

VARIATIONS ON A THEME BY ANSELM:  
*Doing Theology in Today's Global Context*

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*“Variations” on a Theological Theme*

Nobody has ever defined theology better than the 11<sup>th</sup> century Italian monk-become-archbishop in England, Anselm of Canterbury. “Theology,” said Anselm, is “faith ... seeking ... understanding.” Theology starts and ends with *faith*—it is not just curiosity about religious doctrines or experience, but a commitment to deepen one’s faith, explore it, become more committed to it. Theology is also *seeking*. There is an urgency about it, and yet a tentativeness as well. We are *driven* to seek understanding for our faith, and yet we need to have a healthy humility about what we find at the same time. Such humility is born from the fact that what we seek is *understanding*, not certainty. Theology doesn’t give us all the answers; in fact it probably raises more questions. And yet it does give us the reasons for the hope that is within us; it does help us understand that while the leap of faith is never the result of a *rational process*, it is indeed something that is profoundly reasonable.

Anselm’s definition of theology has stood the test of time, and so can truly be called a “classic.” It is a definition profoundly adaptable in its simplicity, and is rich in implications for every age and circumstance. What I’d like to do this evening is to sketch out some of those implications for .doing theology in today’s global context.

In many ways, the implications of Anselm's classic definition of theology can be compared to what in music—certainly in Western classical music, but also in Jazz with its African and Latin American roots—can be called the “variation.” In classical music in the West, a variation is written as a composer takes a simple theme (usually one composed before his or her own time)—or even one of his own invention, like Elgar's theme in the Enigma Variations. The composer states the theme at the beginning, and then repeats it a number of times by elaborating on the melody, changing the key or even the tempo. The variation, I believe, is not just a minor musical exercise. Some of the greatest works in classical music are variations, and some have opened up new musical frontiers. Among my favorites are Brahms' “Variations on a Theme by Haydn,” Tchaikovsky's “Variations on a Rococo Theme,” Britten's “Variations on a Theme by William Purcell,” and Vaughn Williams's “Fantasia on a Theme by Thomas Tallis.” But there are many more.

In Jazz there is often a standard melody that is played first—Jacques Prevert's/Joseph Kosma's/Johnny Mercer's “Autumn Leaves,” for example, or Duke Ellington's “Caravan”—followed by variations or “riffs” on that basic theme, often in turn by each instrument in the ensemble. Here the variation is pretty much of the essence of Jazz. Even 1960s rock music might be said to use the form of the variation—think, for example, of Jimmy Hendrix's controversial rendering of the “Star Spangled Banner.” Those of you more attuned to contemporary popular culture and music could certainly give more current examples.

In other music around the world as well, it is quite common to take traditional melodies and forms from traditional cultures—say, for instance, the traditional folk songs of the Philippines or the drum rhythms of Cameroon, and mix them with contemporary rock or rap music to produce

a totally new and yet deeply traditional sound. This is the music of Reggae in the Carribean, or High Life in Ghana, the music of Sezen Aksu of Turkey,<sup>1</sup> Somalian Hip Hop artist K'nann,<sup>2</sup> or Chicha music in Latin America (with its roots in Peru).<sup>3</sup>

The basic “theme” on which I would like to “compose” variations this evening is Anselm of Canterbury’s classic definition. This phrase, as I have said, is unsurpassed as a definition of theology: it is a beautiful, haunting theme. And so just as Haydn’s, Purcell’s, Ellington’s or a local culture’s original themes have been greatly enriched—not superceded!—by the work of Brahms or Britten, a jazz sextet or a salsa band, so I believe Anselm’s theme can be greatly enriched by the variations that I will offer here, many of which will come from the perspective of non-Western and Majority World Christians.

These variations, however, will not only help us appreciate the depth of Anselm’s definition. They will also help us understand more fully the nature of theology itself. This will be with the help of Christians from every part of the Christian world, who do theology with feet firmly planted in the wider faith of the church throughout the world and down through the ages and with a consciousness of theology’s own ongoing dialogue with the cultural worlds and thought forms in which they live today.

