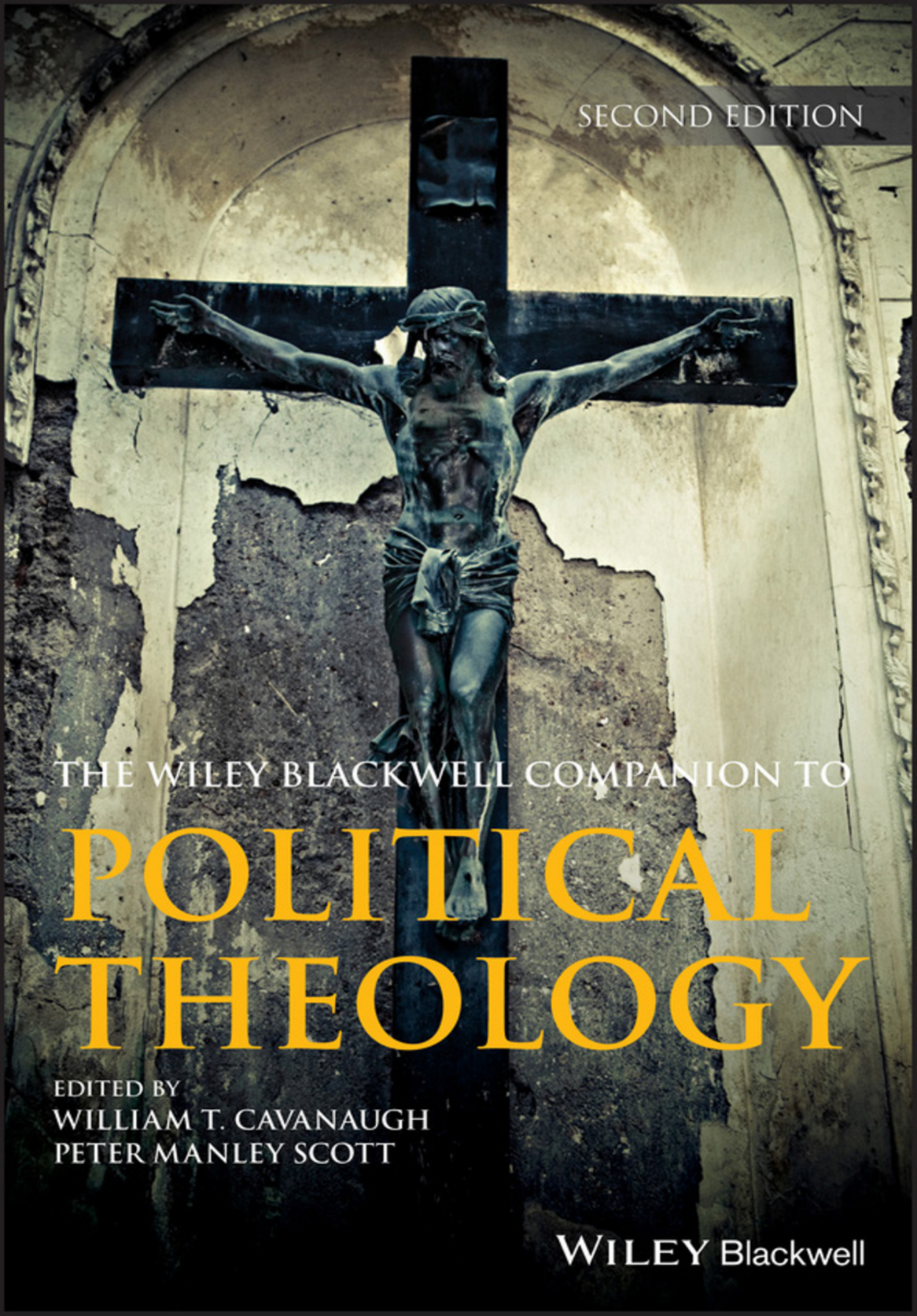
SECOND EDITION
THE WILEY BLACKWELL COMPANION TO
POLITICAL THEOLOGY
EDITED BY
WILLIAM T. CAVANAUGH
PETER MANLEY SCOTT
WILEY Blackwell

