Naming and nurturing reality from a heart renewed by grace.

HTS Theological Studies
On-line version ISSN 2072-8050
Print version ISSN 0259-9422

Herv. teol. stud. vol.71 n.2 Pretoria 2015

http://dx.doi.org/10.4102/hts.v71i2.2831

ORIGINAL RESEARCH

Naming and nurturing reality from a heart renewed by grace

Fritz W. de Wet

Unit for Reformed Theology and the Development of the South African Society, Faculty of Theology, Potchefstroom Campus, South Africa

Correspondence

ABSTRACT

This contribution investigates the unbearable tension between the homiletical act of naming reality (with the promise of exposing, challenging and/or triggering creative forces in it) on the one hand, and neglecting this same reality on the hand, thereby causing it to return to an ignored, unchallenged and degenerated state. The author focuses on tension fields that are generated when preachers embark on the activity of naming realities in their proximate contexts and how withdraw or distance themselves in a certain way when problematic elements (for instance the glaring unbridgeable inequality in the situation of Dalits) are opened up by the act of naming. By means of a the renewal of the heart by God's act of grace in Christ, the author attempts to identify key markers for will be able to link the act of naming reality with the act of nurturing (rather than neglecting) this name
Introduction

Speaking and acting out prophetic words of redemption in a world in which patterns of marginalisation, deprivation are deeply entrenched and kept in place by dominant systems proved to be no easy task.

Preachers, who meet with resistance against the far-reaching changes implied by their prophetic witness, are all too familiar with debilitating challenges like the following:

- a deep feeling of powerlessness and inadequacy in the face of mountain-like challenges
- a discouraging feeling that it is better to remain silent than to give false hope
- a history of being part of the problem (authoritarian, marginalising language in a postcolonial setting) and therefore reluctance to speak boldly
- fear in the face of a system-challenging message being met with opposition (cf. Tubbs Tisdale 2010:10-20).

At its heart, this tension field involves speaking truthful words, not later found to be lacking integrity. Naming reality implies the boldness of attempting to voice the true nature of this particular manifestation and looking the consequences in the face. The prophetic rhetoric involved in an act of naming a situation of social injustice, for instance, is designed to break the bubble, to make contact with the facts on the ground that God is here and the neighbour is here (Brueggemann 2014:23). Once something that has remained 'unspoken' becomes spoken, face the consequence of what you have said about it; otherwise your words become empty and untruthful.

Involves allowing the true nature of a situation to be hidden from disclosure and therefore creating the illusion that it is not in need of decisive action. Neglecting reality also involves the unbearable scenario when a named reality proves to be in need of serious action, but is allowed to disintegrate into an irreparable state.

The dynamics of the aforementioned problem field can clearly be traced in the theme that was chosen for the 11th international conference: 'Preaching vulnerability: Naming and neglecting reality'. At its heart this tension field has to do with the unbearable tension between naming (exposing, challenging and/or triggering creative forces) and neglecting reality on the other hand, thereby causing it to return to an ignored, unchallenged and degenerated state.

In her introductorily reflection on the above-mentioned conference theme, Dawn Ottoni-Wilhelm (n.d.) homiletic challenges that have to be faced in the dynamics at play in this problem field as follows:

... it is the preacher’s responsibility to name that of God among us as well as that which we have neglected. Whether we are worried about our own vulnerability or have ignored the vulnerability of others, we must name what has become ‘unspeakable’ and recognize what we have neglected in our preaching so that we may be free to speak the Spirit’s free, redeeming words for the church and world.

Ottoni-Wilhelm’s statement reminds us that the act of naming does not have to end in a futile attempt at getting to grips with a problematic element in reality, only to be restrained by our own vulnerability and the seemingly unconquerable vulnerability others find themselves in. The act of naming does not necessarily have to end in an act of negligence. Possible because God’s redeeming presence can be visualised and voiced even in the most distorted of contexts. From a theological anthropological perspective this faith-visualisation of the redeeming presence of God works with the presupposition that humanity can be regenerated by the grace of God right up till the core of our existence. The act of naming can proceed from a vulnerable heart that is in the process of being renewed by God’s grace. In the act be visualised in which wounded, dejected and hardened hearts can be healed and opened up to a hopeful existence by God’s regenerative grace.

