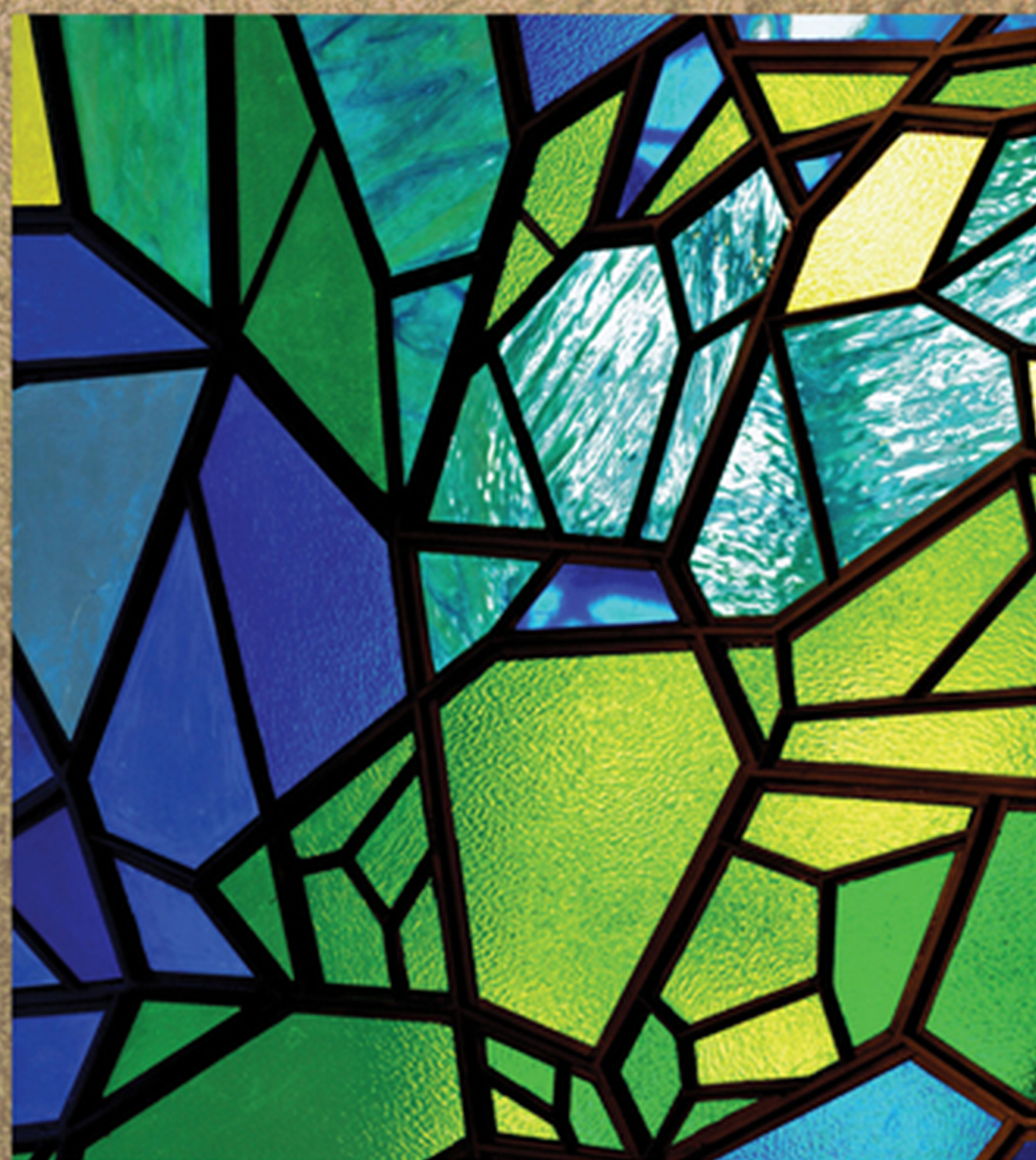


THE WILEY BLACKWELL READER IN

PRACTICAL THEOLOGY



EDITED BY
Bonnie J. Miller-McLemore

WILEY Blackwell

The Wiley Blackwell Reader in Practical Theology

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Preface and Acknowledgments

Bonnie J. Miller-McLemore

Most books, I would wager, begin with a serious underestimation of the work involved. This *Reader* was no exception. Picking classic essays for a collection seemed on first blush like an especially straightforward book project compared to most others. I honestly did not anticipate the hazards, including the risk of “epistemic violence” explored by Courtney T. Goto in an important essay in this collection. Indian feminist Gayatri Spivak uses the phrase *epistemic violence* to capture the marginalization and even obliteration of the realities of the already minoritized. Most of us commit the act of oversight in our scholarship regardless of how conscientious we are. But omission is especially egregious when it comes to a reader, even though, somewhat ironically, a reader is by definition a selection of scholarship and, consequently, inevitably exclusive.

Right upfront, therefore, I need to recognize the challenge of selection, what liberationists have dubbed the granting of “epistemological privilege” to certain voices. You will not find in this volume all that is needed to grasp contemporary practical theology. Which is, when you think about it, a good problem to have, since it suggests that the discipline of practical theology is thriving. Instead, what you will find, I hope, is a rich and fruitful basis on which to begin or to continue your hunt for what you need to know about theology as it happens up close and on the ground.

I am also sure that I made the project more difficult than necessary (a unique personality flaw). I experimented, for example, with doing individual introductions for each chapter and then, once underway, felt obliged to keep going with this plan, even as I discovered that situating the major contributions of twenty-eight authors (two of which were later eliminated to save space) felt a bit like preparing for doctoral exams. I also sought a kind of cohesiveness for the volume that is perhaps senseless and impossible in a sprawling, even purposively imprecise field like practical theology. Perhaps most time-consuming: I cut words to shorten essays, dangerously toying with other people’s prized prose (an act I will avoid from here on out) in a painstaking effort to gain space for additional chapters and make chapters more readable.

In the General Introduction that follows, I describe in greater detail more substantive challenges that run beyond these personal proclivities. For now, let me say briefly how the initial enticement to compile this *Reader* arose on my way to acknowledging those to whom I am in debt.

Four years ago, shortly after the publication of *The Wiley Blackwell Companion to Practical Theology* in 2012, Rebecca Harkin, an editor at Wiley Blackwell, approached

me with the idea of doing a volume that would replace *The Blackwell Reader in Pastoral and Practical Theology* published in 2000. It would not be as much work as the *Companion*, she encouraged. Since a reader would only contain previously published works, “you won’t have to chase down late-running contributors.” That was, indeed, an upside of this project, even if not quite the benefit that she imagined, and I remain grateful for her invitation. She has since accepted a new role within the publishing company, but her vision for what is needed in theology has been astute, and I am glad to have been a beneficiary of her knowledge and foresight. Catriona King assumed editorial responsibilities in summer 2017 and has done a superb job seeing the project through to completion. I also thank the editorial staff at Wiley Blackwell more generally, especially freelance permissions editor Beth Dufour and project editor Manish Luthra, for managing with grace and efficiency the many complicated particulars that surround a volume such as this (e.g., seeking copyright permission, overseeing abridgments).