What I want to share this evening is based on Chapter 3 of my recently-published book, *An Introduction to Theology in Global Perspective*. In that chapter I offer eight variations. They are: (1) Theology is not exclusively an academic endeavor, (2) Theology is always done in community, (3) theology is not so much a body of knowledge as it is an activity, (4) every genuine theology is a contextual theology, (5) theology is about personal and communal transformation, (6) theology affects both spirituality and ministry, (7) theology must always be

done with a “missiological imagination,” and (8) theology is not only done discursively. Time does not permit us this evening to listen to all eight variations, and so I will only offer five. Since we have reflected at length on theology’s contextual nature in last week’s lecture, we can presume the fourth variation. The transformational, spiritual, and ministerial implications of Anselm’s theme will, I think, be readily apparent from all the reflections that follow.

***Variation One:***

***Theology Is Not Exclusively an Academic Endeavor***

“Theology,” writes Indian theologian Michael Amaladoss, “is . . . not an abstract philosophical elaboration of eternal verities reserved to a few expert professionals. It is a discerning search for God in the here and now of history that is the concern of every one.”<sup>4</sup> Defining theology as “faith seeking understanding” points to a dynamic in theologizing that belongs primarily to any and every Christian. Every Christian, whenever he or she prays, or when he or she tries to express personal faith, explain it to others or struggles with his or her own doubts is in fact already doing theology, and is already a theologian. As the great Renaissance Dutch humanist Erasmus (1466-1536) put it, “All can be Christian, all can be devout, and I shall boldly add—*all can be theologians*.”<sup>5</sup>

One does not have to look to far to discover that many untrained people of faith can and do bring startling insights into the life of faith. U. S. Anglo theologian Jack Shea brings this out in an article entitled “Theology at the Grassroots” when he writes about ordinary people he has encountered doing theology, in very ordinary ways—in a chance encounter at a hotel swimming pool, in a theological conversation among young volunteer workers, at a meeting of Chicago

religious leaders in a church basement.<sup>6</sup> Nicaraguan Ernesto Cardenal's four volumes of *The Gospel of Solentiname* are a testimony to the fact that people with little education—peasants on the Nicaraguan island of Solentiname—can not only achieve a penetrating understanding of scripture, but can even be inspirations to highly trained scholars. The late U. S. Anglo scripture scholar Carroll Stuhlmueller (-1994), for instance, wrote that “upon reading this book, I want to . . . burn all my other books which at best seem like hay, soggy with mildew. . . . I know now *who* (not what) is the church and how to celebrate the eucharist.”<sup>7</sup> Scots theologian Ian Fraser provides another testimony of the power of “grassroots theologizing” when he quotes a story told by a Belgian sister who had worked in Brazil:

There are very poor people there, there was no water, there was no light, it was terrible. We had to go there because the bishop did not want to renew the contract with us. One of things which he said was: “You are not in the things which are holy.” I told it to one of the women of Pueblo Joven and she was very angry. She said: “For the bishop what is holy is all that is happening inside the church. For me what is holy is the future of my people.”<sup>8</sup>

But while it is indeed first and foremost an activity that is “the proper task of every Christian,”<sup>9</sup> if theological reflection is going to deepen and grow it needs to become more self-conscious, more systematic, more self-critical, more “disciplined”<sup>10</sup> and “deliberative.”<sup>11</sup> On a kind of “second level” there emerges theology as a formal discipline, a topic of more formal reflection, study and methodological procedure. French Canadian René Latourelle explains this

level of theological reflection as one that prolongs the spontaneous reflection which faith urges. It is a reflection that has become conscious of itself, and seeks to understand faith in a more methodical and systematic fashion.<sup>12</sup> Theology at this level follows basic rules, submits to basic criteria, mines a long tradition and is responsible to that tradition. To do theology at this level requires wide knowledge of the sources of theology, years of training and a lot of practice.