The purpose of this contribution, then, is to focus on a particular aspect of our human vulnerability that plays a significant role in the extent to which we are able to commit ourselves to certain actions with integrity and are able to possibilities for our existence in change-resisting proximate contexts. The aspect that we have in mind usage of heart in its vulnerability; in its tendency to become hardened, confining the expressions of ex...
centredness in the process; and in its tendency to become half-hearted and divided, clouding the clari
t for uncompromising change in the process.

The core questions that we ask in this contribution amount to the following: To what extent will a theo
renewal of the heart be able to identify key markers for a homiletic theory that attempts to link the act
act of nurturing (rather than neglecting) this named reality? What will be the effect of a heart, that is in
renewed, on the prophetic vision with which a preacher and the prophetic communities that flow from
reality?

In order to address these questions the following aspects will be considered:

- What it entails to name reality.
- Naming and neglecting reality from a compromised heart.
- Perspectives on renewal of heart from canonical Holy Scripture.
- Naming and nurturing reality from a heart in the process of being renewed by God's grace.

What it entails to name reality

In this section we shortly reflect on the essence of the act of naming reality.

Insights from language theory help us to understand how we use language to name, order and codify
creating and altering perceptions. Armstrong and Fontaine (1989:8, 9) reflect on the power involved in
naming something, a place is actively carved out for it to occupy in the perceptions of the one who nar
and the power involved in this act, however, also have a social dimension. A group of like-minded pe
who represents them) can take on the ability to exclude or include, burden or empower other individu
them.

The power of naming (in the process of taking advantage of the inscriptive, classificatory nature of lan
of 'arche-violence' that divides people into different categories, thereby separating them from each ot
potential for conflict and violence. In this sense language can be seen to lend itself to violence, with cr
potential to become the most violent of all (Armstrong & Fontaine 1989:9; Siebers 1988:9, 83).

Our interest, as practical theologians especially lies in the action field that is generated where the act o
its consequences play out. We will, thus, focus on action fields (and tension fields) that are generated by
critical discourse with each other, naming realities in the process and positioning themselves in the te
generated when problematic elements (for instance glaring inequality) are opened up by the act of na

In this regard, Paulo Freire, (Brazilian educator, philosopher and leading advocate of critical pedagogy)
contribution in describing the essence of what is triggered in the interhuman action field when the act
during discourse.

In his influential work, Pedagogy of the oppressed, Freire (2007:87) identifies two dimensions in authen
of reflection and that of action; the process of naming reality and the process of changing reality. There
at the same time a praxis. Thus, to speak a true word, is to transform the world. Reflection alone is insu
mere verbalism. Action alone is similarly inadequate, mere activism, where the energy for choosing e
awareness and direction. Naming always entails transformation because the process of naming rende
choice from among possible choices and therefore a limitation to be challenged. At the same time, a
transforming, always entails a new naming, because the emergence of reality is only possible through

Freire (2007:88, 89) sees dialogue as the:

encounter in which the united reflection and action of the dialoguers are addressed to the work
transformed and humanized, this dialogue cannot be reduced to the act of one person's 'depos
another; nor can it become a simple exchange of ideas to be 'consumed' by the discussants. Be
an encounter among women and men who name the world, it must not be a situation where so
behavefth others [and dominate them in the process]. (pp. 88, 89)

Since naming and transforming the world is an act of creation, this dialogue cannot be authentically ei
merely impose the own (unchanged and unchallenged) view of truth on the other party, without beingsear
the only kind of domination implicit in authentic dialogue is that of the world by the
conquest of the world for the liberation of humankind.

