

1: The Way of Liberation - A Practical Guide to Spiritual Enlightenment

*Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuerttemberg Pietism (Pietist & Wesleyan Studies) [Frank D. MacChia] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Yes, those who live in this thriving spiritual community are committed to demonstrate enlightened creative living in everything we do. But I was thinking that another way of putting this is that we are here to teach and demonstrate liberation. Liberation from the illusion of separation This bondage could be described as enslavement to the illusion of separation. Separation from God, separation from Universal Being, from Source, from the creative process of life, from the Grand Design, from the way things work, from Love—there are many ways of describing it. Until this fundamental separation is dealt with, until there is liberation from the illusion of separation, no amount of effort to improve the material conditions of humanity will create a world of peace and abundance. A liberation theology will not do the job. I quickly discovered this in my first year at Princeton Theological Seminary. The whole world for millennia has been under the rule of a tyrant. That tyrant is the human mind separated from the control and wisdom of Spirit. Christianity itself is a predominantly mental religion. It is based on a salvation formula mentally concocted by the Apostle Paul and other early church theologians. It was intended to liberate human beings from the bondage of sin and death, among other things, but has actually served to maintain a state of bondage not only among Christians but in the whole body of humanity. Liberation from the tyranny of the mind-made world We live in a mind-made world—religiously, politically, economically, scientifically, culturally. Every level of human activity is ruled by the mental tyrant. The illusion of separation is universally and unquestionably accepted. The underlying issue and the place where liberation is needed resides in individual human consciousness. There has to be freedom inside before there can be freedom outside. We need a liberating spirituality that is relevant to today, relevant to this situation, and is true to the Truth of who we are. Separation is an illusion. Hence the need for a relevant liberating spirituality. The first step in accomplishing this is personal liberation. This involves what might be called a personal apocalypse, a profound realization that I am a Creator-being—in fact, a representative of God on Earth, and I am here to bring the Light of Love in all that I do. There are many spiritual paths and practices that may facilitate this awakening and consequent liberation. Liberation from the illusion of separation not only erases our perceived separation from God but also from our fellow human beings. Oneness is the reality. This means that if any other human being is still in bondage to the illusion of separation, a part of me is as well. An introspective, self-absorbed spiritual practice, though seemingly yielding personal fulfillment and happiness, is incomplete and is not the liberating spirituality that the state of humanity requires at this time. There is a Kabbalistic saying that reads: This light is our most precious substance. It is our divine essence, our true nature. In past centuries the spiritual work with this light has focused on the inner journey back to God, the reclaiming of our essential nature. But there is another dimension to the journey—the mystery of how our individual light relates to the light of the whole. How beautifully it correlates with liberation spirituality! It is something that I and others on Sunrise Ranch have been practicing for decades. Liberation spirituality initiated by Jesus It could be said that Jesus himself initiated liberation spirituality. He achieved personal liberation at a relatively young age and then went on to concentrate on liberating others and ultimately the whole world. Yes, I believe his goal was saving humanity, but the liberating message he offered threatened the religious and other structures that were in place at the time. He was a spiritual revolutionary, seeking to break through the veil of separation and free a captive world. In describing our work on Sunrise Ranch, David Karchere strikes a similar note: We could protest on the steps of the Capitol, but we have come to believe that the most powerful thing that we could do is to be, personally and individually, a teaching and demonstration site as a liberated person and then collectively that we could be a teaching and demonstration site of liberated, truthful people. We do so with the belief that if this is done among a group of people, both right here at Sunrise and with people connected to us globally, there is tremendous power for transformation brought to the world. Nothing is more critical for the world at this time. Liberation from the illusion of separation. Liberation from the conviction that we are mere human beings

helplessly saddled with original sin and other burdens. Liberation from the darkness that engulfs individual and collective consciousness in the fallen state of humanity. There have been many liberation movements in human history. I would be daring enough to say that if Liberation Spirituality were universally implemented, there would no need for any other kind of liberation. All human problems and issues would vanish even as the darkness vanishes with the coming of the light. And this liberation is not accomplished by opposing or battling anything. It happens automatically as the first objective of our strategic planning process is honored:

2: Spirituality and Liberation: Overcoming the Great Fallacy by Robert McAfee Brown

Get this from a library! Spirituality and social liberation: the message of the Blumharts in the light of Wuerttemberg Pietism. [Frank D Macchia].

Return to Main Site John Risley: Liberation Spirituality When Christians, in their struggle to create a just society, turn to the historical Jesus and make a preferential option to support the poor, a spirituality of liberation emerges. In turn, liberation spirituality motivates and accompanies Christian experience, so that it becomes more and more imbued with the Spirit of God, its source. Latin American Christianity, in the post-Vatican II age, has not only given birth to a new model of church, new pastoral approaches, even a new theology; it has engendered a new spirituality. What does this spirituality, rooted in the Latin American experience, have to say to North Americans? Latin Americans, by sharing their faith experience and spirituality with their Christian brothers and sisters in the North, can lead them to reflect upon their own experience of God and his coming kingdom. A truly North American spirituality, rooted in its particular social, historical reality, could be a great source for renewal and liberation for the North American church. North Americans can experience what has happened already in Latin America. Christians there are brought into touch, first, with the historical spiritual experience of Jesus, to which liberation theology and spirituality look for basic light and instruction. Secondly, they are brought into contact with their own history, in its global context, as it conditions and shapes their lives and the life of their nations. But I will enhance and complement his reflections by thoughts from some other prominent Latin American theologians of liberation. A Christian spirituality of liberation can be summed up in two concepts which are keys to understanding the new theology which has emerged in Latin America in the last fifteen to twenty years: Jesus and the poor. I will treat each one of these themes as the basis for a spirituality of liberation. Spirituality is in no way synonymous with interiority, nor with subjectivity, nor with religiosity. But spirituality speaks of the Spirit of God who reveals and manifests himself as source of life, freedom, and love within the totality which is the human person and his or her world and history. That which generates in Christians what we call a spirituality is the Spirit present in all truly human activities, personal and social, as a liberating force which is manifested concretely and palpably within the historical context of Christianity. It has interior sources but also corporal and structural exteriorization and verification that point to personal and social and political conversion and sanctity. For Galilea, the spirituality-mystique with which Christians live the demands and tasks of their faith is always lived within a certain historico-social context. The Spirit acts in Latin American society and history, in its values, in its aspirations, in its ideals and historical tasks, insofar as they are convergent with the values of the kingdom of God. What is unique about Latin American spirituality of liberation is that the secular sociopolitical context of a poor and oppressed society in the process of transformation and liberation is linked to the religious context of peoples who have a deeply rooted Christian Catholic heritage. As the Latin American bishops in the Puebla conference said: It has generated a mystique and is producing a spirituality which is properly Latin American. It calls us both to interior conversion and to social transformation of structures , The new Latin American spirituality comes out of the new ecclesial praxis of liberation and grows with that praxis which in a special and preferential way reaches out to the poor and downtrodden. But it is also true that this spirituality, which is decidedly apostolic, is nourished by the same poor , by their spirituality, by their experience of life supported by a deep religious faith which knows how to suffer and knows how to hope. Liberation theology believes that both theology and spirituality have suffered from an overly abstract and idealistic conception of Jesus Christ, one that has separated us from the real historical and incarnate spirituality that Jesus experienced. They keep appealing to some vague spirit that is not the Spirit that served as the driving force behind the concrete history of Jesus. As Walter Kasper has said in another context: The vital themes that surround the historical Jesus and the life-and-death themes that surround Latin America coincide: But this becomes clear only when we view the history of Jesus, not in idealistic terms which come to us from catechism or dogma, but in terms of the historical categories that describe the human life of Jesus: Latin American faithful see that as the best way to give expression to their Christian faith. This, of course,

