GRACED, HAPPY OR VIRTUOUS?: THREE FEMALE THEOLOGICAL VOICES ON GOD AND HUMAN FLOURISHING

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ENGLISH ABSTRACT: The Yale Center for Faith and Culture has held seven Consultations on God and Human Flourishing, 2007 to 2013, where it was affirmed that human relation to God is reason enough for human flourishing. The seven consultations indicate a growing conversation on God and human flourishing in theology. With this in mind the three female theologians are considered and argued to be important as participants in a conversation on God and human flourishing. The three female theologians are Serene Jones, a feminist theologian, Ellen Charry a systematic-pastoral theologian, and Jennifer Herdt, a virtue ethicist. Serene Jones is presented in the thesis as the first voice to engage theologically with the notions of happiness and human flourishing from a feminist critical position. Serene Jones argues, by means of feminist theory, that gendered constructions of women's nature are present in readings of doctrine and Scripture. The way in which happiness and human flourishing is understood to characterise the lives of women is consequently challenged and critiqued. Due to the oppressive logic inherent in gender insensitive readings of doctrine and Scripture, Serene Jones opts for a re-reading where the agency of women is affirmed. The doctrines of justification and sanctification are re-formulated by Serene Jones as justifying and sanctifying grace. Grace is described by Serene Jones as an envelope that enfolds the substance of women, presenting women with a redemptive narrative that they are able to identify with. Serene Jones' contribution lies in her affirmation of the graced agency of women. Ellen Charry, a female theologian who is concerned with the salutary effect of knowledge on an individual represents the second voice. Ellen Charry understands the dichotomy between goodness and pleasure established by modernity to be false. In the notion of asherism Ellen Charry seeks to bridge the gap by asserting that obedience to God's commandments evokes both goodness and pleasure. Pleasure is described as the enjoyment of God and creation. Ellen Charry goes further by affirming that God enjoys creation when creation flourishes. A mutual enjoyment between God and creation takes place which brings about a happy disposition. Happiness accordingly is a way of life established through a particular knowledge of God attained when one obeys God's norm for living. In addition, happiness is not just marked by an excellent life but also by the enjoyment of both God and creation. Ellen Charry contributes to the conversation by affirming that happiness is established when humans and God flourish. Jennifer Herdt, a virtue ethicist, starts with the secularisation of moral thought present since the sixteenth century. The secularisation of moral thought caused morality to be separated from its religious moorings. A shift in emphasis occurred, moving from the person doing the action to the action itself. With this shift in emphasis the possibility of virtue to bring humans into relation with God through grace was negated. The result was a recapitulated Augustinian anxiety of acquired virtue. Jennifer Herdt seeks to negate the Augustinian anxiety by returning the emphasis to the agent of the action. Jennifer Herdt delineates an account of mimetic performance, where she argues that by imitating a divine exemplar through virtue, grace progressively brings one into relation with God. Virtue is a means by which an individual partakes in and is formed by a liturgy. As virtue is practiced the agent participates in God, an act denoting happiness. Jennifer Herdt's account of human happiness takes into consideration how virtue assimilates an agent to Christ. From the three female perspectives, happiness and human flourishing is understood to pertain to one's relation to God, a perspective which resonates with the God and Human Flourishing Consultations. In light of the female theological contributions, the suggestion that each female theological voice may be important for a diverse conversation on God and human flourishing as well as future initiatives for God and Human Flourishing is warranted.

AFRIKAANSE OPSOMMING: Die "Yale Center for Faith and Culture" het sewe konsultasies gehad, 2007 tot 2013, oor "God and Human Flourishing" waar daar bekrondoort is dat die menslike verhouding tot God genoegsame rede is vir menslike florerings. Die sewe konsultasies weerspieël die toenemende gesprek oor God en menslike florerings in teologie. Met hierdie skynplig die drie vroulike stemme is belangrik as deelnemers in die gesprek om God en menslike florerings. Die drie vroulike stemme is Serene Jones, 'n feministiese teoloog, Ellen Charry, 'n sistematies-pastorale teoloog, en Jennifer Herdt, 'n deugde etikus. Serene Jones word in die tesis as die eerste aangestel om teologies, vanuit 'n feministiese perspektief, God en menslike florerings te ondersoek. Ellen Charry, vanuit 'n sistematies-pastorale perspektief, argumente om die plek van in deur deugde te beoefen. Ellen Charry vertrou op die verlossingsverhaal om die plek van God en menslike florerings te verhoog. Jennifer Herdt, 'n deugde etikus, argumente dat deugde 'n weg is om die persoon deur God te verbind. Met hierdie drie perspektiewe van God en menslike florerings is dit duidelik dat die persoon deur God geassisteer word om te florer. Die opsomming sluit met die benotting dat die drie vroulike stemme belangrik is as deelnemers in die gesprek om God en menslike florerings.
Contrary to everyday usage, “perfectionism” in ethics does not typically refer to attempts to become God-like, immune to degeneration, incapable of harm, or anything nonhuman. Rather, it refers to becoming human, specifically, to fulfilling those potentialities that make one human. Once one discerns what is good or virtuous, one knows what ought to be done. It is in this respect that an ethics of human flourishing is not consequentialistic (as defined in note 2), because some virtues and goods are seen as activities that characterize our human flourishing itself, not merely as external means. Religion, spirituality and education for human flourishing: perspectives from Nigeria. By Obi D.P.

Introduction

I very much recognize the great opportunity given me to present this paper on this topic. In Nigeria, religion is related to God and no other god; therefore, I will not restrict myself from mentioning God in this paper as Nigerians believe that the only way to ensure human flourishing is through religion. Example to live a good or virtuous life. It may be a way of life modeled on that of an exemplary person, whether real or fictitious, perhaps simply a parent, relative or teacher. Even if they are not religious, ethical ideals are transcendent in the sense that they call on the individual to aspire to a manner of being and acting which is beyond or higher than his. Start by marking “Theological Reflection for Human Flourishing: Pastoral Practice and Public Theology” as Want to Read: Want to Read saving… Want to Read. We’d love your help. Let us know what’s wrong with this preview of Theological Reflection for Human Flourishing by Helen Cameron. Problem: It’s the wrong book. It’s the wrong edition. Details (if other): Cancel. Thanks for telling us about the problem. Return to Book Page. Not the book you’re looking for? Preview — Theological Reflection for Human Flourishing by Helen Cameron. Theological Reflection for Human Flourishing: Pastoral Practice and Public Theology. by Helen Cameron Human Flourishing: A Theological Introduction - PowerPoint PPT Presentation. Create Presentation Download Presentation. Download. Skip this Video. Loading SlideShow in 5 Seconds. Human Flourishing: A Theological Introduction PowerPoint Presentation. Download Presentation. Human Flourishing: A Theological Introduction. Share Presentations. Email Presentation to Friend. Human Flourishing: A Theological Introduction. InterVarsity Following Christ Conference December 28, 2008 Telford Work, Westmont College. What Is Abundant Life?