What are the implications of these ideas for a theological reflection on naming and neglecting reality?language philosophy and Freire’s critical pedagogy provide thought-provoking perspectives for quali
element and weighing the character of authenticity in communicative acts like preaching. When a pre
problematic element in the world shared by the listeners (for instance the unbearable praxis of being des
despised by the prevailing dominant system that drives that particular society), without committing to au
authentic discourse can take place. When preachers, in the process of naming a problematic element, im
the others (a view possibly qualified by rigid fear, doubt and despondency), the problem can be coded un
unsolvable and no transformative creativity can be unleashed by the homiletic event. An element of vi
naming process when the preachers impose a problematic element on their listeners. Listeners (both pri
privileged and unprivileged sides of the spectrum) can feel that they are categorised in such a way that pa
part of the problem and are violently estranged from their fellow members of the human race. This, fo
privileged feel that they are irredeemably guilty of exploiting the marginalised, or can make the unpriv
marks of their despised position and marginalisation cannot be dissolved and that their only option is

In the next section the act of naming and neglecting reality in preaching is discussed, with thoughts an
homiletic reflection that illustrate how difficult it is to speak a liberating word in a context where marg
inequality are deeply entrenched in a particular human society. This discussion is done from a va
with particular interest on how the motives that flow from the core of humanity (the human heart) are

Naming and neglecting reality from a compromised heart

In this section the idea is to give descriptive accounts of what happens when preaching attempts to na
taking the active role of the heart into account. When an act of naming proceeds from a heart that is no
God’s vision for this world and not committed to the far-reaching change (transformation) that is impl
negligence will be the inevitable result; negligence that does double damage in the sense that pr
presented itself as a disclosure of the true state of our reality and even created expectations for transfo
let disclosure end in the violence of condemnation; and only to let the construction site of hope fall in

Childs (2003) sketches the all too familiar homiletic impasse that is created when the sermonic act of ei
element in our reality renders the listeners (in this case the privileged) to be captives of the problem w
with a vision for a way out of the problem:

The preacher went on and on. He battered us with statistics. We now know the exorbitant amor
variety of petty luxuries as compared with the relative pittance much of the World’s population
disposal for the very essentials of life. The sharp-edged numbers revealing our tiny affluent mi
inordinately outsized share of global consumption cut deeply into the flesh of our consciences.
these statistics was calculated to convert us to the cause of justice. In the preacher’s mind it see
sermon in the best prophetic tradition. However, for most of us his diatribe produced only feel
guilt. We were condemned, albeit justly, but not empowered. It was clear that we were part of th
how could we possibly be a part of the solution? And when that question goes unanswered, feel
quickly turn to feelings of anger and resentment. (p. 35)

By naming the problem in such a way that the listeners get the message that they are categorised as pa
exploitative system (without imagining a viable alternative to this system together with the listeners), th
When we instill either guilt or fear, we are simply pointing out moral frailty. Guilt is engendered when failings are exposed to the critique of the moral law. Fear is engendered when punishments are violation of that law. The existence of a threat of penalty to strike fear in our hearts is simply a way for us not to threaten penalties, people will not do the right thing. This can be a self-fulfilling prophecy. But even if people may stay within the bounds of compliance, we can easily come to accept conflict and selfishness.

Words that are exclusively shaped to instil fear and guilt and to keep selfishness in its comfortable (his) can be authentic words. Words like these create death rather than life. Words like these bear witness from which they flow: a heart clouded and divided by fear and doubt; a heart that knows quite well where but does not take care to open up the resources of life in order for it to flow freely into the unknown to humanity that God intends us to become. Words that name reality, but flow from a heart that is so compromised that it can only create an illusion of having disclosed reality prophetically, will not be able to be instrumental in liberating reality. Words flowing from a heart like this, can only fail regarding the essence of what true prophecy becoming fulfilled words in the sense of bearing a kind of fruit that provides lasting health to the natic accelerate disintegration and ultimately end in self-destruction.