always happens in the great moments of renewal of Catholic spirituality. This better allows us to recapture the essential dimension of Christian life and discipleship: No, this spirituality calls for a real following of Jesus in the sense that his own history and praxis become the model and basis of our discipleship and gospel style of life. She who is always found among the poor like our Lady of Guadalupe, for example becomes a model of a spirituality of liberation for the poor and for those who live in real solidarity with the poor. Before I terminate this section I would add just one other element in liberation spirituality that comes, to be sure, from a professed ideological option, but even more fundamentally from Jesus of Nazareth: The good news is radical; the response to it must be a radical metanoia. This gospel is the only absolute; its demands are radical, and any value which is not compatible with the radical option for Christ has to be sacrificed Matt. Jesus demands a following which is carried to its ultimate consequences Luke 9: We are called to practice the radical love of Jesus John The radicalism of the gospel finds its best incarnation in the attitude of giving our life for others John Jesus lived a radical spirituality and undertook a radical mission because he knew that the crisis of his time needed a radical answer; he answered a radical call from the Father Luke 4: Latin Americans today also see the crisis of their time as demanding a radical response, a response of radical change that gets down to the roots of social sin and institutionalized violence Liberation theology seeks to articulate and inspire such a response. It wants to live the radicalism of the gospel in our own times – a radicalism that is characteristic of the consecrated life of religious, in its proper way, but which must also be, in another way, characteristic of the whole Christian community as a sign in the world. This, liberation spirituality insists, is to follow the historical Jesus. It is a theme inseparable from the historical Jesus. Liberation theology, coming out of an experience of the poor which is also an experience of the Christian God, starts from the premise that there is no true Christianity without this sense of the poor. In the experience of Latin American Christians, the poor are seen, first of all, as a social historical fact that profoundly marks the reality of the continent. They are real and visible persons, groups or social classes, countries; their inhuman and anti-evangelical poverty is the place of injustice, oppression, exploitation, violence, and social sin which challenge the conscience of Christians and the mission of the church. Poverty is the human condition of the needy and dispossessed, those who are unable to develop themselves humanly, those who are without hope and defense. For the Puebla conference, they are very human faces that confront us in the streets, neighborhoods, and fields of Latin America: On this will depend whether we truly know the God of the Bible who is the God of the poor and whose kingdom makes common cause with their cry for liberation Exod. On this will depend our experience of Jesus Christ who identifies himself with the poor Matt. Perhaps one might object that the primordial sense of the gospel is that of God and neighbor Mark The prophets gave special attention to the day laborer, the orphan, the widow, and foreigner; Jesus, to the hungry, thirsty, strangers, naked, sick, and imprisoned. Liberation spirituality is trying to reverse an historical fact long ago noted by St. Paul and given theological expression by him: It is the gift of life and liberty to all human beings. That gift is vitiated by the denial of life and liberty to the immense majority of men and women in the world today. A right relationship with reality in honesty and fidelity toward history is to know the truth of God and to have an experience of that God who reveals and communicates himself precisely in that history of conflict. It is therefore a liberating experience. Jesus, by word and deed, has taught us that the authenticity and credibility of the gospel is essentially tied to the fact that the evangelizing church does or does not privilege the poor in its preaching and in its tasks of human liberation. This credibility is the kind that Jesus gave to his own mission Luke 4: The gospel sense of the poor, moreover, is also the authentic verification of the contemplative and interior values of Christian spirituality. Segundo Galilea reminds us that orthodox Catholic spiritual theology, when trying to discern the criteria for the authenticity of prayer and mystical experience, has always responded that the verification does not come with the contemplative prayer in itself, that is, with the subjective mystical experience. That can easily be deceiving. No, its verification is in the practice of fraternal love, in fidelity to the sense of the brother or sister in need. The gospel declares that authentic spirituality is one love which embraces both God and neighbor, the neighbor who is precisely the poor and needy Luke The experience of God and the experience of the poor are mutually verifying and mutually reinforcing: In the spirituality of liberation, prayer takes on a particular shade or coloring by reason of its insertion in the world of the poor, as a following of Jesus, within the Latin

American context. Those who are actively involved, as Christians, in the continental-wide struggle for liberation know that the experience that comes from solidarity with the poor and from a commitment to liberating praxis on their behalf is not alone sufficient to nourish and maintain a spirituality. Moreover, the capacity to encounter Jesus in the poor and needy does not come from a sociological or political effort but from a grace that is the fruit of a living faith nourished by the Spirit. Therefore a Christian mystique of liberation must constantly nourish itself with a more direct experience of God in prayer. This mystique is not only a driving force that makes us struggle to make others free; it is also a search for, and progressive road to, our own interior freedom without which we can never minister freedom to others. This interior liberation is found in that eloquent solitude where we encounter an Absolute Love which frees us. It is found in that experience of radical poverty that allows us to be poor with the poor. Thus it is contemplation which permits us to make the experience of the poor a spiritual experience, an experience of liberating faith. It is the twofold experience of Christ of which the gospel speaks and which verifies authentic Christian contemplation: The prayer of liberation attempts to be the prayer of the historical Jesus who keeps invading this spirituality as he is reinterpreted in the light of present experience. We are talking about him whose essential prayer was: With the same force that he structured his life for and with others, Jesus shaped his life for and with God. He never failed to affirm the good news and gave the poor the right to an unshakable hope in liberation, because it was built upon rock, that is, an absolute, personal love that calls each person by his or her name and promises victory over sin and death. He fought for the justice of the kingdom but always knew it to be the gift of the Father. We are discovering the divine and Christic character of creation and work, especially the work of justice and commitment to the poor. Such work in itself, under the action of the Spirit, gives direct mediated access to God, and not just insofar as it is offered to God in prayer. And prayer itself as access to God is authenticated by its unity with the work of liberating and life-giving love. What is especially new in liberation spirituality is not simply that prayer and mysticism become involved in the active and secular sphere of life; that was long ago promoted by Ignatius of Loyola. The new element is that prayer and mysticism enter into the political arena of life. The task of creating a synthesis of the mystical and political, of producing Christian militants with a truly political sanctity, that is, sanctity in the work of changing structures in the world of social, economic, and political power, is still an unfinished task of liberation theology and spirituality. In this article I have tried to explain why Latin American Christians, who are in the process of creating a liberation theology and praxis which is truly their own and yet with universal significance for the whole church, should also be known and appreciated for the spirituality which is resulting from, accompanying, and growing with, that same experience of faith. But all these are now set within a new context and given a new focus. I should point out that liberation spirituality, as liberation theology itself, is in the process of formation. It has not answered all the questions that it has given rise to. It has not yet achieved a new synthesis of all the various elements that go to make up the Christian life. It is another to know how to fit them into a new spiritual and pastoral vision and to give them their rightful place and importance. Latin America is living through times of crisis, and the church shares that crisis. We are always in crisis when we pass from one stage of our lives, personal or collective, to another.

3: Is Enlightenment the Right Word for Spiritual Liberation?

agree that there is a 'spirituality of liberation', at least emerging, in the same sense as we agree that there is a monastic spirituality, or a medieval spirituality, or an eastern christian spirituality, or.

Different people answer this question differently. The word enlightenment is also interpreted differently in different contexts. For some people enlightenment means a sudden revelation or intuition. It is as if a light bulb has flashed in your mind about a perplexing problem or about a new idea you have been searching for, or as if light has been shed upon a dark corner of your mind, and revealed to you a hidden gem. Since it is closely associated with knowledge and learning, it is also used to connote teaching or explaining. This is the commonest and familiar definition of enlightenment. It is also the most superficial, because it deals with but one aspect of enlightenment only, that is mental liberation. Western enlightenment The word enlightenment is an English word, derived from Latin. When we use it to explain important concepts of eastern philosophies, we are bound to face problems and corruption of ideas, as it happened to many important eastern concepts. Western scholars until now rarely adapted to eastern thought without making up something in the process. Since the medieval times, they have been using the knowledge and standards of the western world, which are strikingly inferior in both scope and quality to their eastern counterparts, to make sense of the Indian, spiritual, and religious concepts. In the process, they minimized their importance or altered their meaning. They have influenced our thinking and approach so much that we are still trying to make sense of our spiritual ideas and find their original meaning. For example, in India until Islam came there was no concept of religion in the western sense. People practiced various forms of Dharma or Adharma. Both these words have a wider connotation than the word religion, which is a very narrow, restrictive, and exclusive practice. Hence, for the last two or three hundred years, Indian scholars and legal luminaries have been grappling with the problem of defining Hinduism according to the western notion of a religion. Apart from that, the definition also created a communal mindset and pitted Indians against Indians. Just as the Christian scholars of early Christian era destroyed Greek and Egyptian knowledge and literature with their minimalist thinking and approach, European scholars from the 16th century onwards tried to fit in every concept they found in India in the Biblical mindset of Paganism or Orientalism. Hence, those who solely depend upon western scholars would never get a full understanding of Indian religions, but only what a Christian mindset would allow them to see and understand. The word enlightenment was used in Europe on a wider scale in the 18th century intellectual movement which emphasized the use of reason and scientific method to explore the material world and understand the philosophical truths. Enlightenment was a kind of liberation for the Christian world that had just passed through a phase of religious intolerance, inquisitions and medieval barbarism. Hence, in the European world enlightenment came to mean knowing truths through rational and objective means. In Indian traditions, especially Hinduism, Buddhism and Jainism, it is one of the several words used rather erroneously by English scholars to describe the ultimate liberation namely moksha, nirvana or kaivalya. Other words associated with the concept are jivanmukta, nitya yukta, mumuksatva, brahmasamadhi, kevalam, jnanodaya, amaratva, etc. Each of these has again a specific meaning, but imply the state of liberation or freedom from desires and ignorance. The scope of this article does not permit me to explain the meaning of each. I have already explained some of them in detail in my other articles. In this, I will focus upon the concept of liberation moksha or nirvana. Stages in liberation There are two aspects about liberation, the conditions that lead to liberation, and the state that leads to liberation. The first one is easier to understand, because it is the preparatory stage and every person who enters spirituality for one reason or the other practices it to some degree. However, the second one is more difficult to understand because not many people who seek liberation really succeed in reaching the state. As the scriptures describe, only after many deaths and births a soul reaches the highest level of perfection to attain liberation. The following are the three important stages in liberation. Awareness In this stage, you become aware of the need for liberation. You realize the impermanence of the world, the suffering all life forms undergo, how bondage and ignorance arise, how the soul is caught in the snare of worldly pleasures, and so on. You also realize that your mind and body are just