For guidance as the *Reader* evolved, I have many people to thank. Three anonymous reviewers, solicited by the press, provided important feedback and correctives, including Jaco Dreyer who was also gracious enough to disclose his identity when I approached him for advice. I am especially grateful for my most immediate colleague at Vanderbilt, Phillis Isabella Sheppard. She is unflagging in her collegial friendship and offered incisive counsel at several crucial moments as I moved out from under a more conventional (and white) approach to the field. I also treasure the contributions of another valuable Vanderbilt colleague, the late Dale Andrews. From our first conversations on the Executive Committee of the Association of Practical Theology in 2002 to our co-teaching a seminar in practical theology in 2012 and 2016 and our final conversation in spring 2017, he taught me a great deal. He exemplified an incredible commitment to the discipline, a prophetic comfort with racial politics, and a refreshing collegial humor. I can almost hear his booming laughter in response to my quibbles and quandaries about this book (“my, my, my,” as he would say). As I hope is evident in the General Introduction, I learned a lot as I went along, mostly about my oversights. Phillis and Dale helped me avoid potholes at strategic points and offered solace when I hit them.

As this suggests, Vanderbilt is a wonderful environment in which to learn, and it served as a fertile place for this work in other ways. The contributions of doctoral student and research assistant Arelis Benítez were crucial. She provided hours of support that included perceptive insights into the larger theoretical framework, potential authors, and all manner of detail such as titles and subtitles as well as an extensive facility with technology and an ability to see tasks before I suggested them. I also thank Vanderbilt University, Dean Emilie Townes, and my faculty colleagues in the Divinity School for a spring 2018 research leave and a University Research Scholar Grant that funded travel, consultation, research materials, and related assistance. It would have taken me at least another year to complete this project without this support.

Beyond school and publisher, the colleagues with whom I wrote *Christian Practical Wisdom*, Dorothy Bass, Kathleen Cahalan, James Nieman, and Christian Scharen, remain an invaluable sounding board and circle of friendship. They spoke up at several turning points, helping me discern whether to take up this work at all and then weighing in on drafts of the content and argument. Like Phillis, Dorothy and Chris suggested that the only way to move through the overwhelming decisions about what to include was a clear rationale. Kathleen’s observation that internet availability makes a reader unnecessary led me to consider ways to make this volume worth its cost, such as introductory

material, essays abridged for easier reading, and an overarching thread that holds the volume together and advances the discipline. I also thank Tone Strangeland Kaufman and the Norwegian School of Theology for the invitation to share my research-in-progress with a day-long doctoral seminar in Oslo in April 2017. She, along with Pete Ward and others in attendance, provided a helpful perspective from outside the United States. Several other people may not know about their influence but merit appreciation for their friendship and wisdom: Courtney Goto, Sam Lee, Carmen Nanko-Fernández, Eric Stoddart, Valburga Schmiedt Streck, Júlio César Adam, Heather Walton, Claire Wolfeich, Joyce Ann Mercer, Katherine Turpin, Tom Beaudoin, Yolanda Dreyer, Lee Butler, Ryan LaMothe, Mindy McGarrah Sharp, Laine Walters Young, and Kishundra King. All the authors in the volume have had their impact, but their contributions will become obvious as you continue to read.

After thirty-eight years of marriage, I risk repeating earlier acknowledgments of my husband Mark Miller-McLemore. The major difference in my gratitude today is that, as our kids have grown and left our immediate household, he had to listen to a lot more equivocating than he probably wanted to hear, even if I still did not ask him to read anything. So, Mark, if you do read this eventually, you will know what readers far and wide have learned – that my love and appreciation for you abound.

General Introduction

Bonnie J. Miller-McLemore

Aim and Definition

The *Wiley Blackwell Reader in Practical Theology* offers a collection of landmark and pioneering essays from practical theology's renaissance as an academic discipline in the twentieth- and twenty-first century. It hopes to provide ready access to previously published resources that represent major milestones, important growing edges, and useful classificatory rubrics. In short, the *Reader* serves as a handy primer to classic scholarship in the contemporary discipline of practical theology.

The volume not only offers a bird's-eye-view of the discipline, however. The collection also shows how practical theologians have advanced a steady *epistemological insurgency* in the last several years, unsettling conventional boundaries that define where theology is located and how it is done. Unsatisfied with theology as an abstract cognitive exercise performed by an elite cadre of thinkers in academy and ecclesia, practical theologians have gradually resituated the study and practice of theology more immediately within bodies, time, action, and community. Efforts to understand "theology-in-the-midst-of-practice" gained initial momentum in the discipline in the 1950s and the 1980s, following a more general "quotidian turn" in religious studies.¹ But especially innovative contributions have emerged in the last decade as diverse scholars offer fresh approaches to the field.

The *Reader* intentionally reflects this growing diversity. Not surprisingly, therefore, many selections highlight race and racism as critical subthemes. There are additional reasons for this emphasis, however. Intolerance, xenophobia, chauvinism, ultranationalism, and coloniality remain prevailing problems of our time. In fact, in the United States and in some other countries, white supremacy and misogyny have gained an alarming level of public and political acceptability. Several essays, therefore, address residual and relentless bigotries, not only of racism but also of other oppressions and biases surrounding human difference.

Race, gender, and other differences receive attention in the *Reader* for a third and final reason directly related to the focus on theological knowledge: advances in the last few decades in critical theory, liberation theologies, and postcolonial and decolonial studies have only deepened and extended the epistemological protest already nascent in and endemic to the field's origins. In the 1950s, Latin American liberation theologians had

already pointed out the limitations of Western epistemology, claiming the wisdom of grassroots movements and analyzing the pervasive impact of interest, location, material resources, and power on the construction of knowledge. Similar efforts continue today in postcolonial, decolonial, and migration studies.² These developments have had an ongoing influence on practical theologians, especially in recent years. In other words, this volume contains essays in practical theology that emphasize race, gender, and other differences as a result of the *Reader's* interest in scholarly diversity, its commitment to resisting political hegemonies, and its recognition of important epistemological trends.

In this respect, it is worth noting that the *Reader* reflects in its very construction the dedication of practical theology to specific issues on the ground in the present moment. Practical theology is by definition dedicated to particularities, not comprehensiveness, which means that certain materials get privileged, and other contributions in practical theology's larger corpus get left out. A *Reader* from another historical and cultural time and place under different leadership and influence would necessarily look quite different. This observation is both an admission of limitation and an apt and honest description of practical theology's reality. A comparable collection in another discipline might expect orderly coverage; such an attempt in practical theology would defy the discipline's own definition.