That being said, however, it must always be kept in mind that, even if one is educated in this way, theology as such must never be seen as an esoteric, mainly academic science, but the work of every believing Christian. Academic, self-conscious theology, theology that is responsible to the wider tradition *is* necessary, but it is only necessary as something that serves men and women in their fundamental efforts to understand their faith. Theology, writes Brazilian Clodovis Boff, has three levels: the popular, the ministerial and the professional.<sup>13</sup> The only justification of the second two levels, however, is the service of the first. To paraphrase Peter Schineller, a U.S. Anglo Jesuit who has taught theology in Nigeria, theology is too important a task to be left only to the professionals!<sup>14</sup>

The people, therefore—ordinary baptized Christian believers—are really the main theologians; the role of professionals—ministers, teachers, scholars and authors—are subsidiary to the “real theologians,” the people themselves. Filipino Leonardo Mercado speaks of the professional, trained theologian as the “midwife” who helps give birth to the theology of the common people; Samuel Amirtham (Indian) and John Pobee (Ghanaian) insist that “what the [trained] theologian does is *in the context of* and *with* the people, not *for* the people gathered as a community of faith.”<sup>15</sup> But it is precisely *because* the people are the main theologians that the role of professionally trained pastors, teachers and scholars is so important. They are necessary so

that the community's understanding of faith can develop and flourish. As Patricia O'Connell Killen has astutely observed, assisting adults (and we might add *young* adults as well) is arguably "the single most significant work of the contemporary pastoral minister and religious educator."<sup>16</sup> Killen writes from her perspective as a white theologian in the United States, but I believe her insight is valid in all parts of the world today.<sup>17</sup>

*Variation Two:*

*Theology Is Always Done in Community*

Often in the past we have understood Anselm's definition as the activity of an individual theologian seeking to understand his/her individual faith. U. S. Anglos Howard Stone and James Duke remind us, however, that while theology is something that is deeply *personal*—not casual reflection on religious experience in general but on *my* experience of God in my life—it is nevertheless never something that is merely *private*.<sup>18</sup> Christian faith, in other words, is ecclesial; we only seek understanding of our faith in the context of the community called church. Michael H. Taylor, writing in Britain but writing from the perspective of global Christianity, makes this point eloquently in a passage that has influenced my own thinking greatly over the past several years:

If the theological task is a "do-it-yourself" job, it is not a "do-it-by-yourself" job. If it is local it must never be parochial. What we believe and decide to do must be exposed to what others believe and decide to do. Real heresy is not getting it wrong, but getting it wrong in isolation. The task must be done in critical

conversation with the common wealth of the church.<sup>19</sup>

This basic communal or ecclesial dimension of theology, it seems to me, has three important implications: community is, first, the *source* of Christian theologizing; second, it is both the source of *and* sets the parameters for Christian theologizing; and third, it sets the *parameters* of Christian theologizing. Let me elaborate a bit on each of these.

Community, in the first place, is the *source* of theologizing. Christians never theologize as mere individuals because, according to Christian anthropology, individuals do not really exist. We are only who we are as human beings because of others. Others, our mothers and fathers, brought us into existence. Others, through culture and language, have given us a particular human identity. Only in relationship with others have we come to know ourselves as selves. Asian, African, Latin American cultures, as well as cultures in Oceania know this instinctively. Rather than the Western Cartesian dictum “I think therefore I am,” most cultures in the world establish identity according to the African proverb “I am because we are.”<sup>20</sup>

In addition, we are only Christians because of others. No one can baptize him or herself and we are altogether the People of God, the Body of Christ, the Temple of the Spirit in the world. Even the Christian understanding of the end of human existence is no vision of individuals enjoying God by themselves; rather, the Christian vision in both the Bible and the theological tradition is of a banquet, a liturgy, a community made up of women and men “from every race, nation, people and tongue” (Rev 7:9). Theology, whether explicitly in a reflection group or implicitly by the fact that, say, scholars read other theologians and communicate with them through their publications, is always a conversation, always done in some kind of communal or

ecclesial milieu.

