism"; the idea that God has revoked the spiritual and historical promises made to the Jewish

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people in favour of granting those same privileges to a predominantly Gentile Church. Israel, the Church, and Millenarianism breaks new ground by applying an ancient principle to the problem of Israel ' s "replacement": the early Church ' s promotion of millennialism. Utilizing the best in Patristic

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research, Aguzzi argues that these earliest Christian traditions made room for the future of Israel because Christ's reign in the Church was viewed as provisional to his historical reign on earth—Israel's role in salvation history was and is not yet complete. Aguzzi's research also opens the door for a greater Catholic

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Understanding of the millennial principle, not shying away from its validity and relevance for understanding the importance of safeguarding Jewish particularity, while concluding that the Synagogue and the Church are indeed on a parallel trajectory; "...what will their...[Israel ' s]...acceptance be but life

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from the dead?" (Romans 11:15).

Ultimately, the divine will is fulfilled through both Christian and Jewish means, in history, while each community is dependent, in different ways, upon the unfolding of God ' s future and the coming Parousia of Christ.

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“ A good education will land you a good job, ” “ Be an entrepreneur / Start something in a garage or dorm room ” and even “ Jesus saves ” are narratives that collapsed for the millennial generation (born 1982-2002). These narratives, amongst many similar social and religious ones, have lost their meaning and power

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as millennials question all authorities and struggle to flourish in a world come of age. With their needs for community and success, a strong spirituality, and believing that their gifts should be recognized and can make a difference, millennials increasingly find meaning and purpose outside the church. As they face economic

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uncertainty, reduced career prospects, unceasing change, as well as civic, global, and ecological uncertainties, however, a large number of millennials are overwhelmed with feelings of anxiety and depression. Caught between hope and fear, millennials leave the church with their values of personal transformation,

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purpose, community, spirituality, social transformation and ecological awareness. Ironically the church often holds the same values. The Millennial Narrative is written for pastoral leaders who want to welcome millennials, both inside and outside their congregation. The book draws on the wisdom of the prophetic Book of Joel as a

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narrative worth living into. Drawing on Joel ' s three chapters, The Millennial Narrative empowers pastoral leaders to:

- Facilitate the work of mourning Millennials are facing;
- Envision a spiritual community that can welcome millennials;
- Introduce a compassionate God that restores and indwells as the

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Spirit; • Reflect on God ' s judgment through the lens of accountability; and, • Support and encourage millennials to be a blessing to others. In addition, pastoral leaders will receive a sermon outline and material for adult education.

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