In general, readers will discover in this collection an unsystematic but innovative and ever-evolving exploration of theology as more than doctrine, abstract theory about God, or critical thinking about faith; instead, these essays investigate theology as a living, breathing reality that emerges within and is powerfully shaped by what people do, feel, and say in everyday life and practice. In fact, one way to define the discipline of practical theology is by seeing it as that area of religious and theological study invested in grasping the theological meaning and relevance of the quotidian, what we might label a *hermeneutics of lived theology*.³

Background and Further Reflection on Definition

In the most immediate sense, the new *Reader* offers a successor to the first *Blackwell Reader in Pastoral and Practical Theology*, published in 2000, now nearly two decades old. Edited by two British Anglican authors, James Woodward and Stephen Pattison, the *Blackwell Reader's* mix of eight reprinted and fifteen newly solicited essays successfully advanced the discipline of practical theology on the heels of its renaissance in the 1980s and 1990s. The publication marked practical theology's twentieth-century transformation, transpiring internationally, from a ministerial area devoted to preparation for ordained ministry to an intellectual enterprise embracing broader contextual concerns within congregations and society at large. Pastoral and practical theology should no longer be narrowly restricted, the editors argued, to "training for ministry in the skills... needed for practical tasks," merely the application of knowledge learned in biblical, historical, and systematic studies to ministry – a linear theory-to-practice model that presumed that the discipline has no substantive theological content of its own.⁴ The book redefined pastoral and practical theology around the intersection of beliefs and practices, or to use Woodward and Pattison's words, "as a prime place where contemporary experience and the resources of the religious tradition meet in a critical dialogue."

They concluded their introduction with a sizeable list of disciplinary attributes – unsystematic, flexible, provisional, contextual, dialectical, committed, transformational, experiential, and so forth – that juxtapose the discipline to other areas and implicitly suggest the disruptive epistemological undercurrent that this *Reader* lifts up.

The current *Reader* follows but also provides a needed corrective to the original. The nearly all white, mostly male, and predominantly Protestant UK and US cast reflected the restricted origins of the discipline's 1980s renewal and fails to represent the increasing diversity among students, scholars, and professionals. Only one entry, an excerpt from Seward Hiltner's *Preface to Pastoral Theology*, appears in both *Readers*, and Hiltner's inclusion as the sole historical figure in the first *Reader* reveals its liberal Protestant slant. The original *Reader* also blurred disciplinary boundaries between pastoral and practical theologies, defining them as interchangeable, characteristic of the 1990s and the British location of its editors, but less adequate today in Britain and elsewhere. Its commissioned chapters have become period pieces that no longer illustrate the state-of-the-art in the discipline or pivotal accomplishments for the contributors. In essence, a great deal has transpired in the last two decades, making it time for a new *Reader* with greater authorial diversity and increased clarity about practical theology's definition, parameters, and contributions. Practical theology is no longer the "diffuse and fragmented subject area" that the editors of the early *Reader* once described.⁵

The new *Reader* profits more directly from a complementary volume, *The Wiley Blackwell Companion to Practical Theology*, published in 2012. The *Companion* offers a comprehensive introduction to practical theology through fifty-six targeted essays by internationally distinguished scholars.⁶ Its introduction describes intellectual and institutional developments, distinguishes practical from pastoral theology, and develops a fourfold schema for sorting through the multivalent ways in which one term, *practical theology*, gets used in different settings for distinct purposes.

Recapping historical developments that have shaped the field would duplicate material in the *Companion*, but it may be helpful to reiterate briefly definitions that are explored in more detail there. Both practical theology and pastoral theology now include more than the study of what pastors do in congregations, although both terms still get used to refer to congregational ministry and leadership. *Practical theology* is the more encompassing of the two, indicating an integrative pursuit that bridges subdisciplines and the study of lived theology in wider society more generally. It functions not only as a discipline but also as an umbrella field, just as the medical field includes a range of subspecialties. It refers to an *activity* practiced by all believers within religious communities and ordinary life; a *method* used by scholars, students, clergy, clinicians, and activists to study theology in the midst of practice; a *curricular area* in theological studies focused on the ministerial arts (e.g., care, education, worship, preaching, and so forth); and a specialized *scholarly discipline* in its own right interested in overseeing developments in all four arenas.

This fourfold definition attempts to capture the varying ways people commonly employ the term and allay confusion when the same term gets used for equally valuable but different purposes. In contrast with the mid-to-late twentieth-century era represented by the original *Reader*, practical theology today means more than the "bland shorthand mantras" that describe the discipline as interested simply in the "relationship between beliefs and practices."⁷ Instead, as argued in the *Companion*, "Practical

theology is a general way of doing theology concerned with the embodiment of religious belief in the day-to-day lives of individuals and communities.” As such,

Practical theology is seldom a systematic enterprise, aimed at the ordering of beliefs about God, the church, or classic texts. More often it is an open-ended, contingent, unfinished grasp or analysis of faith in action. It focuses on the tangible, the local, the concrete, and the embodied.... Its subject matter is often described through generic words that suggest movement in time and space, such as *action, practice, praxis, experience, situation, event, and performance*.... It depends on knowledge and experience of people outside narrow areas of expertise and specialization.⁸

Finally, “in its focus on concrete instances of religious life, its objective is both to understand and to influence religious wisdom or faith in action in congregations and public life more generally.”⁹ In the end, as this *Reader* hopes to demonstrate, practical theology fundamentally “redefines what constitutes theological knowledge or wisdom.”¹⁰

Rationale Behind the *Reader*

Given the wealth of resources now available in practical theology, a clear rationale to determine what to include in a *Reader* was requisite. As I’ve already suggested, the basic criterion for selection was *epistemological provocation*: Do an essay and scholar encourage people to reframe their presuppositions about theological knowledge, challenging theology’s conventional boundaries and exploring in new ways how people know the “divine” or “transcendent” and live out their convictions?

A major epistemological reorientation appeared in the field in 1958 when Seward Hiltner, now heralded as a key forerunner by scholars in both pastoral and practical theology, insisted that the “proper study of practice would illuminate theological understanding itself.” Study of practice, he argued in his *Preface to Pastoral Theology*, “leads to a body of knowledge and not merely skill or technique.”¹¹ A couple of decades later, Rodney Hunter acknowledged his debt to Hiltner but expressed frustration that so few people grasped the radicalism of Hiltner’s proposal. Hunter lamented that Hiltner himself had failed to develop the “full epistemological import” of his claim.¹² Hunter identified the effort to elucidate theology as practical knowledge as its most distinctive contribution, but he admitted that scholars in the discipline remain “in some quandary” about the “distinctive character of practical knowledge in relation to other kinds.”¹³ Exactly how scholars or other interested parties gain theological knowledge through practice remained unclear, and this matter has continued to elude academics and laypeople alike.

A few years ago, a coauthored book, *Christian Practical Wisdom: What It Is, Why It Matters*, refocused this discussion, beginning with a fundamental question: “Why is the very kind of knowledge that people need to live well – what we call *practical wisdom* – the least understood, the hardest to learn, and often the most devalued kind of knowledge?”¹⁴ The book explores reasons behind practical wisdom’s subjugation by abstract theoretical knowledge and ways to ameliorate and rebalance the disjuncture. A key chapter in *Christian Practical Wisdom* traces the history of how practical

knowledge has evolved within the theological academy in the last half century and argues that an “important epistemological reorientation stands at the core” of practical theology’s twentieth-century revival “even though this has received little notice or analysis.”¹⁵ Although the chapter is by no means an exhaustive overview, it tells a powerful story, providing a fresh account of the discipline and making a case for the epistemological insurgency that organizes this *Reader*.¹⁶

In a word, this *Reader* asks: What does it mean to study theology in practice? In what way do “living documents” – the primary “texts” or sources in the pastoral and practical disciplines – provide knowledge and what are the limits? How does practical knowledge compare and relate to other forms of knowledge? Is there any such thing as practical *theological* knowledge? And how does one generate “theological knowledge that does *not* surrender its practical character,” as Hunter asked almost forty years ago?¹⁷ Between 1980 and today, people have explored these questions in divergent ways.