The Wiley Blackwell Companion to Political Theology

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William T. Cavanaugh
Peter Manley Scott

Introduction to the Second Edition

William T. Cavanaugh and Peter Manley Scott

A Second Edition

It is now nearly 15 years since the first edition of the *Blackwell Companion to Political Theology* was published. Since 2004, the topic of political theology has become more important, evident in the number of publications that have populated the field and in the use of the term in nontheological contexts.

The original edition of the volume was an introduction to and survey of the field. With the September 11, 2001, attacks still fresh in memory, the *Companion* gave an overview of the resources of the Christian tradition for political engagement, the important figures in political theology, the theological themes of political theology, an account of sociopolitical structures in theological perspective, and other Abrahamic faiths' engagement with political theology. Such an approach was vital at that particular time and the steady sales of the volume indicate that it met – and still meets – an important need. However, debates over terrorism, fresh social developments, the growth of the field, and the interpretation of political theology by nontheological disciplines now require an augmentation of the first edition.

Since 2004, a new context has emerged characterized by increasing recognition of the shift in Christianity's center of gravity to the global South. Fresh developments and movements must also now be considered: the urgency of climate change, virtuality and the digital age, the economic crisis of 2008, the discourse of religion and violence, and new modalities of war, among others. This revised and extended second edition of the *Wiley Blackwell Companion to Political Theology* will address all of these changes. The growth of Christianity in the global South has been addressed by recruiting further contributors from this area and by commissioning chapters on topics – such as postcolonialism – of high significance to the global South. New chapters addressing social

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developments and movements have been commissioned. The use of the term "political theology" beyond theology is also analyzed, as are shifts within the field of political theology (for example, by reference to the political economy).

A comprehensive diagnosis of these developments is well beyond the reach of this introduction. We would be remiss, however, if we did not at least note recent shifts in the discourse surrounding the nation-state. Following the putative "end of history" and the triumph of capitalism over communism in the 1990s, many either celebrated the fading of the relevance of national borders or worried that nation-states no longer possessed the power to resist the worst effects of globalization, especially in parts of the global South with "failed states." More recently, by contrast, a resurgence of nationalism in Europe and the United States has called into question the idea that national sovereignty is fading in relevance in the face of the dominance of transnational capital. National identity can still apparently mobilize grievances and political movements against a loose set of realities labeled "globalization." It remains to be seen, however, whether or not nationalism is truly opposed to transnational capitalism or is in some sense a wholly or partially owned subsidiary of it. State and market, government and corporation, have become so densely intertwined that simple oppositions of nation-state versus globalization obscure more than they illuminate. In the United States, for example, the current resort to oxymorons like "billionaire populist" and "nationalist CEO of a global business empire" indicates that the reality is considerably more complex.

The resurgence of nationalism might, however, help shed light on another much-discussed development related to political theology, the "resurgence of religion." Questioning the salience of the "secularization thesis" – the idea that modernity brings with it, inevitably, the progressive fading of religion's social power and political relevance – is nothing new. The "resurgence of religion" has been much discussed at least since Peter Berger and others recanted their previous assertions of the law-like character of secularization in the 1990s. By then, the phenomenal growth of Christianity in the global South, the vitality of liberation theology, the rise of militant Islam, and a host of other factors had led most to abandon the secularization thesis, at least in its basic form. What is new since the first edition of this volume, however, is the increasing attention paid within political theology to genealogies of the term "religion" and the religious/secular dichotomy. In the wake of Wilfred Cantwell Smith, Talal Asad, and others, scholars have shown the historical contingency of the religious/secular binary, and many have argued, in a Durkheimian vein, that a religion is whatever acts like one. There is nothing *essentially religious* that is shared by Christianity and Theravada Buddhism and Hinduism on the one hand, and not by so-called "secular" phenomena like nationalism and Marxism and free-market ideology on the other. Secularization may not name the process by which the secular waxes and the religious wanes; it might name the process by which the very religious/secular distinction is constructed and the ideology by which this construction is presented to the world as a fact about the nature of things.