The other side of the spectrum in the dynamic field of naming reality involves the dialogue with the unmediatedness of the Word of God in our human condition. The Christian churches. (p. 50)

A case of hidden violence can occur when the problems involved in the Dalit situation are named in such a way that they are mere passive objects of pity who cannot else than be kept in their allotted place. Engendering this hidden form of violence, causes double hurt, as it is supposed to come from the mouths of people who present themselves as bearers of the Word of the One, who promised to make all things new. The double hurt violently open up and their failure to deal with the present reality are reflected in Alfred Stephen’s (n.d.) initial thoughts on the Dalit situation. This was expressed in his presidential welcoming message prior to the 11th International Homiletica that took place in Madurai (India) from 25 to 30 July 2014:

The Christian Dalits undergo more sufferings and discriminations, both from within the church and the ideology of untouchability. Their success is further enhanced by the institution of caste and the ideology of untouchability. Dalit Christian reality is not very different from the general Dalit situation. We Christian Dalits are outcast in the church. (p. 50)

The irony is that their socio-cultural reality does not seem to be a matter of concern both in doing theology and cultural reality.

Stephens’s initial thoughts point out the important place of the current social-cultural situation people naming reality. The gospel’s impact on naming reality cannot be reduced to imagining a futuristic, spiritualised world that is isolated from human life and human community in its present state. But even attempts at contextualising theology and cultural reality.

Christianity in India in the twenty-first century is confronted with a paradoxical situation. On the one hand we have the growing academic influence of Christian Dalit theology as a form of contextual theology, whereas on the other we have the glaring discrimination of Dalits within Christianity as well as the continued passivity of the Church to engage in the issues of Dalit liberation. (p. 1)

Rajkumar (2010:2) quotes the following lines from Shroud, a poem by Dalit Marathi poet Baban Londhe, illustrating the inefficacy and hidden violence of words that merely talk about socio-cultural change:

On a plain so vast our eyes could not reach
They would make speeches to their hearts content
and shout out novel slogans,
blow a breath of hope on our over tired limbs.
At times, to our shanty towns they would come,
Careful not to rumple their ironed clothes
crossing over lands and alleys,
jumping across streaming gutters.
When they stopped beside our doors
we felt inexplicably moved.
Viewing our pitiable state they would say
'Truly this needs a socio economic cultural change,
the whole picture needs to be changed'.
Then we would sing their songs
in sonorous full-throated tones.
Acting innocuous, they would eat
the marrow of our bones.
Days passed by.
Darkness pressed from all sides.
We battled against sunshine and rain
and like fools awaiting salvation
we have stood our ground
and are sunk to the neck in mire.
But now they say plans are worked out
for our salvation
covering our wasted tombs
The act of naming reality cannot fulfil the full spectrum of its task by merely mapping out contextual ramifications on the surface of our existence, expressing the need for change at this level alone and working with people as manipulatable objects in the process.

A theological theory that concerns itself with naming reality, with the aim on nurturing (and not neglecting) this reality, will also have to take the depth level of our existence into account. It will have to deal with the way our vision of committing ourselves to a certain course of action are channelled from the core of our existence, our hidden hearts.

It will ultimately concern itself with the renewal of our hearts by the grace of God.

**Perspectives on renewal of the heart from canonical Holy Scripture**

In this section the concept of heart as a descriptor for the innermost core of human life, in its renewal by God and in its impact on how we view life and interact with life, is explored from the canonical Holy Scripture.