Secondly, however, while community can be the source of theologizing, it also sets limits to it. Theologians draw from the community's wealth of faith and its expression, but they also must be responsible to what the community believes. The Christian doctrine of tradition—the topic of my Crowther Lecture on December 3—expresses this double function of community.<sup>21</sup>

Tradition, on the one hand, is a rich source for theologizing. It is that milieu or atmosphere of faith in which Christians live and because of which Christians can interpret their present experience faithfully. It is through tradition understood in this “active” or “subjective” sense that the church “hands on to all generations all that she herself is, all that she believes”<sup>22</sup> On the other hand, this Tradition (upper case) is made accessible by traditions (lower case)—objective texts, for example, in Scripture, liturgical books or theological writings; works of painting, sculpture, music or architecture; women and men of outstanding learning, courage or virtue like Francis of Assisi, Julian of Norwich, Black Elk, Josephine Bakhita, Lesslie Newbigin, John V. Taylor, or Martin Luther King, Jr. It is in conversation with and reflection on these sources—and sometimes even “talking back” to them, as U. S. feminist Letty M. Russell (1930-2007) notes<sup>23</sup>—that Christians are able to discover and rediscover ways of expressing their faith in a way that is both true to their experience and faithful to the past. As Dorothy Day (1897-1980) once said pointedly, “...how any one can persist in the search for God without the assistance of the church and the advice of her confessors, with the experience of generations behind them, I do not know.”<sup>24</sup>

On the other hand, it is to tradition, in both its “subjective” and “objective” modes, that theologians need to remain responsible. While there is a difference in being *traditional* and being a *traditionalist* (tradition is the living faith of the dead; traditionalism is the dead faith of the

living, U. S. Greek Orthodox church historian Jaroslav Pelikan (1923-2006) once wrote famously,<sup>25</sup> theologians nevertheless need to acknowledge and pay homage to the insights and accomplishments of their ancestors in the faith. While we may surely deepen and go beyond the past, we may never abandon it. This is certainly something that Christians from the “majority world” of Asia, Latin America and Africa can appreciate, and those of us from the “minority world” of North America, Europe and Australia / New Zealand can learn from such appreciation.

As U. S. Latino theologian Gary Riebe-Estrella writes, contemporary thinking on tradition is more like a *conversation* than a *content* or *deposit*. Using this analogy, theologians need always to keep within the bounds of that conversation. Rather than keeping us mired in the past, Latino/as speak of Tradition as a way to break through to a *future* that is at the same time *faithful* to the past.<sup>26</sup>

In the third place any kind of authority in theology that the church claims needs to be understood within our understanding of theology as a radically communal or ecclesial practice. Rightly understood, the church’s teaching authority exists for the sake of protecting and defending the community’s faith from an expression that would lead to wrong understandings of it. As such, it belongs first and foremost to the entire church, led by its bishops or leaders. While theologians may certainly suggest new areas and expressions of faith to explore, they need to work *within* the parameters set by the church, never against it.<sup>27</sup> Of course, this does not mean that Christians do not have the right and sometimes the obligation to disagree with certain exercises of the church’s teaching.<sup>28</sup> What it does mean, however, that such teaching needs to be approached both with respect and a “hermeneutics of generosity.” The church’s teaching authority is *supposed* to be a conservative force in the church. Its duty is to protect and preserve. It

articulates, however, the community's wisdom, and such wisdom is not to be trivialized.

### *Variation Three*

#### *Theology Is Not So Much a Body of Knowledge As It Is an Activity*

Theology, Anselm says, is faith *seeking* understanding—in other words, it is an activity and not the *result* of an activity, a *process* rather than a *product*. It should perhaps be understood more as a *verb* rather than a *noun*. Theology is not the science of learning a lot of things—as though a correct theology existed somewhere “out there.” Rather, if Anselm's definition is taken seriously, theology is more correctly conceived as the effort to come to a deeper understanding of God's self gift which was offered in Revelation and accepted by means of an initial and continuing act of faith. It is not as if one can do theology by reading the right books, or coming to know a particular body of knowledge—the contents of the *Thirty-nine* Articles, for example, or the *Catechism of the Catholic Church*, or Jaroslav Pelikan's and Valerie Hotchkiss's marvelous collection of creeds and confessions.<sup>29</sup> What is much more important is that a person or community of persons become engaged in the process of trying to understand their faith by working to correlate it with what is going on in their lives.