When we thought we agreed on what "religion" was, we could argue about whether it was fading or making a comeback. To many practitioners of political theology today, however, "religion" is not resurgent because it never really went away, although it may now take different forms. What the term "political theology" names, then, is the

recognition that politics never was drained of the sacred; the primary locus of the sacred merely shifted from church to nation-state and market. This was the central insight of Carl Schmitt when he launched the twentieth-century discourse of "political theology": the form of state sovereignty was borrowed from God's sovereignty, and the miracle morphed into the ruler's ability to decide on the extra-legal exception.

What Is Political Theology?

Since the appearance of the first edition of this volume, the term "political theology" has been used more and more widely. One of us has argued that the term "political theology" identifies the relation between salvation and power, between divine action and political order (Scott 2008). Three uses of the term are identified: the relation between public and private, the transcendence of present political circumstances, and the theological discussion of salvation and power. Taken with the changes and developments outlined in the previous section, these constitute a new context for political theology. This *Companion* operates with an expansive understanding of what is encompassed by the term "political theology." Theology is broadly understood as discourse about God, and human persons and other creatures as they relate to God. The political is broadly understood as the use of structural power to organize a society or community. Under this spacious rubric, politics may be understood for the purpose of a political theology in terms of the self-governance of communities and individuals; this rubric goes beyond Max Weber's more circumscribed definition of politics as seeking state power. Political theology is, then, the analysis and criticism of political arrangements (including cultural–psychological, social, and economic aspects) from the perspective of differing interpretations of God's ways with the world.

For the purposes of this volume, political theology is construed primarily as Christian political theology. Not only would the inclusion of other faiths have made an already fat volume unwieldy, but the term "political theology" was coined in a Christian context and has continued to be a significant term within Christian discourse. Two points need to be made about this account. First of all, we wish to stress that the political theologies presented in this volume are concerned always with the matter of theological excess. Political theology is not reducible to politics: in the relation between salvation and power, priority is to be given to salvation. This leads to a second point: since 2004, there has been a growth in what we shall here call "*secular" political theology*, that is, a style of political theology which regards God as a fiction – a fiction to be taken seriously but a fiction nonetheless. The work of secular thinkers influenced by Carl Schmitt is exemplary here: Paul Kahn, Giorgio Agamben, et al. Such a style of political theology is to be contrasted with *traditioned* or *theological political theology* which works from an interpretation of the reality of God. It is this second style that populates this *Companion*. (In Chapter 41 an account of the content and emergence of Schmittian "secular" political theology is offered in addition.)

Within this general framework, the task of political theology is conceived in different ways by different thinkers. For some, politics is seen as a "given" with its own secular autonomy. Politics and theology are therefore two essentially distinct activities, one to

do with public authority, and the other to do in the first place with religious experience and the semi-private associations of religious believers. The task of political theology might be to relate religious belief to larger societal issues while not confusing the proper autonomy of each.

For others, theology is critical reflection on the political. Theology is material and reflects and reinforces just or unjust political arrangements. The task of political theology might then be to expose the ways in which theological discourse reproduces inequalities of class, gender, or race, and to reconstruct theology so that it serves the cause of justice.

For still others, theology and politics are essentially similar activities; both are constituted in the production of metaphysical images around which communities are organized. All politics has theology embedded within it, and particular forms of organization are implicit in doctrines of, for example, Trinity, the church and eschatology. The task then might become one of exposing the false theologies underlying supposedly "secular" politics and promoting the true politics implicit in a true theology.