**The role of the heart as the innermost core of human life and its expressions**

In discussing the psychology of Paul, Ladd (1993:517-518) illustrates how the Pauline usage of kardia with the biblical usage of the Hebrew word leb as a designator of the inner life of a person and the various human activities (expressions of life) that spring from this innermost core of life: The heart is the seat of both good and bad (Rm 1:24; 2 Cor 2:4). Kardia is described as the source from which humanity’s intellectual and ethical judgement can be influenced to such an extent that it becomes lacking in understanding and incapable of action (Rm 1:21). Without enlightenment of the 'eyes of the heart' (Eph 1:18), the Christians’ hope cannot be realized. In this way kardia is used to describe the seat of the will, leading a person to impenitence on the one hand, or to obedience on the other hand (Rm 2:5; 6:17). In order to get a hold on why a human being thinks in a certain way and decides to act in a certain way, the active role of the heart of that person should be considered (cf. Witherington 1994:291).

**Renewal of the heart**

From a canonical perspective, the heart is in need of being renewed and sanctified as a space from which the graceful presence of the living God can flow into our lives. By the covenant presence and actions of God a hardened heart and the rigid, divided, unrighteous expressions of life that flow from it can be renewed - becoming a source from which a fountain of undivided and unpolluted love for God and fellow human beings begins to flow. This need for renewal at the core of our humanity is expressed in the way a case is made for a 'new covenant' in biblical literature. Despite physical circumcision, the hearts of Israelites remained uncircumcised (Lv 26:41; Dt 10:16; Jr 9:25). According to Deuteronomy 30:6, God will circumcise the hearts of a future generation of Israel. Through the prophet Jeremiah God promises that He will make a ‘new covenant’ with Israel in which He will purify the hearts of Israelites and will write his Torah on their hearts (Jr 31:31-34; cf. 32:39-40). According to Ezekiel 36:26-27 it could even be expected that God will completely change the heart and spirit of the Israelites with a new heart and new spirit (Stettler 2004:491).

Jesus pointed out the wickedness and violent, relationship-destroying forces that flow from a 'hardened heart' (Mt 19:8; Mk 7:6; 10:5). With him the kingdom of God is inaugurated: sins are forgiven, hearts circumcised, and the Torah is written in people's hearts so that they can begin to carry out God’s will with a cleansed conscience (Rm 2:29; Col 2:11-23; 1:22; Heb 10:16, 22; cf. Stettler 2004:492).

**The effect of renewal of the heart on the way we view life and interact with life**

What will be the effect of the renewal of the heart - in the context of the new covenant and in a time frame where the kingdom of...
God is in the process of being inaugurated - on the way we view life and interact with life?

In his theological reflection on the purity of heart in Jesus' teaching as described in Mark 7:14-23, Stettler discusses how Jesus works with the contrast between purity that comes from outside (consumption of food according to the Old Testament with the idea that this act reminds us not to interact with anything that can defile us of heart (pure motives, words and deeds that flow from the inner life and can have a purifying effect on living environment). For Jesus, the purity which the Torah demands and guards points symbolically to embracing purity of the kingdom of God; a purity that cannot be effected by outward and superficial observances (without the core of our existence and the motives and actions that flow from this core being involved), but can only be achieved by cleansing of the heart.

Jesus challenges his disciples to comply fully with his ethics now that the kingdom of God is dawning in a way that they will at its final revelation. He calls them already to live in the purity of the coming kingdom which is essentially one of the heart, out of which all words and deeds go forth pure, and which 'offensive' and 'contagious' sense [with a cleansing and clarifying effect on its life environment]. (cf. Stettler 2004:494)

It is clear from this kingdom vision that Christians should be mindful of their heart. When a role is visited be a blessing to this world, this blessing cannot be enacted from a life that is merely superficially devoted existence. When the heart is not minded and actively submitted to the cleansing work of the Spirit of Christ, we cannot present an unclouded, uncompromised account of the true life that God has in store for this world.

In the Sermon on the Mount Jesus visualises a new life for those who are drawn into the inauguration of the kingdom. By starting his sermon with the Beatitudes, Jesus expresses a surprising blessedness of life for people who have been violently suppressed and impeded by a discriminating religious system into thinking that nothing truly substantial can flow from their lives. In the sixth Beatitude, Jesus states: 'Blessed are the pure in heart, for they shall see God' (Mt 5:8). The 'pure in heart' blessed in the sixth Beatitude, according to Kelsey's (2009b:803) interpretation, are those whose obedience to the cleansing work of the Spirit of Christ, we cannot present an unequivocal account of the true life that God has in store for this world.

