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Christianity and Poverty

Evangelical Advocacy: A Response to Global Poverty

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These resources apply to historical response to Christianity and theology of poverty. These materials contain a wide range of Christian responses to poverty including, Reformed, Methodist, Roman Catholic, Presbyterian and others.


Abstract: "What can it mean to preach a word of justification by grace in a world of grinding poverty? How can justification be not only proclaimed but realized in the midst of global economic realities that strip human beings of any sense of self-worth? Convinced that it is precisely among those whom society regards as "expendable" that God's grace may be experienced as abundant, the authors join their expertise in liturgy, homiletics, and pastoral care with their commitment to the poor and marginalized around us and their clear sighted analysis of our present cultural situation, including increasing violence and the commodification of human life. The result is a compelling new understanding of one of the church's most important teachings" -- Publisher description.


Contents Note: A church of service and poverty -- From paternalism to liberation -- Walking with God -- The unity of Creation


Working with the poor in India with an examination of those who are poor and others who have power and the impact that the doctrine of the Kingdom of God can have on both.


Solutions require shared responsibility. The church, college, seminary has access to economic and social systems impacting poor children. From a Wesleyan perspective Couture believes caring for poor children is a means of grace—a grace that deepens our experience as the adopted children of God. Features: brief and accessible, constructive, theologically sound response to the problem of children and poverty, recognizes and shares responsibility for solutions across society. Benefits: understand the dynamics of childhood poverty, ways in which
theology has undergirded efforts to deal with this problem in the past, identify Christian imperative to respond to this problem, how various groups can deal with the problem, and how the church has failed to deal with this problem in the past.


How do we understand liberation theology since Gustavo Gutierrez's 1973 groundbreaking work, A Theology of Liberation? As globalization creates greater gaps between the rich and the poor, and as the situation for many of the world's poor worsens, there is an ever greater need to understand the gift and challenge of Christian faith from the context of the poor and marginalized of our society. Leading international scholars explore how the Christian tradition can help us understand the theological foundations for the option for the poor particularly: How can one live a Christian life in a world of destitution? The contributors address social, economic, political understandings of poverty and above all with the option for the poor as a theological concept.


This study examines the theme of poverty in the fourth-century sermons of Basil of Caesarea, Gregory Nazianzen, and Gregory Nyss. These sermons are especially important for what they tell us about the history of poverty relief and the role of fourth century Christian theology in constructing the body of the redemptive, involuntary poor. Some of the topics explored include the contextualization of the poor in scholarship, the poor in late antiquity, and starvation and famine dynamics. In exploring this relationship between cultural context and theological language, this volume offers a broad and fresh overview of these little-studied texts.


Wealth and poverty are issues of perennial importance in the life and thought of the church. This is a partnership between Baker Academic and the Stephen and Catherine Pappas Patristic Institute of Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. The series is a deliberate outreach by the Orthodox community to Protestant and Catholic seminarians, pastors, and theologians. In these multiauthor books, contributors from all traditions focus on the patristic (especially Greek patristic) heritage.

This book offers a renewed vision and practical steps for United Methodists to work together in mission and ministry to inspire and motivate congregations to work together to be a vibrant presence in their neighborhoods and communities. Two of the seven pathways address poverty: "Children and Poverty" and "Eliminating Poverty by Stamping out Disease".


The falling of the Berlin Wall in 1989 ended the Cold War and the bipolar world order. For the churches and Christians in Eastern Europe, the date was a dramatic turning point. It brought the end of the communist oppression, freedom of religion, and new opportunities for engagement in the public sphere. To what extent were these events a turning point for Christianity in Africa, Asia and Latin America, as well? Not only the Berlin Wall came down, but also the walls of apartheid in South Africa and many nation-state barriers around the globe. These changes confronted churches throughout the world with new challenges.


The late 19th and early 20th centuries were regarded in many western countries as a time of religious crisis. This was generally believed to be most acute in cities and especially among the working class. This book focuses on working class religion in three of the world’s greatest cities in this period of crisis. One of the most important matters at issue in the debate is that of the relationship between secularisation and urbanisation.


*Poverty, religious views of stewardship and Calvin's ecclesiology pertaining to poverty and wealth.*