Political theologies vary in the extent to which social sciences and other secular discourses are employed; the extent to which they are "contextualized" or rooted in a particular people's experience; the extent to which the state is seen as the locus of politics; and the ways in which theological resources – scripture, liturgy, doctrine – are employed. What distinguishes all political theology from other types of theology or political discourse is the explicit attempt to relate discourse about God to the organization of bodies in space and time.

A Brief History of Political Theology

In one sense, there has been Christian political theology as long as there has been Christianity. Jesus proclaimed a "kingdom" of God that was at hand, and he was executed as a failed *rex iudaeorum*. Christians throughout the history of the church have searched the Old Testament for models of faithful kingship, and have puzzled over whether Romans 13 or Revelation 13 gives a more trustworthy model for engagement with the powers that be. When the Christians themselves assumed coercive power after Constantine, there was no neat separation of political from theological issues. Questions of good governance were always questions of how God rules the world. In the Middle Ages, there were priests and there were kings, but the unity of the two roles in Christ guaranteed overlap between ecclesiastical and civil authority, and the two kinds of authority did not correspond to "religion" and "politics," which is a modern distinction. At least until the Investiture Controversy in the eleventh century, kings had liturgical functions, and even in late medieval apologies for the relative independence of civil authority from ecclesiastical power, the role of the king was understood as integral to the promotion of the people's salvation. Arguments over all these matters were conducted on the basis of scriptural exegesis and with the deployment of doctrines of creation, fall, Christology, ecclesiology, and eschatology. Arguments over whether the function of government was to inculcate virtue or only to restrain vice, for example, were arguments over whether or not government existed in the garden of Eden; Aquinas

thought so, Augustine thought not. In one sense, then, political theology is a constant feature of the Christian tradition.

"Political theology," however, did not become a term of art until the twentieth century. It is true that Augustine, in his *City of God*, critiqued the Stoic division of theologies into natural, mythical, and political, the last having to do with the gods of the *polis*. But there was no such separate field of inquiry in medieval or early modern theology; questions of good governance or good citizenship were treated under the general rubric of moral theology. The modern revival of the term "political theology" can be traced to Mikhail Bakunin's 1871 text "The Political Theology of Mazzini and the International," to which Carl Schmitt's book *Political Theology* in 1922 was a response. For Bakunin, "political theology" was a term of reproach, part of his critique of religion and its tendency to mystify and distort the "real" material basis on which politics should be situated. For Schmitt, on the other hand, an idiosyncratic Catholic, "political theology" was not simply a hermeneutics of suspicion aimed at critiquing the intrusion of theology into politics, but rather an attempt to put politics on what Schmitt thought was a more sound theological basis. It was this opening to theology that allowed Johannes Baptist Metz to revive the term in the 1960s and rescue it from the bad odor in which the erstwhile Nazi jurist Schmitt had enveloped it.

Recent decades have witnessed the growth of secular political theology that treats God as a serious fiction and seeks to expose the mythification of supposedly secular political processes. Theological political theology, on the other hand, does not begin with Metz, but arguably with Christian attempts to respond to the early twentieth-century divinization of politics in the forms of nationalism, fascism, and Marxism. Karl Barth's protest against the cozy relationship between liberal Christianity and German nationalism on the eve of World War I was a watershed moment in the development of political theology, and the subsequent rise of Nazism made the debates more acute. It is no accident that what came to be called "political theology" was forged largely in the German context, as Schmitt, Erik Peterson, Barth, Emmanuel Hirsch, Dietrich Bonhoeffer, and many more fought to situate the church in its proper role vis-à-vis a political order that had taken on total or god-like pretensions. Such pretensions in Marxism arguably spurred on the development of Catholic Social Teaching, another precursor to political theology.