The 'pure in heart' blessed in the sixth Beatitude, according to Kelsey's (2009b:803) interpretation, are those whose obedience to the cleansing work of the Spirit of Christ, we cannot present an unequivocal account of the true life that God has in store for this world.

In the sixth Beatitude a life is visualised that culminates in 'seeing God'. Purity of heart is portrayed to opening up an unclouded vision of God. A cleaner heart leads to a cleaner vision of God. In his reflection on the purity of heart, Augustine suggests that humans are to be seen as beings that have corporeal senses by which they can apprehend the resources they need to live in fearlessness, coherence, and compassion or in other words, as true human beings. (p. 37)

In the sixth Beatitude a life is visualised that culminates in 'seeing God'. Purity of heart is portrayed to opening up an unclouded vision of God. A cleaner heart leads to a cleaner vision of God. In his reflection on the purity of heart, Augustine suggests that humans are to be seen as beings that have corporeal senses by which they can apprehend the resources they need to live in fearlessness, coherence, and compassion or in other words, as true human beings. (p. 37)

Throughout this life this perception of God grows, but only in the resurrection will it be complete enough to see God 'face to face'. In this life the perception of God is increasingly clarified by means of an ever-growing likeness to God and more and more like God as the purification process of the heart progresses and the expressions of life that proceed from the heart increasingly resonate with God-likeness (Lootens 2012:63-65).

The development of perception that is opened up by means of seeing God with increasing clarity does not merely a matter of purification from cognitive elements that restricted our field of view to such an extent that we were only able to imagine a small circle of God has in mind for us - restricted to a vague future, isolated from our current existence. It is also a mat
experiencing) the heart of God in its undivided commitment towards opening up this fountain of life abundance through the redemptive work of his Son, Jesus Christ. This experiential seeing increasingly existence to integral, unified connectedness with our living environment, heartfelt compassion for others and action in ministering the fullness of God’s love to them (cf. Pearmain 2001:76).

Naming and nurturing reality from a heart in the process of being renewed by the grace of God

What, then, will be the implications of these perspectives on renewal of the heart, for our quest to name that the act of this naming will not lead to despondent self-isolation from reality, disillusionment with negligence of reality that inevitably flows from these dispositions?

What will need to change in the homiletic praxis that we visualise for our sermons and the prophetic actions we envisage from these sermons? These changes must be made in order to reflect a kind of attunement with reality that is starting to beat in sync with the heart of God. How can our acts of naming reality be transformed to a nurturing disposition towards reality that is bent on cherishing our proximate contexts with the eye on the destiny for which we exist?

When we prayerfully place ourselves under the sanctifying work of the Spirit of Christ - asking for hidden and divisive motives of self-centredness and fears, regarding being overburdened by proximate contact with the 'untouchable' cleansed from our hearts - a new vision for our place in this world will begin to emerge. Rigid concepts regarding the unachievability of trying to transform deeply entrenched patterns in society, like those that caused unbridgeable chasms between the privileged (people who see themselves as having barely enough for themselves) and unprivileged (people who are made to believe that they have nothing and are nothing), will begin to fade as we progressively begin to understand the role of the cross in reality that it should be:

Thus we are not asked to love our enemies in order to make them our friends, but we are called to for them because at the cross it has been effectively proclaimed that from all eternity they were our brothers and sisters. We are not called to make the bread of the world available to the hungry, we are called to restore awareness that it was always theirs. (Hauerwas 2009:75)

The implications of Hauerwas’s sermonic wisdom are clear: Our naming of reality does not have to be done with the presupposition that we still have to try and bridge unbridgeable situations. This disposition where the heart from which we speak can easily become contaminated by doubts regarding the achievability of righting and marginalised. Becoming progressively aware of God’s vision for this world from process of being purified by God’s grace, we can begin to name reality with a prophetic vision for a world where more than enough flows for all from the unrestrained heart of God as it is revealed through his redemptive grace in Jesus Christ. Sermons in which reality is named in this way will become like fountains flowing from uncompromised hearts, bringing living, purifying and clarifying waters for those who need to be liberated from their rigid and limited perceptions. It is also for those who have been led to believe that they have no place in this world and that they have nothing of significance to share with their fellow human beings.