What follows from this is that the task of any theological education is not so much to help students learn *theology* (i.e. a body of knowledge), but to help them learn to *do* theology. Of course, this does not mean that students of theology should not have to master a number of facts—the history of doctrines, the great figures in the tradition, the plurality of theological methods. What it does mean, however, is that mastering a content is not what is *primary* in theological education. The goal of such education is the acquisition of an attitude, what the scholastics called

a *habitus*. The same thing was expressed by the U. S. Anglo author Eugene Kennedy when he spoke of one of the tasks of pastoral leadership as that of being the “theological person” in the community, the one who is able to interpret the day-to-day happenings in the world and in people’s lives against the backdrop of the church’s Scriptures and its rich, always pluriform tradition.<sup>30</sup>

I once saw a message scrawled on a wall: “E=MC squared,” it read, under which was written “very good, Albert, but you didn’t show your work!” Besides the lesson that one can find material for theological reflection absolutely anywhere, this scrawl is a little parable about the nature of theology as activity, not content. It is simply not enough to get the answers right in theology. Even less is it enough to simply parrot them from some authoritative source. “We have learned,” say a group of U. S. feminist theologians who write collectively, “that to consume passively theologies produced by others is not to do theology.”<sup>31</sup> Theological answers are only “correct” if they are the result of real engagement of men and women with the stuff of their lives and the wisdom of the tradition. Luther surely exaggerated, but he certainly says it powerfully: a theologian is not made by reading books, but by living, dying, even by being damned!<sup>32</sup>

### *Variation Seven*

#### *Theology Is Always Done with a “Missiological Imagination”*

At its origins, theology emerged as a reflection on the church’s missionary activity. Mission was the “mother of theology,” German Scripture scholar Martin Kähler wrote; the first theology was a mission theology and the first church history was a history of mission.<sup>33</sup> With the legitimization of Christianity under Constantine, however—at least in the West—church life and

theology began to turn in upon itself and mission began to be relegated to the fringes of the church's life while theology began to concern itself almost totally with "the knowledge of God and the things of God."<sup>34</sup> Only in the 1930s, with the theology of Karl Barth and Karl Hartenstein (1894-1952) and the Willingen Conference of the World Council of Churches in 1952, did an understanding of the church emerge that saw mission—as the participation of the church in the *missio Dei*—not so much as *having* a mission, but of *being* mission in its very essence.<sup>35</sup> Consequently, as British theologian Andrew Kirk has expressed it, mission must inform the doing of theology itself, since theology exists not for its own sake, but to be of service to a missionary church. Mission, writes Kirk, should not only be "the roof of the building that completes the whole structure, already constructed by blocks that stand on their own, but both the foundation and the mortar in the joints, which cements together everything else."<sup>36</sup>

Systematic theology, I believe, needs to be done with a thoroughly "missiological imagination."<sup>37</sup> In terms of *theological method*, the employment of such an imagination would mean that systematic theology would conceive itself as "practical theology." It would be anchored, in other words, within the experience of a local community and seek to serve that community's pastoral and evangelizing activity. Another methodological implication would be a sustained and serious effort to "listen to all the voices" in the doing of theology. Not just the great and prominent western voices would be normative, but also voices of women theologians, theologians from the Majority World, and theologians from the grassroots. In addition, inculturation or contextualization would be at the heart of theologizing. The issue would not be *if* one is doing a contextual theology, but what particular model of contextual theology one would employ. A "missiological imagination" would change the *content* of systematic theology as well.

To give a few examples: no reflection on God would be complete without taking into account the way the divine is understood and imaged in other religious traditions. Christology would tend to draw heavily on the traditions of “Spirit Christology,” focusing much more on the “Jesus of history” and how he carried out his ministry “under the sway of the Spirit of God,” as Asian theologians have put it.<sup>38</sup> In addition, issues about Christ’s uniqueness—in the context of the validity of the world’s religions—would be wrestled with. Ecclesiology would be constructed from the perspective of mission, and the major images and dimensions (marks) of the church would be developed in a missiological way.<sup>39</sup>

German theologian Wilhelm Andersen wrote that the doctrine of mission is always “the great agitation in the life of the church.”<sup>40</sup> I want to suggest as well that mission will always be the great agitation in the doing of theology. Faith seeks understanding not for its own sake, but for the service of the church; and faith seeks understanding so that the great mystery of God’s love can be *understandable*. Doing theology with a “missiological imagination” is at the heart of a theology where faith seeks understanding today.