The emergence of political theology in the twentieth century is only partially explained by Christian reaction to the emergence of divinized politics, however. The emergence of political theology must be put in the context of the church's wider loss of political and social power in the West. Across Europe and Latin America in the nineteenth century and into the twentieth, the rise of liberal governments challenged the church's control over education, marriage, morality, the press, and access to tax revenues. Nationalism at the same time competed for the Christian's ultimate allegiance. Official separation of church and state came in country after country, and often the divorce was not amicable. In addition to the loss of direct political power, the indirect power of the church began to erode as well; in many places, significant portions of the working class were influenced by Marxist critiques of "religion," and significant portions of the dominant classes were influenced by Enlightenment critiques and the general trend toward secularization. Political theology, in other words, came into its own as a

field of inquiry at the moment in history when the political power of the Christian churches went into significant decline. It is often the case that one only begins to think deliberately and systematically about a set of issues when there is a crisis, a moment in which previous arrangements have been scrambled and previous certainties have been called into question. Since Constantine there had been many different types of arrangement between civil and ecclesiastical leaders, but the church had generally assumed that God ruled all and that therefore governance was part of the church's concern. When Christendom finally unraveled, it was time to rethink the relationship of God to politics from the ground up. It may not be a simple coincidence that Carl Schmitt published his *Political Theology* in the same year that the last Habsburg ruler, Charles I of the Austro-Hungarian Empire, died.

In some ways, however, it is misleading to say that the Christian church had political power and then lost it. As Timothy Fitzgerald has argued (Fitzgerald 2007 and 2017), the same genealogical work that has been done for the term "religion" can and should also be done for "politics." Fitzgerald argues that the term "politics" in the current sense of the word was created in the seventeenth century, about the same time that the modern use of "religion" emerged. Politics and religion were not two different natural things that had gotten mixed up and were subsequently separated. They are rather two fabricated categories that made the gradual separation of ecclesiastical power from civil power seem inevitable and natural. Fitzgerald argues that the term "politics" was created by and for "men of substance," male accumulators of property, often Nonconformists, for whom the power of the established church was an obstacle. If at least the broad outlines of this genealogy are correct, we can suggest that "political theology" is only possible once both "politics" and "religion" have been created as separate realities with a gap between them that begs to be bridged. Political theology emerges when the church finds itself staring across the great divide at politics, which has appropriated the holy for its own purposes.

In the mid-twentieth century, figures such as Jacques Maritain, Reinhold Niebuhr, and John Courtney Murray addressed the relationship of Christianity to the modern liberal state. Maritain and Murray were trying in different ways to adjust the Catholic Church to a new reality in which it could and would no longer claim that confessional states were the ideal. Niebuhr was trying both to defend American democracy and secure a critical position for Christianity vis-à-vis the more inflated pretensions of the world's first superpower. What came to be labeled "political theology" in the 1960s, however, is usually associated with the attempts by German theologians Johannes Baptist Metz, Jürgen Moltmann, and Dorothee Sölle to deal with the failure of the church to resist the rise of the Nazis to power. They wanted to establish the church as a critical community whose "eschatological proviso" could serve as a check on demonic political power. This type of political theology was a direct inspiration for liberation theology in Latin America, but the Latin American context was different from the European and called for a different response.

For Latin American thinkers like Gustavo Gutiérrez, European political theology was elaborated in and for a bourgeois context. Latin America required a theology based in and for the experience of the poor, who constituted the majority of the population there. Political critique would need also to be economic critique; both the capitalist

market and the state that served it would need to be viewed through the critical lens of Jesus' announcement of an inbreaking Kingdom of God. In their attempt to root theology in the concrete praxis of a particular social location, Latin American liberation theologies served as a powerful model for the proliferation of contextual theologies rooted either in a geographical location or in the experience of marginalized groups, such as blacks, women, gays, and indigenous peoples. Despite the tidiness of the genealogy that moves from Metz to Gutiérrez to liberation theologies worldwide, however, we should note that James Cone's *A Black Theology of Liberation* (1970) predated the publication of Gutiérrez's *A Theology of Liberation* by a year. Rather than any neat genealogy that traces the emergence of contextual theologies through individual thinkers, it might be more profitable to set the emergence of such theologies in the context of the mid-century consciousness of oppressed peoples that accompanied anti-colonial efforts in Africa, the Cuban revolution in Latin America, and the civil rights movement in the United States.