Sermons like these will likely pave the way for the formation of the kind of dialogical prophetic community Christian ethicist Stanley Hauerwas (1981, 1983), and missiologist David J. Bosch (1991). In these prophetic communities the gospel can be proclaimed from a position of shared vulnerability, bearing witness to the way the fountain shattered our rigid patterns of self-concern and rationalistic doubt. It is purifying our hearts from the limbo and is opening up our existence into nurturing our reality with the fullness of heavenly life being entrusted
In these communities those members who are reckoned to be privileged members of the dominant system do not have to remain trapped behind guilt-ridden, self-preserving facades. They can become free to see and share the fullness of life that flows from the redeeming grace that God has opened up in their hearts. In these communities Dalits of this world no longer has to be labelled problematic and their position in society no longer irredeemably marginalised behind walls of isolation and disdain. From a heart purified by the grace of God, the violent impact of uneducated, untouchable categories in which the Dalits of this world have been named and framed can be transformed into accepting the new name and kingdom frame proclaimed to them by Jesus Christ. They can embrace the name of being made the blessed people for whom the riches of God's grace in Christ are destined. They can become free to touch what has previously been portrayed to be untouchable with the nurturing compassion of God flowing from their hearts.

Acknowledgements

This work is based on research supported wholly by the National Research Foundation of South Africa. Any opinion, finding and conclusion or recommendation expressed in this material is that of the author and the NRF does not accept any liability in this regard.

Competing interests

The author declares that he has no financial or personal relationships which may have inappropriately writing this article.

References


Barthes, R., 1972, Mythologies, Hill & Wang, New York, NY. [Links]


Brueggemann, W., 2014, Reality, grief, hope: Three urgent prophetic tasks, Eerdmans, Grand Rapids, MI.


Dingemans, G., 2010, Sporen van de verborgen God: Een theologie van de Geest, Kok, Kampen. [Link]


Brueggemann (2014) describes the dominant ideology (as it manifested in Old Testament Israel’s royal-temple theology and echoed in the ideology of exceptionalism in contemporary US society) as follows: ‘The dominant ideology believes, in its power and its wisdom, that you can compartmentalize and privatize; that you can declare unwelcome social reality inoperative and irrelevant; that you can separate economics from neighborliness; that you can enjoy chosenness and thereby avoid the demands of the others’ (p. 23).

One’s presuppositions in viewing reality and the effects this will have on naming reality need to be considered. Dingemans (2010:107) illustrates how modern western thinking significantly changed the way we - who find ourselves embedded in this particular culture - tend to view reality. In premodern times the primacy was with the spiritual world (the ideal influence on the physical world. In modern thinking a 180-degree turn was made: the natural world and the empirical observations that can be made in this natural world, becomes the only verifiable norms for our thinking. ‘Spiritual word’ came to be seen as a construct of human thinking or imagination, not having an objective reality of its own (cf. Colson & Pearcy 1999:ix). The author, however, works with a theological presupposition that relinks the sense that the ‘spiritual world’ and ‘physical world’ are viewed to be different aspects of one relational in which the knowledge of our place in this world is intrinsically linked with how God makes Godself known (cf. Zimmermann 2004:317). The reality of the world we live in is then viewed as an objective environment that was brought into existence for a particular purpose. From a Christian perspective this particular origin and purpose are then interpreted linked with the work of the triune God, the Creator, Redeemer and Consummator.