Refinements in the Selection Principle

Ironically, the intellectual, religious, and racial bonds between authors that made possible the argument in *Christian Practical Wisdom* also restricted it. Political and scholarly developments that coincided with the publication of the book in 2016 revealed limitations triggered by the homogeneity of its authors. These same political and intellectual developments have also influenced the contents of this *Reader*.

On the wider political front, in the year after *Christian Practical Wisdom* went to press in late 2015, the United States witnessed repeated assaults and homicides of unarmed African American men, women, and children by police and vigilantes; the acquittal of those charged, especially white police; and, the 2016 presidential election. The blatant racial violence and the impediments to justice echoed centuries of abuse in a new virulent key (e.g., the 1991 Los Angeles beating of Rodney King, the 1955 beating and mutilation of Emmett Till, the US lynchings of the late nineteenth and early twentieth century, and three centuries of US enslavement). The election seemed like an endorsement of lying, violating white male bravado in its extreme. It represented a national psychic and political backlash against people of color, women, immigrants, and non-Christian foreigners that erupted out of wounded white male narcissism, lying just below the surface throughout Obama’s presidential tenure but running back through the civil war, slavery, and colonial history. These developments exposed white supremacy’s resiliency, raising serious questions about white responsibility for its perpetuation. Although to a certain extent these problems are unique to the United States, white nationalism and supremacist movements in the United States have had parallels in other so-called developed countries and in countries where turbulent movements for democracy struggle against brutal regimes. In short, since 2016 we have witnessed intense racial and religious schisms and antipathies around the globe.

Meanwhile, on the intellectual scene, when Willie Jennings responded to *Christian Practical Wisdom* for a book panel at the American Academy of Religion (AAR) on the heels of the 2016 election, he wondered whether there is a “form of anti-wisdom,” a “white practical wisdom” that unwittingly sustains racism. Is there, in his words, a “cultivated ability to constantly refresh a sense of white racial belonging and to find ingenious ways to subvert and void every attempt to form identity that should be more

determinative than whiteness”? Or, are practical theologians capable of cultivating an “antiracial aesthetic sensibility,” a Christian practical wisdom that undoes the false and destructive practices of distorted racial belonging?¹⁸ His pondering raised important questions that demanded a reorientation in the aim of the *Reader* itself: how plural are our epistemological narratives, and do they address and undo some of the more disturbing distortions in our knowing?

In the brief two years between *Christian Practical Wisdom* and this volume, other practical theologians have spoken out about the virulence of white racism and imperialism within our own discipline. “Practical theology rarely considers the perspective of those who are not white,” Phillis Sheppard argues in a chapter in *Conundrums in Practical Theology*, also published in 2016, “and even more rarely allows such persons to speak for themselves.” Our citation practices exemplify the problem. “We rarely include the work of people of color. Instead, we cite certain field-defining scholars and mentors over and over again. The result is that we reproduce particular perspectives” and reinforce racism in the discipline and racial injustice in society.¹⁹

Sheppard is not alone in her observations. In another chapter in *Conundrums*, Courtney Goto traces pervasive patterns that perpetuate subtle hierarchies and subjugations. In anthologies portraying prominent approaches to the field, such as *Opening the Field of Practical Theology*, white people do the generic chapters on primary themes (e.g., the main chapters on empirical, hermeneutical, Protestant, and Catholic practical theology), while people from non-white ethnic groups get assigned race-specific chapters. Among other problems with this distribution of labor, it puts Goto (and others similarly positioned) in the double-bind of “coercive mimeticism” in which she must either play the role of the “good” Asian American reducing racial complexity and fitting into predefined white categories or remain voiceless and unseen, furthering racial marginalization. The minoritized are expected to display their race consciousness, whereas “confessing for white theorists is neither required, nor common, nor encouraged.” White theologians “rarely write confessionally in terms of whiteness,” she observes, “and are not expected to articulate how their whiteness...affects their thinking, research, and writing.”²⁰ She develops these ideas more extensively in an important field-redefining book that came out as the *Reader* went to press, *Taking on Practical Theology*.²¹

In essence, as Anthony Reddie observed during a session at the International Academy of Practical Theology in 2017, whiteness creates an “invisible, unthematized, epistemological hegemony” in practical theology.²² Practical theologians thereby risk “becoming another face of imperializing theologizing that colonizes and homogenizes,” as Carmen Nanko-Fernández had already warned five years earlier.²³ Even though most scholars in Latin@ communities see the exploration of everyday practices as essential to doing theology, white practical theologians have remained sadly oblivious of a potentially rich partnership. The obsession with method among white scholars, Nanko-Fernández ventures, has served as barrier to full participation by forcing creative thought into preconceived and limited categories and by denying “local and indigenous epistemologies.”²⁴

We might extend observations that Melinda McGarrah Sharp has made about cultural breaches or blunders in pastoral relationships to white scholars in the discipline of practical theology itself. All too often, she observes, when pastoral caregivers encounter another culture or context, they assume that they know what is “right.”²⁵ But their assumptions are often grossly distorted. “Dehumanizing representations impede

recognition” of other cultures and peoples in two ways, she claims – by perpetuating habits that prevent recognition of personhood and by masking the violence of imposed categories as a form of “cultural caretaking” or as “good” for others or as “good” for the discipline in practical theology’s case.²⁶

Notably, back in 2014, at the urging of Goto and other contributors to *Opening the Field of Practical Theology*, Tom Beaudoin and Kathryn Turpin agreed to write an unplanned but important chapter on “white practical theology” for the book. “White practical theologians have not often had to give an account of our own cultural norms and dominance,” they observed. They trace how a white “proprietary spirit,” ignorant of the narrowness and racialized nature of its own assumptions, has determined the categories that organize the field.²⁷ Of most immediate relevance for this *Reader*: Understanding this history calls for an “active rereading of ‘classics’” in the discipline.²⁸

Reconsidering the Classics

What essays and which scholars do we recognize as “classics”? How has the term not just preserved valuable work, but also perpetuated exclusion and discrimination? These are crucial questions to ask when compiling a *Reader*. They become even more important when investigating practical theology’s epistemological contributions.

Jennings’s own account of modern theology’s downfall in *The Christian Imagination* shows how the dominance of scientific theory and abstract reasoning in the modern Enlightenment went hand-in-hand with Western enslavement, imperialism, and the forging of color codes around a white hegemony endorsed by Christian theology. In particular, modern theology’s artificial separation of historical and systematic theology from missiology – and its ignorance about how practical theology functions on the ground, I would add – has hidden from view the interconnections between doctrinal claims and the European slave trade and expansionism.