In addition to "political theology" and "liberation theology," Elizabeth Phillips names "public theology" as the third major movement of the first generation of the political theology that emerged in the latter half of the twentieth century (Phillips 2012: 42–50). Here she means Catholic followers of John Courtney Murray like Richard John Neuhaus, and Protestant followers of Reinhold Niebuhr like Max Stackhouse. Stackhouse distinguishes "public theology," a mostly US phenomenon, from European "political theology" by saying that the former gives more importance to the communication of theology through the structures of civil society, that is, families, churches, intermediary associations, and culture in general that escapes the direct purview of the state. European political theology, according to Stackhouse, is more state-centered. Whether or not Metz would agree with this characterization is an open question; in most typologies, nuance is the first casualty. Although any attempt to generalize risks oversimplification, we may fairly say that all three varieties of first generation political theology operate within dichotomies of state/civil society, public/private, and secular/religious.

In the 1990s, two new trends emerge. The first is the widespread use of the term "political theology" to encompass the entire field of inquiry, not restricted to the German theological school that picked it up in the 1960s. Besides Christian traditioned political theology, there develops a parallel field of "secular" political theology among non-Christian, nontheological thinkers interested in Carl Schmitt. The second trend is the emergence of new types of political theology that break down the dichotomies mentioned above that earlier political theologies took for granted. If there is anything that unites the second generation of political theologies that Phillips identifies (Phillips 2012: 50–54), it is the questioning of these categories, along with categories of race and gender. It is no longer clear, for example, that the secular is a natural, rather than constructed, category or that there is a strong contrast between "humanity" and "nature." It is no longer evident that the Eucharist is a theological, *as opposed to* political, reality. The categories of civil society and state – the former seeking to have an impact on the latter – no longer exhaustively describe political space when the church itself is seen as in some sense a political body. The categories of "men" and "women" do not exhaust the gender-based politics of queer theology. And so on.

Some Conceptual Distinctions

The brief history above is necessarily inexact. It is meant to provide a general sense of the state of the field of Christian political theology. A mapping of all the varieties of political theology is likely to get more contentious, more forced, and less helpful the more detailed it gets. We would, however, like to make some further conceptual distinctions that help identify some crucial dilemmas that face Christian political theology today. At this point we distinguish between post-Hobbesian and post-Marxist approaches in traditioned political theology (see Scott 2008). As we shall see, although the energy has been with the post-Marxists, this approach has now been extended by postliberal traditioned political theologies and other approaches. In exploring these approaches, we may grasp some key difficulties for political theology and provide a theological rationale for the increasing diversity of the field.

A leading representative of the post-Hobbesian approach is Oliver O'Donovan, who has been the most important voice for the view that a society is *politically* shaped. O'Donovan writes, "Yet the societies we actually inhabit are politically formed. They depend upon the art of government; they are interested in the very questions from which the study of society abstracts." This commitment identifies what we are calling the post-Hobbesian approach. O'Donovan continues, "The epithet 'social', however, forecloses the agenda against such questions, often narrowing it to economic matters which are only a fraction of what a living society cares about" (O'Donovan 1996: 16). O'Donovan has in turn applied this criticism to Latin American liberation theology's embrace of what he calls an "acephalous idea of society." It is precisely such an emphasis on an idea of *society*, on O'Donovan's view, that the post-Marxist approach unwisely proposes. For O'Donovan, then, there is an important sense in which the activities of political community are restricted – and whether or not such a restriction is convincing is our *first* key difficulty.