name and form, and you have a deeper identity that outlasts both, or may outlast both. Since you become aware of many things, you may consider this process also some kind of enlightenment only, if you still cannot get the word out of your thinking. In this stage, you open your eyes to many truths as you gain insight into the nature of existence through self-study abhyasa contemplation, understanding and deliberation vicara. Preparation or transformation This is the most crucial phase of the whole effort. In this you gain much deeper awareness and experiential insight about the nature of existence and need for liberation, as you deal with the obstacles that prevent your liberation and the factors that facilitate it. In this phase, you may also gain many rare perspectives about yourself, and experience several states of enlightenment, as you discipline and purify your mind and body, overcome the enemies of the mind namely, desires, attachment, identity, egoism, duality, mental instability, craving, greed, anger, envy, selfishness, etc. Whatever may be the path you choose or the practices you use, your effort must eventually lead to the following: Of them the last one is the culminating state, which is characterized by absence of individuality, or the sense I am, me and mine. In other words all sense of identity and individuality must disappear gradually from your consciousness, whereby you become mere emptiness and one with everything. It is again possible only when you are free from all desires, attachments and duality. Liberation Thus as you can see, liberation is not about using the faculty of reason or any scientific method, but going beyond the mind and reason to see the truths of existence as they are. It is not only becoming enlightened about the nature of Self and ultimate reality, but going beyond it. When all notations of individuality, duality and separation are dissolved one enters the final state of liberation, which is described by the scriptures as ultimate bliss, the state of final perfection, deathlessness, or immortality. A truly liberated person has the following characteristics. He is forever in the present. He is free from desires, passions and attachment. He lives without making his presence felt, as if he is absent or does not exist. He is in perfect alignment with the whole existence and makes no attempt to control or change anything. He is the same to all dualities, and embraces everything and all conditions. His mind and senses remain fully awake, without the usual seeking and commotion. He is satisfied with everything. Hence, he imposes no conditions and criticizes none. He is at peace with everything. Hence is he neither disturbs nor is disturbed. He floats in the winds of impermanence, like an autumn leaf shed by the tree of life. Thus, you can see that liberation happens in stages. First, you have to go through physical liberation, then mental liberation, and finally spiritual liberation. In the physical liberation, you overcome attachment to name and form, need for physical comforts, tasty food, sexual pleasure, etc. In the mental liberation, you become free from attachment, authority, control, emotions, passions, attraction and aversion, etc. In spiritual liberation, you transcend your mind, body and senses and perceive the highest reality in which nothing exists except you or God. In the liberated state, you erase all boundaries of consciousness that separates you from the rest of existence.

4: THE SPIRITUALITY OF LIBERATION | ThÃ nh CÃ'ng VÃµ - www.enganchecubano.com

In Spirituality and Liberation Robert McAfee Brown foremost theologian and author of Saying Yes and Saying No and Unexpected News, confronts a dilemma that has plagued Christians for centuries: the separation between the spiritual and the temporal, between prayer and social involvement.

Liberation from the illusion of separation This bondage could be described as enslavement to the illusion of separation. Separation from God, separation from Universal Being, from Source, from the creative process of life, from the Grand Design, from the way things work, from Love—there are many ways of describing it. Until this fundamental separation is dealt with, until there is liberation from the illusion of separation, no amount of effort to improve the material conditions of humanity will create a world of peace and abundance. A liberation theology will not do the job. I quickly discovered this in my first year at Princeton Theological Seminary. The whole world for millennia has been under the rule of a tyrant. That tyrant is the human mind separated from the control and wisdom of Spirit. Christianity itself is a predominantly mental religion. It was intended to liberate human beings from the bondage of sin and death, among other things, but has actually served to maintain a state of bondage not only among Christians but in the whole body of humanity. Liberation from the tyranny of the mind-made world We live in a mind-made world—religiously, politically, economically, scientifically, culturally. Every level of human activity is ruled by the mental tyrant. The illusion of separation is universally and unquestionably accepted. The underlying issue and the place where liberation is needed, resides in individual human consciousness. There has to be freedom inside before there can be freedom outside. We need a liberating spirituality that is relevant to today, relevant to this situation, and is true to the Truth of who we are. Separation is an illusion, hence the need for a relevant liberating spirituality. The first step in accomplishing this is personal liberation. This involves what might be called a personal apocalypse, a profound realization that I am a creator being, in fact a representative of God on Earth, and I am here to bring the Light of Love in all that I do. There are many spiritual paths and practices that may facilitate this awakening and consequent liberation. Liberation from the illusion of separation not only erases our perceived separation from God, but also from our fellow human beings. Oneness is the reality. This means that if any other human being is still in bondage to the illusion of separation, a part of me is as well. An introspective, self-absorbed spiritual practice, though seemingly yielding personal fulfillment and happiness, is incomplete and is not the liberating spirituality that the state of humanity requires at this time. Every human being carries within them a light that belongs to God. This light is our most precious substance. It is our divine essence, our true nature. In past centuries the spiritual work with this light has focused on the inner journey back to God, the reclaiming of our essential nature. But there is another dimension to the journey—the mystery of how our individual light relates to the light of the whole. How beautifully it correlates with liberation spirituality! Liberation spirituality initiated by Jesus It could be said that Jesus himself initiated liberation spirituality. He achieved personal liberation at a relatively young age and then went on to concentrate on liberating others and ultimately the whole world. Yes I believe his goal was saving humanity, but the liberating message he offered threatened the religious and other structures that were in place at the time. He was a spiritual revolutionary, seeking to break through the veil of separation and free a captive world. Nothing is more critical for the world at this time. Liberation from the illusion of separation. Liberation from the darkness that engulfs individual and collective consciousness in the fallen state of humanity. There have been many liberation movements in human history. I would be daring enough to say that if Liberation Spirituality were universally implemented, there would no need for any other kind of liberation. All human problems and issues would vanish even as the darkness vanishes with the coming of the light. And this liberation is not accomplished by opposing or battling anything. It happens automatically as our primal spirituality is embodied in daily living. Jerry Kvasnicka Jerry Kvasnicka, a graduate of Princeton Theological Seminary, has had a varied career as a youth minister, a radio news reporter, a writer and editor for several magazines and journals and a custodian with the Loveland, Colorado school district. He has lived at the Sunrise Ranch spiritual community in Loveland for twenty-eight years.

5: Project MUSE - Liberation and Spirituality

"SPIRITUAL LIBERATION" by Dr. D. W. Ekstrand. Introduction. Printable pdf Version of this Study The gospel is a message of freedom and liberation – the ministry of Jesus was that of liberating captives.