In a powerful example that Jennings expounds, “one would be hard-pressed to find even a small treatment of Acosta in standard systematic or historical theological texts.”²⁹ Who is José de Acosta, otherwise theologically astute readers might ask, and why does he matter? He is the Spanish Jesuit priest who brought to Lima, Peru in 1572 a Christianity indelibly mixed with white racist classification and subjugation of non-white peoples. He epitomizes the modern blending of theological categories about God with racial metaphor that displaced peoples from their homelands and then replaced previous identities of place with a hierarchical ranking by color, discounting indigenous religious knowledge and ordering intelligence by skin coloration. So, in Acosta, Jennings says, the “Augustinian-Anselmic dictum *faith seeking understanding* mutates into *faith judging intelligence*.”³⁰

The modern abstraction of theology from practice – what Jennings describes as theology done at “commanding heights” – has functioned throughout modernity as a convenient device for *not seeing* lived realities, whether of race, gender, bodies, or land and animals, and this aloofness obscures “the imperialist matrix” out of which modern Christianity has grown.³¹ The “immorality here lies in the loss of historical consciousness,” he observes.³² In short, Acosta “marks an epistemological crisis in the history of Christian theology” that modern theologians have willingly forgotten.³³ But, “without

understanding the legacy” of Acosta, we cannot begin to understand the appearance of Peruvian Gustavo Gutiérrez’s *A Theology of Liberation*, and all that it entails, three hundred and seventy-seven years after Acosta’s return to Spain from Peru.³⁴

So where to from here? Sheppard and others offer compelling suggestions on next steps, suggestions that this *Reader* attempts to embody. To begin, endless debates about epistemology can hide or distract us from the ethical issues that lie within and beneath them and that call for an ethical turn in our work. “Rather than pursue the epistemological question” – what do we know through our bodies, for example, or “how do actual physical bodies shape religious and theological knowledge” – scholars need to consider a more overtly ethical question: “what do raced bodies require of us as individuals and communities?”³⁵ Practical theologians have a moral mandate to tell the “truth about white racist supremacy,” she says, citing M. Shawn Copeland.³⁶ Our complicity with silence sustains the reproduction of oppressive images and practices. In other words, to what ethical actions does our research and teaching call us? Whom do we harm and whom do we help by our scholarship?

In another chapter in *Conundrums in Practical Theology* but from a different race and global location, Jaco Dreyer moves from epistemology to ontology. Questions about epistemology require, he says, a turn to basic questions of ontology and personhood: who are we as beings in relationship to other beings?³⁷ This question arises from his own global and local context. He began his career in practical theology as a scientist, concerned with obtaining “objective” knowledge untainted by personal values or hidden ethical or religious assumptions. But now the problem of researcher “objectivity” has become ever more complex, raising far more radical quandaries about racism, coloniality, and the “knowledge system itself.”³⁸ How might he, as a white Afrikaner male, address the biases that shape and distort his research in religion as a member of the “group of ‘white settlers’ who colonized South African and who are held responsible for [a] colonial heritage” that continues to perpetuate “vast disparities in economic power between the different racial groups”?³⁹ He admits his own complicity “in the marginalization of epistemologies, ontologies, and methodologies that differ from my (Western-centered) research paradigm and the ongoing racism that this entails.”⁴⁰ Ultimately, given human temptation to hide from iniquity, practical theologians must consider what philosopher Paul Ricoeur labels *attestation* – a searching of our “heart of hearts” for guidance, daring to act while admitting our faults and fragility.⁴¹

At another AAR book panel in the shadow of the 2016 election – this one on *Conundrums in Practical Theology* – Christian Scharen makes clear the mandate that he hears from Goto, Dreyer, Sheppard, and his own conscience: “as the culture shifts from *assumed* to *conscious* white racial identity,...white practical theology must be done as a protest against white racial identity,” taking seriously the violence endemic to racism and responding critically to “its own history of racialized discourse.”⁴² Where are we committing what Nanko-Fernández calls “racism of omission,” borrowing a phrase from her colleague Gilberto Cavazos-González to describe an erasure of Latino/a theologians in practical theology?⁴³ And what are we and our constituencies doing about it?

As it turns out, practical theologians have distinct gifts to offer here. Scholars in practical theology have spent the last several decades developing skills of self-reflectivity and social interpretation; we have learned and practiced what it means to embody “evenly hovering attention” (Sigmund Freud’s term) to ourselves and to living contexts, attending, listening, describing, and conversing at micro and macro levels; we have

seldom shied away from the ethical and the normative in our research and teaching; and many of us have sustained commitment to social change and political justice as essential components of good theology.

The manner in which the contributors to *Opening the Field of Practical Theology* broached the racial conflict that emerged in their midst demonstrates the facility of practical theologians to rise to the occasion. Rather than shutting down discussion, the group found a way forward that did not resolve the problem in the volume entirely but began to address it. To the credit of the book's editors and participants, the group heard Goto's concern and searched for a response. The overall plan for the book could not be altered at the late date, but a chapter on whiteness and white practical theology could be added, a partial but nonetheless meaningful solution. That the group met face-to-face in the same setting that shaped the writing of *Christian Practical Wisdom* – on the campus of a Benedictine monastery and university where the religious order and its preservation of nature and spiritual rhythms set a crucial context for reflection and engagement – is not coincidental to this occurrence. As the authors of *Christian Practical Wisdom* attest, scholars need to find different ways of doing our research than conventional patterns of isolated individual library research. As claimed in the opening and closing chapters of *Christian Practical Wisdom*, writing together as friends in conversation and community over a longer period of time in an environment attuned to deeper transcendent meaning was itself an exercise in practical wisdom that mattered as much as the book's content.

Authorship and Organization

What are the concrete implications for authorship and voice in the *Reader*? The volume retains a place for so-called “classics,” but it also invites readers to reflect on the term itself. Some of the earlier works may merit the label in their effort to make a case for practical theology's viability as an area of study for church and academy. But they also reflect the predominantly white male origins of the twentieth-century revival of the discipline, even though these same authors questioned dominant theological discourse and often found themselves at a disadvantage in academic institutions that dismissed or derided their “practical” orientation. The *Reader* also purposively highlights essays that have been overlooked or suppressed in the privileging of certain perspectives (e.g., white, male, middle class, Western etc.), but on closer look, were also definitive.

In short, the book makes two types of essays more readily accessible to a wider audience: publications that people regularly cite or recommend as representative of the discipline's rejuvenation and development; and fresh perspectives, perhaps less familiar and less frequently cited, that deepen the discipline's priorities or plow new ground. In doing so, the volume hopes to bridge two worlds that may not be entirely possible to bridge. That is, the *Reader* provides a book where people of diverse backgrounds can see themselves despite the troubled history out of which we all continue to work, while also reaching out to those in dominant but changing contexts who may not completely understand or even appreciate the diversity or the general direction that the volume heads.

Consequently, the *Reader* contains selections from the last half-century, but to honor diverse voices the majority of essays come from the last twenty years. The table of contents intentionally includes as many women as men and more people of color than white.