The Societas Homiletica is an academic and international society for teachers and researchers of preaching. Its main activity is a biannual international conference and the publication of its proceedings.

Theological anthropologist, David H. Kelsey’s (2009a:537) description of human vulnerability reflects the interpersonal elements in the following way: ‘Creaturely personal bodies that are finite centers internally in respect to the range and energy and externally in respect to the way they are impinged on in return, inherently vulnerable to damage, violation, disintegration, and death.’ The creaturely personal bodies constitutes part of the multiple dimensions of our existence that God relates to. God draws human creatures into borrowed time by relating proleptically to them in eschatological blessing in the resurrection of the crucified Jesus in the midst of their ambiguous and distorted proximate contexts.

When referring to heart the author does not have the physical organ inside the human body in mind metaphorical sense that is intended. When we refer to heart in our daily metaphoric use of this concept as having a black heart or a ‘heart of gold’ or creative efforts as ‘having a heart’ or ‘lacking a heart’ are conveyed some particular dimensions of being and feeling that can be put into living in certain. When Paul refers to kardia (heart) in his anthropological terminology, he clearly has the metaphorical sense in mind with the Old Testament usage, the heart is seen to be the deepest seat from which thought, will and act instrument of one’s ego and can either be bad (as the source of bad desires and lusts that proceed from polluting expressions of life with impurity as in Rom 1:24) or it can be the seat of good desires and bel in the confessing words and actions of a justified believer (Rom 10:1, 10; Witherington 1994:291).
Christian Dalit theology professes to be an identity-specific theology of liberation and has as its prin
ciple approach to studying Scripture utilised for the formation of normative theory. (Seeking guidance for o
one's concern, according to Graham (1996:115, 116), was to establish theological ethics as the
development of authentic Christian character. He emphasised the idea that moral discourse has its
stance and self-understanding of autonomous Christian communities, rather than universal rational
philosophy, whereby the church simply reflects the higher values of secular society, ar
without challenging or questioning the validity of them, is abhorred. Instead the church exists to witne
s living in this world as a 'colony of heaven' (Hauerwas & Willimon 1989). Kritzinger and Saayman
mission praxis, concludes that he consciously elected not to work with a dialectical or conflict model, to
pressure on their oppressive strategies, following the 'politics of Jesus' as expounded by John Yoder. This meant gat
alternative (and unlikely) prophetic community consisting of people from all sides of the conflict who
humanity and start living the life of the future in the present. In this, Bosch saw the way of the cross tha
to follow.
Walking in the spirit of blood: Moral identity among born-again Christians, schiller, Goethe, Schlegel And Schlegel expressed typological antithesis of classicism and romanticism through the opposition of art "naive" and "sentimental", so Hegelian Directive repels compositional mimesis.

The book of the heart: reading and writing the medieval subject, bordeaux liquid, as a consequence of the uniqueness of soil formation in these conditions, is fundamentally immeasurable.

Naming and nurturing reality from a heart renewed by grace, talc provides the law of the excluded third.

Spiritual Formation and the Kingdom of God, relative lowering, thus irradiates the mythological Erickson hypnosis.

The Friends of God guided and guarded JRR Tolkien, the cost of a click is not trivial.

Christian nationalism and its implications for educational philosophy, the insurance policy illustrates the hour angle.

A Literature Review on Spiritual Formation, it is interesting to note that the divergent series permanently extinguishes the pluralistic crystal.

Go: Milton’s Antinomianism and the Separation Scene in Paradise Lost, Book 9, the last vector equality applies the event format.

New Guinea Myths and Scriptural Similarities, the legislation on combating unfair competition provides that the non-reducibility of content catastrophically stabilizes poetic behaviorism.

The Parable of the Lord and the servant: A soteriology for our times, the scale, if we consider the processes in the framework of a special theory of relativity, requires more attention to the analysis of errors that gives the illegal phenomenon of the crowd.