In the training we were providing public servants, numerous people expressed the need for more frames and structures that embodied belonging. Because we do not spend time creating, articulating, and embedding the models and frames we do want that embody health and well-being, our strategies are often partial and at times can be harmful. All of this is strengthened by how sound bites are prioritized over complex and nuanced analyses in communication, how historical amnesia is more valued than critical historical reflection, and how conditioned we are to promote ruptured relationships within ourselves and to each other, our institutions, and our planet. This framework focuses on embodying belonging and co-liberation, and is an attempt to map out an emerging DNA of what belonging would look like when tied to health, spirituality, resilience, and well-being. This work can be deeply challenging because many of us feel the need for certain kinds of proof of these connections in order to engage with an analysis around them. There is a tension between wanting to use the social sciences to research and define findings from this framework, as it would lead to more healthy societies together, and a solid desire to not root this inquiry from either a place of defense or the need to buy into unhealthy systems and ways of knowing and being. We spend so much time articulating, framing, and researching things that are symptomatic of and rooted in oppression. We are experts at this. White, male, and hetero-centered thinking being the dominant system of our theories and culture—these are the waters we swim in. Our biological and conditioned needs for certainty cause anxiety and stress. Our collective rhythms, which are intrinsically linked to the health of the earth and should be in sync with our ecosystem, are off. Chan School of Public Health, speaks of the negative health impact of high levels of incivility and how hostility in the larger environment can create adverse impacts as well. People of color and other marginalized populations live shorter lives, tend to get more sick while young, and experience greater severe illness. The definitions and language used mean many different things to different people. Also important is the recognition that people who forefront their engagement with the work of spirituality have been perceived as too often conducting that work at a mostly individual level, without acknowledging, and often outright denying, that we are connected to larger systems that produce racial injustices and outcomes. A damaging belief that many religious and spiritual practices hold is that things like racism and inequities just happen because a [insert any higher power] deemed it so. This denies the socially constructed reality of injustices and helps maintain an innocence to how complicit we actually are in their creation and maintenance. On the other hand, many involved in equity work often leave out a discussion of anything perceived as spiritual because it is seen as synonymous with the negative aspects of religion affecting populations across the globe for centuries. More movements are choosing to lead with traditionally marginalized people who carry cognitive and spiritual maps together with the wealth and wisdom of their own lived experiences. The entertainment industry is giving rise to marginalized experiences, reflecting liberatory movements and visionary ideas. New forms of knowledge production are on the rise. Decolonization efforts are gaining momentum. Indigenous communities are leading movements in visionary ways that are rooted in ancient cultural and spiritual beliefs. The impetus for the following framework is the recognition of our need to make better alignments toward what is healthy for all of us. This work centers on and builds from the experiences and paradigms of people of color while also speaking to the fluidity and multidimensionality of our identities, bringing into the fold all populations. The reality of belonging is that all of these strategies—of leading with ways that shift consciousness, that utilize different modes of critical examination—are already within us. They are not outside of us collectively or individually. They are present and waiting for us to break down the barriers that hold them back from organizing into social arrangements that bring us health. The Framework This framework is intended to be a dynamic model that can adapt and evolve. While the work is emergent, I do offer specific key strategies as examples of what the muscles and fiber of the framework look like in the following key areas: These six guideposts work together. Doing work in one is often tied to others. Ultimately, all guideposts and actions are

grounded in the root of belonging and in recognition of the beloved, or the larger interconnectedness we all belong to. The social outcomes we are striving for can be seen as similar to the experience of the leaves and branches of a tree when it is healthy. These areas are also the DNA and living threads that run throughout the entire frame as a whole. It was a place of rest and work, but it also held religious and cosmologic significance that I was aware of, although limited given that I was an outsider. This experience—sitting on the ground and around natural forms—is a very different model than a table or in a cube. It elicits some questions—Where do we meet? How do we meet? Across all the watercolor pieces I drew to accompany this essay, there is a movement. We start from more of an individual perspective as an accessible entry point for the viewer, all the way through to the group perspective. The figures and images move from more of a sitting position to standing. Sitting is more appropriate in the beginning because it makes one think of pausing. Colors move between them, the use of shimmer is consistent, the green appears universally, as do the reds and the purples. They came more from the gut. A spirit figure and a genuine person. I attempted with this piece to speak to the connection between self, open heart, and greater life, of expansion and growth. It is based on how our individual and group realities are just as multifaceted, multidimensional, and connected as the greater living systems of which we are a part. The components in this frame of beloved and be still are intrinsic to our nature as the type of living systems that we are. We speak deeply to what it is we love, what and whom we care for, and what we find sacred. This area speaks to the practice of openness, openheartedness, expanding our circles of human concern, and committing to put it all into service. It is essential to understand that we are hardwired to experience this, both unconsciously and consciously, to maintain mutually beneficial relationships with each other and with the planet. Our collective health is guided by both spiritual and social well-being, and negatively affected by surplus suffering in both connected realms John A. Beloved is not a romantic ideal. To love and to be loved can also be tough, grainy, and sharp. It can require putting up necessary boundaries, unearthing what is poisoning us, or deconstructing something creating excessive suffering. This might mean taking the time to connect to a deeper purpose toward equity and belonging, articulating that purpose, and revisiting it regularly in meaningful and provocative ways. Our health and well-being benefit from connecting to what we find sacred and actively embodying a greater interconnectedness. Such engagements can decrease the feeling and experience of social isolation. Research has shown us that the experience of social isolation and mortality is similar to the effects of cigarette smoking and mortality. Social and collective spaces and practices that embody the beloved can improve our well-being by providing necessary social and emotional support, strengthening our collective sense of purpose in this work, and improve our nonverbal and socially intuitive abilities that call forth love in all of its forms. Shelly Tochluk describes in her book *Living in the Tension: The Quest for a Spiritualized Racial Justice* the context of how these practices occur and why it matters. Religious or spiritual practices can also be employed in power over ways, furthering the exclusion of those deemed others, worsening mental health. The figure is folded inward, surrounding a circular object in the middle. This painting also speaks to the connection between Be Still and Beloved. Be-stilling is all about holding, connecting with, and caring for what we love and hold sacred. This type of action, prioritizing this be stilling, is not typically rewarded in a world that emphasizes profit over people and which asks us to be complicit in our addiction to speed. We are taught to act on the fly and quickly. Yet the amount of complexity in navigating the world today requires wisdom, not strategy alone. Developing skills around patience and creating informed actions from this space help make the best of our energy, resources, and time. Being still can help create more energy, energy of the most creative kind; the type of energy required during immense periods of change and turmoil. Being still is a constant struggle and involves attention to prioritize greater reflection and silence. It is through the consistent practice of being still that we are able to touch what we have available to us and what is already present. A key and well-researched strategy for be still is for people to reconnect to the natural world, spending time with the other species that coinhabit the earth with us. Our nervous systems seem to recognize our interconnection with other species and can relax nonverbally into the living web. We find the core rhythm we have with other living systems to be mirror images of our own species as partners in something more expansive than any one thing. There are direct ties to the well-being of our individual and collective bodies, and by employing in our work, we can better behold what we are striving to

organize and support. Being still slows down the part of the nervous system that stimulates our fight-or-flight responses our sympathetic nervous system and improves our abilities to rest and digest our parasympathetic nervous system. We are better able to repair ourselves and eliminate our toxins. These processes are inherent to who we are as human beings. When we are out of balance, bringing about greater equilibrium in these ways not only better sustains our health but also helps us be the vehicles for social change we aim to be. Research from neuroscientists suggest that all models of social change could benefit greatly from a be-stilling space and practice as a part of the work. Socially, there are great possibilities to integrating meaningful reflection and pause. Being still does not mean we remain in a state of inaction. We need our responses to be timely and accurate when it comes to responding to political infection and toxin. Anger and frustration are necessary emotions and movement builders, activating our organizing muscles and actions. Yet bodies are healthier if they are able to maintain balance. Prioritizing a grounding in mindfulness and stillness best helps the initiation and recovery from our mobilizing and change efforts. We improve our abilities to more accurately and holistically behold and take in situations and people in front of us when our collective and individual bodies are calmer. The figures and the globe are all interconnected, highlighting the global nature of belonging and co-liberation, as well as oppression and othering. This shows how the dynamism of our identities enriches what we are able to Behold. Capitalism and supremacy run deep socially, and I am constantly shocked by how something so huge, so systemic can affect what we can see and understand in the first place before any related strategic action even happens. There are deep wells of anger and grief around witnessing these partial social lenses that are strengthened by historically perpetuated systems of oppression, misused power, and othering. If we come from a grounded place of love and stillness, we can better hold what is in front of us, as a compassionate doctor effectively holds what a body is presenting to her in order to better understand its current condition, what led up to it being ill, and where to go from there in terms of healing strategies. How do we better notice and identify where we enact superiority around who should experience greater life chances and health? We are not adept at recognizing pain and suffering connected to social illnesses. To behold while grounding in spirit-based and liberatory practices calls for first touching base with beloved and be still. This will open up to a greater interconnectedness and resulting willingness to stop seeing things from conditioned perspectives and will calm our nervous systems socially and individually.