Although the book features US and English-language scholarship and, therefore, does not benefit from important research in other languages, the book capitalizes on the diversity of the US context itself and reflects international influences on the English-language discussion. Several authors are first- and second-generation US immigrants from other continents, and over a third of the authors come from outside the United States.

Of course, divisions and binaries of race, gender, sexuality, nationality, and so forth reflect artificial and oppressive classifications that do not adequately encompass the complexity of human subjectivity, much less the developments in practical theology. These constructions sometimes merely reify and reinforce prejudice. The United States itself is a precarious and even haunted experiment in ethnic, racial, and immigrant diversity. Indeed, *all* the US contributors are essentially immigrants even if sometimes several generations removed, some with ancestors who cruelly colonized, others with forebears brought against their will, and many with parents and grandparents who came to US shores with dreams of safety and security. However, for now at least, despite their problems and limitations, these categories of difference do some work for the volume by providing a means to mark and evaluate the distribution of power and the implementation of justice in the creation of theological knowledge,

The *Reader* is divided into two parts with the start of the twenty-first century as a turning point. The book begins in Part I with twenty-first rather than twentieth-century materials. By postponing twentieth-century readings until Part Two, the book hopes to evade two problems. A volume organized from the earliest to the most recent literature would put heavily theoretical material ahead of lively engagement with grounded practice and feature white European and European American men up front. Leading with readings from the twenty-first century allows for a more immediate encounter with diverse voices in the field. As important, the *Reader* foregrounds the heightened attention in the twenty-first century to practices and materiality – place, bodies, stuff, know-how, and so forth. Following the precedent of *The Wiley Blackwell Companion to Practical Theology*, the *Reader* also assumes that “constitutive activities of daily life” are basic to practical theology. Practical theology “either has relevance for everyday faith and life or it has little meaning at all.”⁴⁴ That said, readers who wish to understand ideas as they evolved historically may find it useful to begin with Part II.

Chapters in Part I are organized into three parts around three foci, depending on their primary emphasis: place, body, or practical know-how. This is only a rough division, however; most essays in Part I contain reflection on more than one of these themes. Chapters in each subsection of Part I and chapters in Part II as a whole are ordered chronologically by date of publication, and publication dates are retained next to titles in the table of contents and chapter headings. Knowing when an essay is published, especially with the earlier material, should help orient readers, revealing what ideas emerged in which contexts and tracing patterns in intellectual development.

Brief editorial introductions precede each entry, providing background and lifting up key contributions. These introductions list two or three additional bibliographical sources – in most cases an important publication by the author of the essay and an additional reference or two to major figures in practical theology or closely related disciplines who have significantly influenced the author and the field. These references are an important way to flag valuable scholarship that may not appear in the *Reader* but has played a pivotal role in the discipline. The references also recognize contributors who have flown under the radar as a result of biases in the discipline.

Few essays appear in their entirety. To reduce book price, allow for a few more entries, and aid in comprehension, most essays have been abridged. There are real personal and political risks in tampering with other people's scholarship. Authors treasure the words we write, and words matter greatly in voice and articulation of arguments. The abbreviations were done with as much care as possible, trying hard to retain the original flow and force of an argument. But, no doubt, vital ideas, metaphors, and stories were lost for the sake of other causes. Curious readers may wish to return to the original source to learn from the unabridged version.

Limitations

I have already noted some of the *Reader's* limitations. The selection principle used to build the *Reader* is only one of several possible approaches. In this regard, the book represents "a" rather than "the" *Reader*, a temporary placeholder in a rich and ongoing enterprise. I am more aware now than when I edited the *Companion* in 2012 that organizing a major reference work for a discipline is a slippery slope.⁴⁵ Such works not only describe a discipline; they create and produce it, shaping prescriptive and normative expectations about definition and parameters. They may even inadvertently "solidify" rather than alleviate certain patterns of dominance, as Eric Stoddart points out in his review of the *Companion*.⁴⁶ Telling a discipline's history is always part "myth and mystery," as Friedrich Schweitzer remarks in his own attempt to recount how the first international society in practical theology began.⁴⁷ To put together a *Reader* supports and sustains a discipline, but it is also an act of political construction with all the benefits and hazards that this involves. Selecting entries is itself a privileging of voices, a playing with complicated questions of power, knowledge, and its production, influenced by all sorts of biases, from economic to systemic and personal prejudice.

Nonetheless, even though the *Reader* adopts a rationale for its selection and organization, it hopes to "open up" rather than close off the field, to borrow a phrase others have used. Disagreements with the approach chosen here should be greeted, as Dreyer recommends, not as a "stumbling block" or a reality to be "passively tolerated," but as an opportunity for valuable interchange in a naturally "dialogic pluralist" discipline.⁴⁸ Acknowledging that a volume of twenty-some chapters does not represent all that has transpired in the discipline will not solve the limitations, but it at least recognizes the provisional status of this work.⁴⁹ It needs to be read alongside other important overview texts that have redefined the discipline in recent years.⁵⁰ Each essay's citations as well as the editorial introductions and suggested reading offer a path to other valuable reading.

Three further limitations represent matters that cannot be resolved within these pages and, hence, growing edges for future scholarship: Western/northern hegemony; progressive Christian biases; and Christian-centrism. First, the book does not include important non-English-language scholarship – not just from Europe, Asia, and North America, but also from the global south, including developments that critique Western practical theology from a postcolonial and decolonial perspective. English has become the lingua franca for market and academy, but it has this honor, we need to remember, because of colonial and capitalist imperialism. The lack of classic texts from the southern hemisphere is partially due to difficulties scholars face in getting published without

support and capital from Western and northern institutions and colleagues who inhabit more advantageous economic positions. This situation reflects a problematic underside of neoliberal capitalism and its inequities that has received initial exploration by US pastoral theologians and needs further redress.⁵¹

Second, the *Reader* retains an unapologetic preference for a progressive Christianity that values tolerance, inclusivity, and social justice. Greater inclusion of minoritized groups indirectly brings greater representation of other Christian traditions and approaches, including Catholic and evangelical, but it does not fully counter the omission of more conservative perspectives. Fortunately, there are now anthologies available, published in the last few years, especially in Catholic practical theology. These books provide excellent sources for tracing practical theology's earlier sources in sacramental, spiritual, liturgical, and social justice literature.⁵² There are no similar collections of evangelical practical theology, but single-author publications have begun to address the vacuum.⁵³ Readers are encouraged, once again, to follow the footnotes to contributions beyond the *Reader*. Of further note in this regard, in 2015 the late Dale Andrews and Robert Smith published the first anthology of *Black Practical Theology*, compiled around a unique approach of inviting three groups – pastoral leaders, practical theologians, and scholars from other theological disciplines – to talk with each other about prominent issues for black churches.⁵⁴

Practical theology may have gained intra-Christian plurality as a discipline, but the *Reader* does not address a third growing edge – the Christian-centric biases of the discipline and the need to attend to non-Christian religions and their interests related to practical theology (with the exception of Chapter 14 by Michel Andraos). Beaudoin is right when he argues that “practical theology (in the USA) has been too untroubled in its Christian confidence,” excluding both the “religious other” and “nonaffiliated/secular persons” in its reclamation of religious practices as a source of knowledge.⁵⁵ Some of the more exciting explorations in practical theology are happening around interreligious engagement.⁵⁶ But religious pluralism and diversity have languished “in the background,” causing Kathleen Greider to urge practical theologians, in her entry in *The Companion* over five years ago, to broaden the religious parameters of the discipline.⁵⁷ The *Reader* is, in actuality, a *Reader* in *Christian* practical theology. When more scholarship with religiously diverse representation appears in practical theology, it will be a sign that the current *Reader* has outgrown its shelf life.