For the post-Marxist alternative, no such restriction is in sight. Beginning from "society" provides the basis for political theological enquiry. The emphasis here is less on political headship and instead is directed to social relations in which the state may be understood as an "expression" of preceding society. This is theological enquiry ordered to action in society. For example, Metz has provided a programmatic statement: "Human society is seen primarily as an essential medium for the discovery of theological truth and for Christian preaching in general" (Metz 1970: 35). Given, as we have seen, that Metz is heir to the crisis in European theology occasioned by two world wars, it is unsurprising that critical attention is given to "the conditions of present-day society." In this emphasis, he has been joined by many theologians working in traditioned political theology. Of less importance in this approach are church–state relationships as these, as we have noted, are reconfigured in many countries in the first half of the twentieth century. Theological attention is now paid to society as the sphere of Christian action.

This divergence in the field between post-Hobbesian and post-Marxist trajectories reveals differing interpretations of "society" and the location of Christian responsibility and action. A *second* issue now emerges that may be summarized in the form of a question posed by Ernst-Wolfgang Böckenförde: "Is the liberal secular state nourished

by normative preconditions that it cannot itself guarantee?" (cited in Habermas 2006: 251). There are stronger and weaker interpretations of this thesis, but such differences need not detain us here. Nonetheless, the core issue raises the difficult matter of how political theology should respond. Should traditioned political theology offer resources for the nourishment of these normative preconditions that the liberal secular state cannot itself supply?

Putting the issue in this way clarifies the social and epistemological conditions for the emergence of "public theology." For, we might say, public theology is recruited to address this normative deficit. (Nor is public theology any longer restricted to the West but has also been promoted in South Asia [Wilfred 2010], indicating that the lineaments of the liberal state are present also in the global South.) The thorny issue for public theology is its role regarding this normative deficit of a liberal society. What precisely is its function as regards this deficit? Whatever view we take on this, it is hard to escape the conclusion that public theology is *derivative*: it emerges as the condition of its emergence – the liberal public realm – deteriorates. If the Böckenförde thesis is accurate, public theology is thereby a function of liberal society and is created as that society's operating system crashes. In attempting to recover "normative preconditions," public theology thereby risks performing an obscuring or ideological role and raises the question as to whether this is a suitable task for theology.

Such a critical assessment of public theology is helpful but has not fully addressed our present issue. For we still do not know whether traditioned political theology offers resources for the nourishment of normative preconditions that the liberal secular state cannot itself supply. This in turn brings us to a *third* difficulty: the relation between liberal, secular society and traditioned political theology. Given the history of political theology traced in the previous section, it is easy to appreciate why this is a difficult matter for traditioned political theology to address. As we have said, the origin of recent political theology is as a response to anti-democratic developments in Europe and as a contribution to anti-colonial movements elsewhere. What then of its relation to liberal, secular society?

There is more than one answer to this question. The tidy answer would be that traditioned political theology develops two responses. The first response is deeply informed by an awareness – born out of historical experience, as we have seen – of potential threats to democracy (Jürgen Moltmann). In some formulations such an approach commends aspects of the liberal state and so brings itself uncomfortably close to a form of public theology. A recurring difficulty here is how such a traditioned political theology handles a programmatic secularism (Rowan Williams) that may be seen to exclude the religious. A second response is more concerned by the dangers of a "democratic" culture (John Milbank). A difficulty here is that such an approach may bring political theology too close to Schmitt's Restorationist Christianity – although efforts to demonstrate that this position is closer to political repair than to political restoration can be seen in, for example, Blue Labour and Red Tory movements in the UK.