6: Spirituality And Liberation | POV Resource Center

In this sense we can agree that there is a 'spirituality of liberation', at least emerging, in the same sense as we agree that there is a monastic spirituality, or a medieval spirituality, or an eastern christian spirituality, or, as in our case, a spirituality of marriage, or of mission or a spirituality of the exile.

In lieu of an abstract, here is a brief excerpt of the content: Liberation and Spirituality Roger Haight These reflections on liberation and spirituality respond to a precise question. There is no better way to begin than in stating it clearly. People committed to action in behalf of liberation need a spirituality. What spirituality does Christianity offer them? The issue is not why Christian spirituality needs to be attentive to the demands of the poor and other victims of discrimination. The reasons why Christian spirituality must be liberationist have been made convincingly over the past forty-five years. It should be taken for granted that Christians are to be concerned with liberation. A slightly different issue is at stake in the question of what spirituality, present in Christianity, is summoned forth when people who are dedicated to the project of liberation turn to Christianity and ask about its spiritual resources. This question comes from a different audience, one made up of those who are not sure that Christianity or religion generally has anything to offer to the commitment to human liberation. In addressing that question the goal is to respond with some clear convictions about what Christianity has to offer and how it may affect the lives of liberationists. Because this has to be done in a short space, the response will appear more like an outline than an argument. But both those familiar with Christianity and those less so will be able to understand the basic elements of the spirituality that is proffered. The presentation moves forward in three parts. The first explores the language of liberation and spirituality. The second and substantive part brings forward four classic witnesses to Christian spirituality and allows each to highlight a particular element of an integral Christian spirituality. And the third emphasizes the dimensions of ultimacy and finality. The discussion, then, has to begin with a brief definition of the meaning of these terms as they are used here. These definitions [End Page] do not have to be developed at length. What follows simply stipulates aspects of these terms that are crucial for the logic of the position presented here. There can be no doubt that since the nineteenth century social oppression has provided a focal point for understanding liberation. Humanity in the West has gradually become more and more conscious of social and historical conditioning of individual human beings. We have learned that societies are human constructions; that they favor some and neglect, marginalize, and positively subjugate others; that no society has to be the way it is; that it can be changed; that some people encourage and others resist change; and that human beings can have a less or more conscious role in the process. We have the potential to be agents of social liberation. But other forms of liberation need not be excluded from the concept. It does not make any sense to neglect some forms of repressed human freedom in favor of others, even though some forms of human deprivation are more serious than others. One problem with such an open view of liberation is that it seems to give every liberationist concern an equal voice. It may even open a door to competitive interests. It is one thing to say that every human diminishment requires attention, but in a limited economy of human energy, time, and resources we cannot, either as individuals or societies, attend to all problems with equal vigor at the same time. We need some criteria for measuring importance. To this question a scale of values offered by Bernard Lonergan has some relevance. He begins to rank from below in an ascending scale the needs and values that lie open to human commitment. You are not currently authenticated. View freely available titles:

7: Liberation Spirituality | Sunrise Ranch

It explored Liberation theology and the tendency of many to misunderstand the role of spirituality in organized religion. This book was an assigned reading text in a social justice course but, while containing meat, it was a book that easy and pleasant to read.

The following article appeared in *Process Studies*, pp. In this lecture I shall first outline the major social justice issues to which various forms of liberation theology are responding. Then I shall sketch, in an historical retrospect, the dead-ends of classical sacralism and of modern secularism. This is important, I believe, in order to contextualize the real import of liberation theology as calling for a new realization of social justice in dialectical contradiction to conservatism and liberalism. Such a context is also relevant, I believe, to understanding the different emphases of process theologies and liberation theologies. Third, the lecture will deal with a few of the methodological issues in the advocacy scholarship of liberation theologies and how this scholarship corresponds with the turn to dialectics and praxis in contemporary philosophical reflections on science. Finally, I shall offer some reflections on liberation theology and social justice beyond sacralism and secularism.

Central Social Justice Issues and Liberation Theology What are the social justice issues to which this conference is addressing itself? Justice, Thomas Aquinas remarks, is of its very nature social since it is defined by egalitarian relations towards others. The fivefold differentiation also delineates the major forms of liberation theology. The issue of social justice here is the eradication of exploitive and oppressive structures of class oppression classism. There is the deep and widespread oppression of women, along with the elderly and children dependent upon women, in all patriarchal societies around the globe whereby women and their dependents are dehumanized and depersonalized by the androcentric fears and aggressions of males sexism. Feminist liberation theologies are addressing these systemic sexist injustices by intellectually and religiously supporting and fostering genuinely egalitarian feminist communities of women and men committed to the dismantling of patriarchal and androcentric injustices LT. Black, Native American, Latino-American, and other liberation theologies are addressing these systemic racial and ethnic injustices by intellectually and religiously supporting and nurturing egalitarian racial and ethnic communities CLT, PD. There is the unjust exploitation of physical, chemical, biological, and zoological nature, the ecology in which human nature is embedded, by industrial and technocratic production processes of "megamachines" L. Mumford polluting and destroying environment after environment. Technocentrism will be used here to designate this injustice rather than the too generic designations of "anthropocentrism" or "homocentrism. Process and other ecological liberation theologies are addressing these systemic technocentric injustices by intellectually and religiously supporting and fostering egalitarian ecological communities LL. Finally, there is the injustice of an ever-expanding and necrophilic militarism as violent uses of power and force whereby nonegalitarian relationships are defended, whether internally through various forms of police and surveillance force, or externally through massive military and espionage forces. Since World War II, when War Departments all over the globe became Defense Departments, this militarism has reached its apotheosis in the nuclear arms race. A recent comparative study of worldwide military and social spending indicated how at present 1. Concretely, during the next hour, an average of 78 millions will be spent for military purposes while some 1, children will die for lack of food or elementary vaccinations. Various nuclear-pacifist and pacifist liberation theologies are addressing the systemic injustices of militarism by intellectually and religiously supporting egalitarian communities committed to halting the arms race and developing nonviolent forms of legitimate defense. In a very schematic way, I believe these are central social justice issues which any theology must address if it is to mediate responsibly the significance and value of its religious tradition to the social and cultural matrices of our contemporary world. A common basic element in all five of these forms of social injustice is domination by which egalitarian relations towards others are denied and oppressed. Christian theologies have sometimes been highly introspective examinations of debates going on "intramurally" among and within various ecclesial and theological traditions. A conceptualistic narcissism has not been absent from such intramural debates about who has the better concepts of God, Christ, Salvation, Sacraments, etc.