It is precisely practical theology's interest in location and place that makes these oversights disconcerting and urges us toward a fuller international, intra-Christian, and interreligious participation. By the very nature of the discipline, practical theology is committed to the non-elite and the underrepresented when it comes to practical theological knowledge. Indeed, practical theologians are deeply interested in the material “conditions for the production of practical theological scholarship: who gets to do it and how,” as Beaudoin notes.⁵⁸ Thus, omission of non-Christian perspectives, diversity within Christianity, and voices from the southern hemisphere or other parts of the world bothers us more than it might scholars in other disciplines.

Practical theology is an odd discipline whose own disciplinary principles render it precarious: it critiques the academy of which it strives to remain a part; it undermines its own efforts to systematize its definitions and parameters by stressing the indefinable and elusive nature of its subject matter; it defines its discipline by insisting that only interdisciplinary research can address the subjects that it tackles; it demands intense

descriptive attention to grounded realities but argues for normative action; it studies religious faith but recognizes that the fulsome nature of faith eludes objective academic measures and standards; and it locates theological reality indelibly in the present and the local, making every contribution immediately outdated and surpassed by the next development, the new context. The list could go on.

The *Reader* as a whole, therefore, largely reflects what Brazilian scholar Júlio Adams aptly calls “moving theology.” Different than a “rational, formal, closed theology” based on “paradigms such as interpretation and textuality,” moving theology “puts us in touch with that which pulsates in the life of a human being,” “life in its rawness, fragmentariness.”⁵⁹ Or, to borrow Heather Walton’s words, practical theologians often attempt “to speak about what is deeply sensed but not easily articulated,” about “‘things’ about which direct speech seems currently not possible.” We turn to alternative “forms of expression” – poetic, artistic, aesthetic, fictive, elegiac, passionate, liturgical, prayerful, and so forth – because these forms seem “more able to bear the weight that theology does not seem able to carry at the current time.”⁶⁰

What you have in your hands, in other words, is a fluid and necessarily limited period piece; it is where time stopped in 2017 – the date at which the *Reader* was compiled. Nonetheless, the *Reader* hopes to serve, for a limited stint at least, as a valuable resource in practical theology and in related cognate disciplines. In one way or another, each essay seeks fresh ways of grappling with theology-in-practice, challenging the status quo in theology by reimagining practical theological knowing in fresh ways. By bringing together and reprinting groundbreaking essays in practical theology, the *Reader* creates a one-volume resource that marks the discipline’s accomplishments and makes key materials available to interested parties in university, seminary, and ministerial contexts. As such, it hopes to support new learners and advanced scholars who desire a basic orientation to fundamental and cutting-edge resources in the discipline, while also creating space for new voices in the century ahead.

Notes

- 1 See Thomas A. Tween, “After the Quotidian Turn: Interpretive Categories and Scholarly Trajectories in the Study of Religion Since the 1960s,” *The Journal of Religion* 95, no. 3 (2015), 361–385.
- 2 See, for example, Chapters 19 and 21 in this volume as well as books such as Clodovis Boff, *Theology and Praxis: Epistemological Foundations* (Maryknoll, NY: Orbis, 1987); Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton, NJ: Princeton University Press, 2000); Ada María Isasi-Díaz, “Lo Cotidiano: A Key Element of Mujerista Theology,” *Journal of Hispanic/Latino Theology* 10, no. 1 (2002), 5–17; Manuel A. Vásquez, *More than Belief: A Materialist Theory of Religion* (New York: Oxford University Press, 2011); and Ada María Isasi-Díaz and Eduardo Mendieta, eds., *Decolonizing Epistemologies: Latina/o Theology and Philosophy* (New York: Fordham, 2012). See also Thomas Groome’s brief analysis of the epistemological influence of critical theory and liberation theology in *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Jossey-Bass, 1980), 165–177 and *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (New York: HarperCollins, 1991), pp. 72–84.

- 3 To define and underscore the discipline's hermeneutical focus on *theology*, this phrase modifies words used by some international scholars, *hermeneutics of lived religion*. See for example R. Ruard Ganzevoort, "Forks in the Road when Tracing the Sacred: Practical Theology as Hermeneutics of Lived Religion," Presidential address delivered at the International Academy of Practical Theology, Chicago, March 8, 2009, <http://citeseerx.ist.psu.edu/viewdoc/summary?doi=10.1.1.489.9830>, accessed July 3, 2017; Wilhelm Gräb, "Practical Theology as a Religious and Cultural Hermeneutics of Christian Practice," *International Journal of Practical Theology* 16, no. 1 (2012), 79–92.
- 4 James Woodward and Stephen Pattison, "Preface," in Woodward and Pattison, eds., *The Blackwell Reader in Pastoral and Practical Theology* (Oxford: Blackwell Publishers, 2000), xiii. This definition appears throughout Pattison's work and reflects the influence of a pivotal 1972 essay by Scottish Presbyterian pastoral theologian Alastair Campbell, "Is Practical Theology Possible?" *Scottish Journal of Theology* 25, no. 2 (1972), 217–227, also reprinted in Woodward and Pattison, *Blackwell Reader*, 77–88; and David Tracy's correlational method. See Tracy, "A Correlational Model of Practical Theology Revisited," in Edward Foley, ed., *Religion, Diversity, and Conflict* (Berlin: Lit Verlag, 2011), 49–61.
- 5 Woodward and Pattison, "Preface," xiv; Pattison and Woodward, "An Introduction," 4; see also 6, 13.
- 6 Bonnie J. Miller-McLemore, ed., *The Wiley Blackwell Companion to Practical Theology* (Malden, MA: Wiley Blackwell, 2012). For an overview, see especially Miller-McLemore, "Introduction: The Contributions of Practical Theology," 1–20.
- 7 Miller-McLemore, "Contributions," 17.
- 8 Miller-McLemore, "Contributions," 14, emphasis in the original.
- 9 Miller-McLemore, "Contributions," 14.
- 10 Miller-McLemore, "Contributions," 17.
- 11 Seward Hiltner, *Preface to Pastoral Theology* (Nashville: Abingdon, 1958), 47, 218. See Chapter 17 in this volume.
- 12 Rodney J. Hunter, "A Perspectival View of Pastoral Theology: A Critique of Hiltner's Theory," *Journal of Pastoral Care* 4, no. 4 (1985), 20.
- 13 Rodney J. Hunter, "The Future of Pastoral Theology," *Pastoral Psychology* 29, no. 1 (1980), 65. See Chapter 20 in this volume.
- 14 Dorothy C. Bass, Kathleen A. Cahalan, Bonnie J. Miller-McLemore, James R. Nieman, and Christian B. Scharen, *Christian Practical Wisdom: What It Is, Why It Matters* (Grand Rapids, Eerdmans, 2016).
- 15 Bonnie J. Miller-McLemore, "Disciplining: Academic Theology and Practical Knowledge," in Dorothy C. Bass et al., *Christian Practical Wisdom: What It Is, Why It Matters* (Grand Rapids, Eerdmans, 2016), 176.
- 16 This chapter initially served as a lead essay for the *Reader* but was cut to save space.
- 17 Hunter, "Perspectival View," 31, 32, emphasis in text.
- 18 Willie Jennings, unpublished remarks, panel on *Christian Practical Wisdom*, American Academy of Religion, November 22, 2016.
- 19 Phillis Sheppard, "Raced Bodies: Portraying Bodies, Reifying Racism," in Joyce Ann Mercer and Bonnie J. Miller-McLemore, eds., *Conundrums in Practical Theology* (Leiden: Brill, 2016), 222. See Chapter 10 in this volume.
- 20 Courtney T. Goto, "The Racialized 'Zoo,'" in Joyce Ann Mercer and Bonnie J. Miller-McLemore, eds., *Conundrums in Practical Theology* (Leiden: Brill, 2016), 129.