### ***Variation Eight***

#### ***Theology Is Not Only Done Discursively***

Christians tend to think of theology as something that is done in a lot of words—in homilies, in articles or books, in a classroom discussion or lecture, in class presentations or assignments. It is important to point out, however, that there is a variety of other ways in which theology can be done, ways that may even be more profound than prose.

Some of the best theology, therefore, appears in literature. The novels and stories of Alice

Walker, Graham Greene, Susan Howatch, Walker Percy, Soshaku Endo, Flannery O'Connor and Chinua Achebe all make powerful theological statements. Dante's *Divine Comedy* must surely be rated as one of the most powerful and influential works in the history of theology. There is hardly a eucharistic theology in the Middle Ages more sublime than Thomas Aquinas' "Pange Lingua." And the poetry of Gerard Manley Hopkins, T. S. Eliot, Rainer Maria Rilke, George Herbert and Denise Levertov contain truth and beauty that no prose can come close to expressing.

Robert Elsberg writes that "Bach's spirituality, reflected in his music, is not for the cloister but for the world. Consequently, it is a remarkable fact that any place his music is performed seems instantly to be transformed into sacred space."<sup>41</sup> Works like Brahms' "German Requiem," Mendelssohn's "Reformation Symphony," Mozart's "Requiem"—and the Requiems of Verdi and Fauré—are only a few examples of almost overwhelming insights into God's mysterious presence in human life and history. Popular music also offers a rich expression of theology, as the works of Bruce Springsteen and U2 attest.

What Mariology can match Michelangelo's Pietá? Or what Eschatology is more powerful than his painting of the Last Judgement? No written liberation theology can express the agony of the poor better than the crucifix by Peruvian Edilberto Merida that appeared on the cover of Gutiérrez' *A Theology of Liberation*. Asian landscape paintings present an entire theology of ecology as nature in the paintings dwarfs the humans in them. And the marvelous carvings of *Ujamá* by anonymous Kenyan woodcarvers speak eloquently of human connectedness and the communion of saints. The pain and hope of South African women in the midst of the AIDS epidemic are expressed powerfully and exquisitely in the Keiskamma Altarpiece.<sup>42</sup> Film, drama, architecture and dance all speak clearly and powerfully in ways that words can only stammer to

say. Theology is embodied in rituals like those that take place in Native American sweat lodges; it is embodied as well in the wisdom of tribal elders and in community's myths and proverbs. Faith has many more ways of seeking understanding than that of cold prose and human words.

### *Conclusion*

In his discussion of “The Classic” in *The Analogical Imagination*, U. S. Catholic Anglo theologian David Tracy suggests a way by which we might know that a particular text is a “classic.” Most of us, he says, can remember reading a particular novel, poem or essay years before that had a deep impact on our lives at the time. If years later we should reread that text and it still has the same power, “it is a candidate for classic status.” If not, “then we are better off with our memories. We will be thankful for its former contribution yet we will read it now, if at all, only as a helpful, nostalgic reminder of what life was like back then, not what life means now.”<sup>43</sup>

My contention is that Anselm's definition of theology as “faith seeking understanding” is one that is indeed a classic. Like any classic, it needs to be interpreted for new times, but like any classic its basic truth is disclosive of an enduring surplus of meaning that is accessible in various ways in various changing contexts. The variations presented here, I hope, have given us a glimpse of that surplus of meaning for today and for today's world church—one out of which, as the title of this lecture series suggests, we must do mission in context.

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### NOTES

1. See [http://worldmusiccentral.org/article.php/the\\_rough\\_guide\\_to\\_turkish\\_cafe](http://worldmusiccentral.org/article.php/the_rough_guide_to_turkish_cafe).
2. See [http://worldmusiccentral.org/article.php/k\\_naan\\_earthdance\\_2008](http://worldmusiccentral.org/article.php/k_naan_earthdance_2008).