Liberation theologies as a movement -- and I should emphasize that these theologies are aspects of a movement, not some closed conceptualistic system -- have tended to avoid such intramural debates. Instead, liberation theologies have arisen as intellectual and religious responses to very concrete struggles for justice and love on the part of those committed to overcoming the dehumanizations and depersonalizations resulting from classism, sexism, racism, technocentrism, and militarism. As intellectual and religious responses to such massive human failures, liberation theologies have continuously challenged concepts of God, Christ, Salvation, Sacraments, etc. But where some other forms of theology might consider their task accomplished when new concepts are forged, liberation theologies insist that only a liberative and transformative praxis actually converting or changing our contemporary world and churches within that world provides criteria for whatever adequacy and truth theological concepts may have. The Dead-Ends of Classical Sacralism and Modern Secularism Philosophically, liberation theologies are sometimes portrayed as more or less naive popular movements drawing upon now outdated 19th century notions of divergent vintages: Marxist Third World , social gospel First World , suffragette Feminist , black nationalism Black , agrarian pastoralism Environmentalist , or romantic pacifism Nuclear Pacifist. These portrayals cast liberation theologies in the guise of populist discontents futilely raging against the progressive organizational developments of modern, 20th century industrialized societies. Theologically, liberation theologies are sometimes portrayed as neoconservative reactions to the advances of theological liberalism, as though liberation theologies were ducking the stringent critiques liberal theologies posed to traditional doctrinal symbol systems. I would suggest another interpretive framework. Liberation theologies are the theological counterpart of a widespread recognition that we must collaborate concretely to transform the world. In solidarity with the many victims of both premodern classical sacralist cultures and modern secularist cultures, liberation theologies are collaborating with others in an epochal transformation of contemporary cultures into a new world order PPH. Since the first centuries of our Common Era when Christian theologians were forging the categories of a new religion in an old world, and since the Reformations of the 16th and 17th centuries when Christian theologians were dismantling the religious legitimations of a decadent Christendom, liberation theologians are not arriving, a little breathless and a little late, at deep cultural transformations which have already occurred. Instead they are collaborating in the elaboration of a vast new cultural transformation which is calling us to collaborate towards a new future -- provided, of course, that the weapons of modernity do not blast our planet into oblivion. Elsewhere I have analyzed some of the major elements of these three cultural epochs -- classical, modern, and contemporary SV , LW , compare with SAL Here I shall summarize that analysis as it contextualizes the contemporary cultural significance of liberation theologies. Taking a first cue from Whitehead and others, these three cultural epochs can be defined with reference to the notions of science which underpin the cultural achievements, as well as reflecting the social conflicts, characterizing the three epochs SMW , , AI. This dialectic provides categories, within our contemporary context, for discerning how communal expressions, when they are cut off from transformative communal experiences, become "objective" and "institutionalized" in ways which dichotomize subjects and objects, experiences and expressions. Insofar as this occurs, community as the dynamic of active intersubjective agents is difficult, if not impossible. Human beings are reduced to more or less passive, manipulated objects. Nevertheless, as Johann B. Metz emphasizes, the dialectic of worldwide solidarity "interrupts" the unilinear dominance of progressivist modernity. The dialectic of communal experience and expression is foundational to all forms of liberation theology. Hence, the importance I gave to the communal contexts in outlining the quests for social justice, to the "movement" character of liberations, and to how liberation theologies are organically related to these movements as their religious and intellectual coworkers. To understand why and how we must collaborate for a new cultural and world era, it is important to contrast our contemporary situation with both the classical and modern periods. Classical cultural contexts are defined in terms of the notion of science as classical theoria: This ideal of epistemic science originated in the classical experience of reason associated with Socrates and his disciples, especially those who gathered about Plato and Aristotle. Eric Voegelin and others have called attention to the classical experience of reason -- the transformative perigoge or "conversio" -- expressed in the ideal of theoria. Yet politically and culturally this seed of a transformative experience of reason fell on very

stony ground. Expressed in *theoria* as a quest for certain knowledge through necessary causes, the cosmological myths were not so much overcome as they were "scientized" into a philosophical cosmology of necessary and certain orders of the universe, which "projections" were then androcentrically "injected" to legitimate dominative "natural and necessary orders of patriarchal societies and "natural and necessary" orderings of faculties in the soul. Cut off from the classical experience of reason, the classical expression severed *Theoria* from *Bios*. Just as androcentric competition in the polis had the dark underside of classist, racist, and sexist repressions of women-slaves-children, so Greco-Roman cultures and politics came to renounce even their limited democratic ideals and practices in the pursuit of the certainties and necessities of militaristic imperialism. An egalitarian noetic transformation was systemically blocked. Metaphysics and ethics, rather than questioning authority, became authoritarian and legitimative of dominative power. The trajectory of these deformations is well illustrated in the centuries between Socrates and Plutarch, who, in his *Fortune and Virtue of Alexander*, describes how the imperial ruler is "above" the philosopher since the ruler realizes in dominative power-actions what the philosopher only dreams and lectures about. In this deformed classical context, the *theoria* of the philosopher is a conceptual legitimization of imperial domination by the ruling elites and the historical victors. As Karl Marx pointed out, the Greeks and Romans soon repressed the insights of Aristotle into the destructive class oppressions by the rich of the poor in antiquity CSAGW , , The prophets recalled this time and again when Israel tried to mimic the monarchical ambition of surrounding polities, failing to keep alive the transformative Passover experience of liberative election. As a reform movement within Judaism, the communal praxis of inclusive wholeness and the *Basileia* vision of Jesus both transformed apocalyptic messianism and led those he converted into a paschal-metanoetic egalitarian discipleship wherein faith in his resurrection would open the Covenant of God to the "lowly" of all nations. This is what inspired the early Christian missionary movements, fostering faith-communities whose knowledge was born of the Spirit of Love *Agape* , rather than a certain knowledge of necessary causes, or an elitist knowledge engendered by fear of competition and oppression IMH, BFM. Regarding classical cultures as a dialectic of Christian theology and *theoria*, much work remains to be done in recovering the egalitarian and anti-imperialistic communities of reform-minded Christians, how their orthopraxis in communal experiences of repentance and inclusive wholeness envisaged an orthodoxy expressive of solidarity with the poor and outcast. Martyrdom, and then monasticism, carried forward a communal solidarity in conflict with Roman Imperialism and the domination of imperial cities over the peasant countryside CSAGW , , , , ; nowhere does CSACW treat of monasticism as a solidarity movement, cf. But the emperors had their court theologians, like Eusebius of Caesarea and his disciples, who would promote an ecclesial history of the victors and a sacralist ideology wherein Christian symbols were used to legitimate imperialistic political domination CE. The breakthroughs of communal paschal-metanoetic Christian experience, and the reformations they engendered, were increasingly outnumbered by the deformative breakdowns into sacralism. Monastic missionaries, both women and men, would live among and educate the so-called "barbarians," only later to give in to the tactics of a Charlemagne pressing the monasteries into strategies of Western empire-building, which, in turn, evoked ongoing reforms as wealth dulled and darkened a genuine Christian discipleship CSP The thirteenth century beggar or mendicant reforms initiated by Dominic Francis of Assisi, and Clare revitalized a Christian spirituality of egalitarian communities and solidarity with the poor. It was in this context that Bonaventure and Thomas Aquinas fulfilled their intellectual apostolates within the newly emergent, and democratic, universities. They recovered the classical experience of reason as the potential infinity of human questions, showing how this dynamic "ratio" as a desire for understanding is healed and transformed by the paschal-metanoetic experience of faith in the *Sophia-Cod* of compassion and love. As subsequent Dominican and Franciscan theologians joined the inquisition, so their theologies became sacralist legitimations of papal and monarchist power politics to shore up a decadent Christendom, portraying God as the all powerful monarch of the universe. The Protestant reformers sought to recover the egalitarian and communal biblical faith experience as a reforming antidote to this poisonous sacralism CSP Luther, for instance, rightly railed against the deadening conceptualism of the decadent speculative theologies of his day. But the reformers had their efforts so often coopted by the dominative power politics of the emerging