The untidy answer would refer, as we have already done, to the postsecular (and also probably indicate the limits of the usefulness of the term, "post-Marxist"). From this perspective, and not least by reference to changes in civil society, the field of traditioned political theology proliferates by exploring issues and movements that include but also

go beyond race, class, and gender – especially issues of sexuality, belonging, disability, and environment. Even, paradoxically, political theology hosts the return of theology resourcing a political *project* (Ivan Petrella), although it is not clear that this is an argument from a *traditioned* political theology. Not least, fresh theological consideration of the state (and the nation) has led to further distancing from church/state relations and to proposals for a Christian anarchism. As such, relations between religious communities, society, and the state are understood to be ever more complex in a developing postsecular circumstance.

However, it would be wrong to argue that political theology's concerns are to be derived solely from context. A *fourth* key difficulty is now more easily appreciated. This difficulty is to give a persuasive account of the relation between theological concepts and political concepts. The discussion of this relation has been dominated by the reception of Schmitt's writings but this relation is present in traditioned political theology also. In other words, traditioned political theology has a domain and a history – articulated in the previous section – but also a theological *mode of enquiry* (Simmons 2017) in which precisely how Christianity/the Gospel/the church is inherently political needs to be elaborated.

As will be clear from this and the previous section, in our account of the emergence of political theology we have stressed the priority of salvation over power, the affirmation of the "reality" of God rather than God as a serious fiction, and the accelerated development of political theology out of twentieth-century European experience and crisis. Throughout, we have stressed that the meaning of political theology is not only a matter of scope – what is politics and how does theology cover it – but of a theological mode of enquiry in which various ways are presented of transcribing the theological into the political. This imperative toward transcription is not accidental or external but is inscribed in the dynamic of political theology itself insofar as theology is responsive to salvation.

What's in This Companion?

The Wiley Blackwell Companion to Political Theology has a dual purpose. On the one hand, it is meant to serve as a reference tool. Each chapter is designed to present the reader with an overview of the range of opinion on a given topic, and to guide the reader toward sources representing those views. On the other hand, the *Companion* presents original and constructive chapters on the various topics by leading voices in political theology today. Our authors have been instructed to be fair, but not to feign neutrality. The views of the author should and do become clear in the course of each chapter, and the authors make many original claims that take the discussion of political theology in new and provocative directions. The result, we trust, is a lively argument within a fascinating and diverse group of scholars.

Our choice of topics and authors has followed the same hope. We have tried to give a voice at the table to a great variety of different views that accurately reflect the state of the conversation today. All the same, some readers may be disappointed by the exclusion of some topics and puzzled by the inclusion of others. Here we must lament the

limitations of space and confess our own personal limitations. There is no question, for example, that, although the volume contains some voices from the two-thirds world, the volume as a whole is weighted toward the world we know best, and more accurately reflects the state of the conversation in Europe and North America. We have begged our publisher for more space and added another chapter on liberation theology and essays on Anglican social thought, John Milbank, Anabaptist political theologies, African political theologies, postcolonialism, political economy, technology and information, and grassroots movements. Lack of space and changes in the field have led to the omission of some chapters featured in the first edition. Despite the changes, we know that the volume will not fully satisfy every interest.

The volume is organized into five sections. The first addresses some of the primary resources of the Christian tradition to which theologians appeal in constructing political theologies: scripture, liturgy, Augustine, Aquinas, and some of the great theologians of the Reformation. The second surveys some of the most important figures and movements in political theology. We have included a broad range of methodologies, ecclesial traditions, geographic and social locations, to give a sense for the diversity of political theologies. The third section consists of constructive essays on single theological loci, such as Trinity, atonement, and eschatology. These essays draw out the political implications of select Christian doctrines. The fourth section addresses some important structures and movements (postmodernism, grassroots movements, etc.) from a theological point of view. The fifth section, finally, provides one Islamic response and one Jewish response to the essays in the volume. If Christian political theologians hope to witness to a better world, they must do so in conversation not only with each other, but with those of other faiths, especially the Abrahamic faiths. It is our hope that this volume contributes in some way to that witness.

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I. Historical Resources

Scripture, Traditions, Liturgy