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3. See <http://www.npr.org/templates/story/story.php?storyId=15400402> for a program from U. S. National Public Radio on how Chicha music had its origins in U. S. Rock 'n' Roll and has expanded from Peru throughout Latin America.
  4. Michael Amaladoss, Foreword to Jojo M. Fung, *Shoes-Off Barefoot We Walk: A Theology of Shoes-Off* (Kuala Lumpur: Longman Malaysia, 1992), xi.
  5. Quoted in Fredrica Harris Thompsett, *We Are Theologians: Strengthening the People of the Episcopal Church* (Cambridge, MA: Cowley Publications, 1989), 68.
  6. John Shea, "Theology at the Grassroots," *Church*, 3 (Spring, 1986): 3-7.
  7. Quoted in Philip and Sally Sharper, eds., *The Gospel in Art by the Peasants of Solentiname* (Maryknoll, NY: Orbis Books; Dublin: Gill and Macmillan, 1984), 69. See Ernesto Cardenal, *The Gospel of Solentiname*, four volumes (Maryknoll, NY: Orbis Books, 1976, 1978, 1979, 1982).
  8. Ian M. Fraser, "Theology at the Base," in Samuel Amirtham and John S. Pobee, ed., *Theology by the People: Reflections on Doing Theology in Community* (Geneva: World Council of Churches, 1986), 62.
  9. Sadayanday Batumalai, *An Introduction to Asian Theology* (Delhi: Indian Society for Promoting Christian Knowledge, 1991), 7.
  10. Aidan Nichols, *The Shape of Catholic Theology: An Introduction to Its Sources, Principles, and History* (Collegeville, MN: The Liturgical Press, 1991), 32.
  11. Howard W. Stone and James O. Duke, *How To Think Theologically* (Minneapolis, MN: Fortress Press, 1996), 16-19.
  12. René Latourelle, *Theology: Science of Salvation* (Staten Island, NY: Alba House, 1969), 8.
  13. Clodovis Boff, "Epistemology and Method of the Theology of Liberation," in Ignacio Ellacuría and Jon Sobrino, eds., *Mysterium Liberationis: Fundamental Concepts of Liberation Theology* (Maryknoll, NY: Orbis Books, 1993), 66-72.
  14. Peter Schineller, "Inculturation and Modernity," *Sedos Bulletin*, 2 (February 15, 1988): 47.
  15. Leonardo N. Mercado, *Elements of Filipino Theology* (Tacloban, Philippines: Divine Word University, 1975), 13. Amirtham and Pobee, ed., 7.
  16. Patricia O'Connell Killen, "Assisting Adults to Think Theologically," in James D. Whitehead and Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*, Revised Edition (Kansas City, MO: Sheed and Ward, 1995), 103-111.
  17. See, for example, Timoteo D. Gener, "Every Filipino Christian a Theologian: A Way of Advancing Local Theology for the 21<sup>st</sup> Century," in E. Acoba et al., *Doing Theology in the Philippines* (Quezon City / Manila: Asian Theological Seminary / OMF Literature Inc., 2005), 3-23.
  18. Stone and Duke, 6.
  19. Michael H. Taylor, "People at Work," in Amirtham and Pobee, eds., 124.
  20. See Joseph G. Healey, ed., *Once upon a Time in Africa: Stories of Wisdom and Joy* (Maryknoll, NY: Orbis Books, 2004), 49; see also Satish Kumar, "You Are, Therefore I Am," <http://www.resurgence.org/resurgence/issues/kumar199.htm>; "I Am Because We Are," <http://livingtheology.net/?p=38>.
  21. See Yves M. Congar, *Tradition and Traditions: An Historical and Theological Essay* (London: Burns and Oates, 1966). Three significant books on tradition are John E. Theil, *Senses*

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- of Tradition: Continuity and Development in Catholic Faith* (New York: Oxford University Press, 2000), Jan H. Pranger, *Redeeming Tradition: Inculturation, Contextualization, and Tradition in a Postcolonial Perspective* (Privately published as a doctoral dissertation at the University of Groningen, Holland), and Orlando O. Espin and Gary Macy, eds., *Futuring Our Past: Explorations in the Theology of Tradition* (Maryknoll, NY: Orbis Books, 2006).
22. Vatican Council II, Dogmatic Constitution on Divine Revelation, *Dei Verbum* (DV), 8.
23. Letty M. Russell, *Church in the Round: Feminist Interpretation of the Church* (Louisville, KY: Westminster John Knox Press, 1993), 35-45.
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