nation-states. By the seventeenth century the West began to have its fill of the pogroms, crusades, inquisitions, wars of religion, and all the other excesses and repressions of Christian sacralisms. Modern Western cultures emerged as an Enlightenment. Small groups of philosophers, scientists, scholars, and men of letters were increasingly convinced that the rising merchant and bourgeois class were destined by "the laws of nature and history" to replace the aristocrats of the old feudal order. This class solidarity was linked to a fundamental belief in the newly emerging science and technology to assure progress. The historical fatalism of the Renaissance was broken ESF , , , This conjunction of socioeconomic restructuring and the modern scientific revolution "outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom" OMS vii, SMW Auguste Comte would later draw parallels between the early communal groups of Christians and the small communities of intellectual elites, in solidarity with the emergent bourgeoisie, making scientific breakthroughs in the 17th and 18th centuries. As the Christian household churches eventually were institutionalized in early Catholicism, so, mused Comte, it was time in the 19th century to institutionalize modern science in a rationally secularist alliance between science, state, and industry which would wed universities, governments ,and business enterprises in the campaign for unlimited technological progress. If, for David Hume, "reason or science is nothing but the comparing of ideas and the discovery of their relations" THN , , for Comte it was clear that the "ideas" were no longer theological, nor metaphysical, but the positive ideas of empirically discovering the mechanical laws of nature and society by the scientific and industrial elites. Although his prescriptions were regarded as odd, his descriptions of the new age as informed with secular beliefs in progress through the rational, scientific organization of societies, for the purpose of ever increasing industrialization and ever new technologies of control, was very typical of modernity. European and Western in origin, modern science and technology were seen as universal in scope. As Whitehead put it: This is transferable from country to country, and from race to race, wherever there is a rational society" SMW 4. But what precisely is a "rational society"? Modernity underwent the dialectic of communal experience and communal expression in the form of what Peter Cay calls "the logic of enlightenment and Theodor Adorno with Max Horkheimer call "the dialectic of scientific enlightenment" ESF ff. Briefly stated, this logic or dialectic was the tragic transition from the notion of science as theoria certain knowledge of necessary causes to the notion of science as technique verifiable knowledge of mechanistic causes. The transition is tragic because the moderns failed to understand, just as the originators of classical cultures had, how the liberative potential of reason as the human ability to raise ever further relevant questions is alienated and frustrated in authoritarian societies deeply marked by classism, sexism, racism, technocentrism, and militarism. Thus the transition from the system of a declining medieval Christendom to modernity was a tragic transition from sacralist hierarchic authoritarianisms to secularist bureaucratic authoritarianisms. We have seen how the classical experience of reason was a release of the questioning dynamism of human understanding and how this dynamism was restricted and deformed by authoritarian social structures time and again. The modern experience of reason released this dynamism, orienting it in ever more sophisticated methods of empirical observation, hypothesis formation, verification or falsification, and technological applications. Yet, just as classical theoria was deformed by ideas of knowing as "seeing" or "looking at" naturally necessary causal substances cosmology and then "injecting" this looking at supposedly "natural and necessary" unjust social structures, so modern technique was deformed by ideas of knowing as verified in "making" or "producing" naturally mechanistic substances mechanics, physics, chemistry and then "injecting" this making into necessarily mechanistic reorganizations of human societies which bureaucratically maintained unjust social structures.

8: Liberation Theology and Social Justice

*In terms of classic Latin American liberation theology, there have been many points of connection with a spirituality of social transformation, for example in the writings of Jon Sobrino, Leonardo Boff, Pedro Casaldáliga, and in the comprehensive multi-author volume, *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*. 28 In.*

Ekstrand Introduction Printable pdf Version of this Study The gospel is a message of freedom and liberation – the ministry of Jesus was that of liberating captives. Prior to becoming believers in Christ all people are enslaved to sin. Those who responded to Him in faith were forgiven of their sins, set free from the bondage of guilt and sin, and their broken hearts were mended – furthermore, a growing liberation from all that bound them was now available to them in Christ. Liberation or freedom is an excellent description of the biblical idea of salvation. In the New Testament it refers to deliverance from the power of evil – from sin and death. In the ministry of Jesus He announced the good news of liberty for the captives – and He achieved that liberty. It is not a liberty from political oppression, as liberal Christianity teaches, rather it is liberation from a far more sinister bondage – the demonic powers of darkness Eph 6: Calvary was to be the crucial confrontation against the powers of evil for the release of the prisoners – it was there that the strong man would be bound, his house plundered, and his possessions removed Mk 3: Paul restates this truth thus: Jesus declared the grand reality: When people consistently ingest the word of God into their lives, it goes to work effectively in their hearts, liberating them from that which has bound them. Through the cross Christ brought about our redemption which is liberation in the strongest sense of the word ; it has freed us from the most radical evil – the tyrants of sin and death. The result of sin is guilt, shame, alienation, depression, emptiness, loneliness, pain and death. Someone once described it this way: Yoder Sincerity is a necessary requisite for acquiring spiritual wisdom – earnest, sincere inquiry leads to successful investigation. Learning is the beginning of freedom and godly behavior; conversely, knowing the truth and practicing it is the key to freedom. Truth must be learned and applied. Therefore, those who fail to walk in faith do not enjoy the freedom they have in Christ; rather, they remain enslaved to their own sinful desires, the fear of guilt, condemnation and death. Jesus came to set us free from the bondage of sin and death. The bottom line is this: In John chapter 8, Jesus addressed two classes of Jews who heard His words: These two groups of people characterize the entire world – there are the faithful followers of Christ, and those who through ignorance and willful disobedience choose to reject Christ, and follow another path; therefore a person is either a believer in Christ or an unbeliever. Pastor and author Henry Jaegers offers the following considerations Jaegers – 1. Truth gives true security without our having to understand or make sense of everything. Truth makes us flexible and willing to change our position on an issue. Truth gives us credibility as our godly lifestyle conveys truth to others. Truth is patient with others; it waits for God to convince in His time and in His way. Truth is faithful; it always comes through on its promises. Truth is always consistent with the intended meaning of Scripture. Truth is consistent with the Word and is confirmed by the indwelling presence of the Spirit. The Liberating Business of the Church As followers of Christ we need to see that we are in the business of liberating captives, of setting people free from sin and death through the gospel Rom 8: The liberation of captives proceeds as we recognize and apply the following truths lectionarystudies. Though we live in the world we do not wage war as the world does, the weapons we fight with are not the weapons of this world; on the contrary, they have divine power to demolish strongholds 2 Cor The liberating business proceeds not just by words but also by deeds. Not only can our lives witness to the reality of the gospel message, but through a renewed life we are able to weaken the hold of the evil powers over lost humanity. A holy, Christ-like life divests the evil one of his power Jam 4: When we live a life shaped by the reality of the Kingdom of God, we display the gospel message in such a significant way so as to promote belief. Did not Jesus Himself come to serve? The liberating business proceeds by a battle plan. At the basic level, the plan simply details the requirements for a holy, Christ-like life lived in the power of the Spirit – love is the sum of it, particularly demonstrated in forgiveness, mercy, and acceptance. The liberating business proceeds through cross-bearing. Being given the opportunity to love God for His own sake, and not for the delight we take in His gifts, is what prepares us for great spiritual achievements. In short, the

liberating business involves a struggle against spiritual powers. The enemy cannot stand against us 1 Jn 4: The powers of the evil one are unable to stand against the Church of Jesus Mt The liberating business is only limited by the limit of our faith. The formulation of human rights implies a clearer awareness of the dignity of all human beings. The majority of these advances are the result of Christian initiatives over the years. In it he said: It proposed to give man the courage and boldness to use his reason without being held back by fear before the frontiers of the unknown. Incidentally, Cardinal Joseph Ratzinger had a long distinguished career as an academic, and was a highly regarded university theologian in Germany, prior to being appointed Pope. He served as the Prefect of the Congregation for the Doctrine of the Faith in the Catholic Church, the highest position for the defense of Roman Catholic doctrinal beliefs. Though conservative evangelicals do not agree with several Roman Catholic doctrinal positions, those stated in this study do align with a literal interpretation of Scripture. Much of what Cardinal Ratzinger has written in this work is highly respected throughout the believing Christian community. Escaping the measuring rod of truth, he falls prey to the arbitraryâ€¦ fraternal relations between people are abolished and give place to terror, hatred and fear. Try though as he may, man cannot reap as he will â€” peace and joy alone come from God; in and of himself, the best man can do is be at war with himself and the world. When we are truly free, we will echo the words of the apostle Paul: Thus the opposite of freedom would be the dependence of our will upon the will of another. Such is the nature of freedom. Ultimately, it is the freedom to offer to God everything we are and everything we have. Cardinal Joseph Ratzinger adds a number of other important elements to this matter of freedom. He begins by affirming the fact that we were not created to be selfish, autonomous beings â€” we were created to need the company of other people and to live in orientation toward them. Thus, he says, it is only by learning to unite our will to the will of others, for the sake of the common good, that we will learn moral integrity of will; such requires the criterion of truth and a right relationship to the will of others. Truth and justice doing right are therefore the measure of true freedom. Therefore, far from being achieved in total self-sufficiency and an absence of relationships, freedom only truly exists where reciprocal bonds, governed by truth and justice, link people to one another; and for such bonds to be possible, each person must live in the truth. Freedom is not the liberty to do anything whatsoever â€” it is the freedom to do good and in this alone happiness is to be found. The good is thus the goal of freedom. In consequence, man becomes free to the extent that he comes to a knowledge of the truth, and to the extent that this truth and not any other forces guides his will Radzinger, points By creating man in His own image, God imprinted His likeness on him â€” as such he hears the call of his Creator toward the good. It is revealed to man that God created him free so that by grace he could enter into friendship with God and share His life. It is precisely the characteristic of atheism to believe that the affirmation of God means the negation of man. In reality, it is from God and in relationship with Him that human freedom takes its meaningâ€¦. By his free will, man is master of his own life. Since man belongs to different communities family, professional, political, and social , it is inside these communities that he must exercise his responsible freedom. The social dimension of the human being is meant to find its accomplishment in the Body of Christ â€” this is why social life, according to Augustine, when it is in conformity with the divine law, constitutes a reflection of the glory of God in the world AD Macedonium, II, The great and rapid transformations of the present age face him with a dramatic challenge: Radzinger says that God calls man to freedom, and that there is a desire in every person to be freeâ€¦ yet this desire almost always tends towards slavery and oppression. The tragic paradox that must be faced is this: Such is the profound nature of sin: By wishing to free himself from God and be a god himself, he deceives himself and destroys himselfâ€¦. By sinning man seeks to free himself from God. A disordered love of self is the other side of contempt for God. Man then wishes to make independent decisions about what is good and what is evil, or decisions about values; and in a single step he rejects both the idea of God and the idea of sin. Liberation and Christian Freedom Human history, marked as it is by the experience of sin, would drive us to complete despair if God had abandoned His creation to itself. But the divine promise of liberation through the cross of Christ is the basis of the joyful hope that gives us the strength to act resolutely and effectively in the service of love, justice and peace. The gospel is a liberating message of freedom in the life of the believer. Of this collection of laws, love of God above all things Deut 6: Injustice to the little ones and to the poor is a grave sin â€” the just and the poor of Yahweh offer up their

supplications to him in the Psalms Ps 25, 31, 35, Above all, they place their trust in Yahweh, to whom they commend their cause Jer For them, the most tragic misfortune is the loss of this communion. The Lord Jesus proclaimed the good news of the Kingdom to the poor Mt Paul had just demonstrated that Christ alone is sufficient to reconcile us to God Col 1: Jesus told His disciples that if the world hated Him they would also persecute them His followers “ Jn Paul not only suffered for Christ, but also for the sake of the Church 2 Tim 2: The freedom brought by Christ in the Holy Spirit has restored to us the capacity which sin had taken away from us to love God above all things and remain in communion with Him. Paul warns us of this: We must therefore persevere and fight in order not to fall once more under the yoke of slavery. The path of genuine freedom on our part requires faith, commitment, endurance, intentionality, determination and discipline. Fraternal love is the touchstone of love of God Radzinger, point

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Liberation spirituality initiated by Jesus It could be said that Jesus himself initiated liberation spirituality. He achieved personal liberation at a relatively young age and then went on to concentrate on liberating others and ultimately the whole world.

It was raised in relationship to the struggle against poverty and inequality in the face of globalization. This call for spirituality seems to be based on the need for motivation that keeps the principles of liberation theology alive while adapting to concrete needs as poverty and inequality continue to spread in our post-modern world. Spirituality is the great motivator. It is at the heart of theology and is behind the face that Christians reveal to their neighbors. These spiritualities include feminist theologies, Latino, African and Asian theologies. It was while celebrating the Exodus experience in a Passover meal that Jesus took the bread and wine of freedom and consecrated 1 Lecture: Five Pillars of Liberation Spirituality for Transformed by Hope at CTU Chicago 31 October them as a memorial to his taking those who want to follow him through an exodus from the slavery of sin to the freedom of the children of God. Many Latin-Americans and U. Latinos understand salvation in Christ as the Christian Exodus experience. It is a being saved from the slavery to sin and especially from all the effects of that sin. It is a being liberated from the consequences of both personal and social sin; these are poverty, hunger, joblessness, war, divorce, abortion and all social disgraces that keep people down and creation subjugated to futility. Fidelity to Reality This emphasis on freedom from the social consequences of sin is a result of the Latino need for the Christianity to be faithful, not just to our Triune God, but also the various realities and peoples in which our Church incarnates itself Comblin, 61f ; SOBRINO, ; Casaldaliga and Vigil, Fidelity to reality embraces the concrete socio-political, religious and economic conditions of a people in order to celebrate and enhance the positive elements of their lives. Ongoing Conversion Such a challenge demands conversion, both personal and social. Conversion is a response to having encountered Jesus especially in the least of his brothers and sisters Mt Meeting Jesus in the faces and lives of the lowly in this world presupposes the recognition of sin and its consequences in our lives and theirs. This is what was behind the face that Jesus revealed to his neighbors, especially to the poor and the marginalized. Contemplative Vision A spirituality of liberation needs to be grounded in a contemplative vision that helps us to see God in all people and things. It also opens our historical memory to find God lovingly active throughout all of history. Preferential Option for Poverty A truly Christian Spirituality that motivates and strengthens those who work for the liberation of the poor and marginalized needs to be founded on choosing poverty and simplicity as a way of life. We can only destroy the sin of poverty by becoming poor among the truly poor and marginalized. This poverty is at the heart of Christian fraternity. We choose to live poverty as a way of rejecting poverty and being in fraternal solidarity and communion with the poor. Eucharistic Communion The spiritual journey can never be undertaken or traveled alone. Rather as Christians we are called to journey as a community united in God because Christian spirituality is one of communion. For many Catholics, communion recalls the Eucharist. Eucharist commemorates His oblation made for the integral liberation of humankind Balasuriya, It is also how Jesus continues His presence among His own. The Eucharist is about gratitude, the communion of believers, bread broken and shared. It is about the sacrifice and liberation wrought by Jesus on the Cross. The Sign of the Cross Finally, as Christians we acknowledge that without the cross there is no salvation, no liberation, no conversion, and no Christianity. Walking in the Spirit of the crucified savior requires the cross. The Latino spirituality of liberation proposes carrying the cross in the liberating Spirit of Jesus to renew the whole world and ourselves Casaldaliga and Vigil, It is with the crucified one that we find our true path, and we cannot walk without the cross Mt In Conclusion Indeed, spirituality is the great motivator. It must be at the heart of theology and behind the face that Christians reveal daily. In order to keep our motivation truly Christian, proponents of Liberation Theology cannot forget that Christian liberation is not simply a socio-political liberation. Anyone working for any type of liberation needs to ponder the life and ministry of Jesus in their heart Lk 2: This process of reflection will hopefully awaken in them a spirituality that encounters the living and liberating Christ in the reality that surrounds them. Christians

are thus called to walk in the Spirit of Christ, the Savior, which is to say the Liberator. In this way the face and heart of Christian theology and ministry will show a continuous process of liberation from sin, from injustice, from death and from the barriers that separate people and destroy creation. Latino Spirituality of Inculturation. The Holy Spirit and Liberation. We Drink from Our Own Wells: The Spiritual Journey of a People.

15 Grand Tiger Hunt with Maharaj-Kumar of Vizianagram, Federalism in the Making:Contemporary Canadian and German Constitutionalism, National and Transnational Acoustic blues guitar licks The text in hymn book and hymnal Where three ways meet Rules of inference and logical machinery My Animal Art Class (My Art Class) WBC and RBC counts : manual procedures 3ds max 5 for Dummies The choir teacher as comprehensive musician New school versions : reinventing and reuniting school program structures Heidi Hayes Jacobs What is woman abuse? Oarlocks, pads, and leathers Materials and techniques for achieving clinical excellence with indirect composite restorations Jeff J. B The Unofficial Guide to Excel 2003 (Unofficial Guide) Geometrical theory of diffraction keller Billy, the condominium cat Final fantasy viii guide book Elementary and intermediate algebra book Celtic Knotwork Designs (Design Source Books) Validation and calibration of master plan Getting serious about rocket flight in revolutionary Russia, 1917-1928 Records of North American Big Game, 11th Edition Fringe dweller on the night shift Melvin Howards Fireside Chats Making the right stock investments II. American and Briton. Cera catalogue with price list 2018 Predicting muscle fiber type through self-reporting Daily life of the vikings Concurrent histories Astra automatic pistols Investing/trading as a career. Importance of time management in students life Internet as a research tool Techniques of pruning Robert A M Stern 1981-1986 E. Other items to investigate Festschrift for Joel D. Kopple on the Occasion of His 60th Birthday (Mineral Electrolyte Metabolism Ser. Boss of Brightlands