- 21 See Courtney T. Goto, *Taking on Practical Theology: The Idolization of Context and the Hope of Community* (Leiden: Brill, 2018). See also Chapter 16 in this volume.
- 22 Anthony Reddie, "The Invisible Spectre of Whiteness: Disembodied White Human Subjectivity and Epistemological Hegemony," unpublished conference paper, International Academy of Practical Theology, Oslo, Norway, April 24, 2017. See also Anthony G. Reddie, ed., *Black Theology, Slavery, and Contemporary Christianity* (New York: Routledge, 2016).
- 23 Carmen Nanko-Fernández, "Held Hostage by Method?: Interrupting Pedagogical Assumptions – Latinamente." *Theological Education* 48, no. 1 (2013), 36. See also Chapter 5 in this volume.
- 24 Nanko-Fernández, "Held Hostage by Method?," 39.
- 25 Melinda McGarrah Sharp, *Misunderstanding Stories: Toward a Postcolonial Pastoral Theology* (Eugene, Oregon: Pickwick, 2013).
- 26 Sharp, *Misunderstanding Stories*, 93.
- 27 Tom Beaudoin and Katherine Turpin, "White Practical Theology," in Kathleen A. Cahalan and Gordon S. Mikoski, eds., *Opening the Field of Practical Theology: An Introduction* (New York: Rowman and Littlefield, 2014), 251, 254.
- 28 Beaudoin and Turpin, "White Practical Theology," 268.
- 29 Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven: Yale University Press, 2017), 115.
- 30 Jennings, *Christian Imagination*, 108.
- 31 Jennings, *Christian Imagination*, 7.
- 32 Jennings, *Christian Imagination*, 115.
- 33 Jennings, *Christian Imagination*, 70.
- 34 Jennings, *Christian Imagination*, 115.
- 35 Sheppard, "Raced Bodies," 244–5, her emphasis.
- 36 M. Shawn Copeland, "Racism and the Vocation of the Christian Theologian," *Spiritus* 2 (2002): 21, cited by Sheppard, "Raced Bodies," 245.
- 37 Jaco S. Dreyer, "Knowledge, Subjectivity, (De)Coloniality, and the Conundrum of Reflexivity," in Joyce Ann Mercer and Bonnie J. Miller-McLemore, eds., *Conundrums in Practical Theology* (Leiden: Brill, 2016), 103.
- 38 Dreyer, "Conundrum of Reflexivity," 98.
- 39 Dreyer, "Conundrum of Reflexivity," 96.
- 40 Dreyer, "Conundrum of Reflexivity," 97.
- 41 Dreyer, "Conundrum of Reflexivity," 106 citing Paul Ricoeur, *Philosophical Anthropology: Writings and Lectures*, Volume 3, eds. Johann Michel and Jérôme Porée, trans. David Pellauer (Cambridge: Polity Press, 2016), 267.
- 42 Scharen, unpublished response to a panel on *Conundrums in Practical Theology*, American Academy of Religion, November 19, 2016, his emphasis.
- 43 Carmen Nanko-Fernández, *Theologizing en Espanglish: Context, Community, and Ministry* (Maryknoll, NY: Orbis, 2010), 21–22. See Gilberto Cavazos-González, "Racism of Omission," March 4, 2011, *Spiritualitas: On the Study of Christian Spirituality* – sobre el estudio de la espiritualidad cristiana, <http://spiritualitas.edublogs.org>, accessed March 15, 2018.
- 44 Miller-McLemore, "Contributions," 7.
- 45 See Bonnie J. Miller-McLemore, "The Hubris and Folly of Defining a Discipline: Reflections on the Evolution of *The Wiley Blackwell Companion to Practical Theology*," *Toronto Journal of Theology* 29, no. 1 (2013): 143–174.

- 46 Eric Stoddart, *Advancing Practical Theology: Critical Discipleship for Disturbing Times* (London: SCM Press, 2014), 109–110.
- 47 See Friedrich Schweitzer, “The Beginnings of the International Academy of Practical Theology,” on the International Academy of Practical Theology website, <http://www.ia-practicaltheology.org/history/>, accessed June 19, 2017. See also Bonnie J. Miller-McLemore, “A Tale of Two Cities: The Evolution of the International Academy of Practical Theology,” *HTS Teologiese Studies/Theological Studies* 73, no. 4 (October 2017).
- 48 Jaco Dreyer, “Practical Theology and Intradisciplinary Diversity: A Response to Miller-McLemore’s Five Misunderstandings about Practical Theology,” *International Journal of Practical Theology* 16, no. 1 (2012), 49.
- 49 As an example of an omission that deserves noting, see Pamela Couture’s book, *We are Not All Victims: Local Peacebuilding in the Democratic Republic of Congo* (Zürich: Lit Verlag, 2016). Couture’s book contains a fascinating chapter on her epistemological meditations as she recounts the peacemaking activities in the Congo (pp. 1–22). That she was so careful about ways of knowing exemplifies the argument of the *Reader* that many practical theologians remain sensitive to questions of the construction of knowledge in theology.
- 50 See, for example, *The Wiley Blackwell Companion to Practical Theology, Opening the Field of Practical Theology*, and sources cited below in notes 51, 52, and 53.
- 51 Several scholars in US pastoral theology have taken up this task. See, for example, Cedric C. Johnson, *Race, Religion, and Resilience in the Neoliberal Age* (New York: Palgrave Macmillan, 2016); Bruce Rogers-Vaughn, *Caring for Souls in a Neoliberal Age* (New York: Palgrave Macmillan, 2016); and Ryan Lamoth, *Care of Souls, Care of Polis: Toward a Political Pastoral Theology* (Eugene, Oregon: Cascade, 2017). See also Stoddart, *Advancing Practical Theology*.
- 52 See, for example, James Sweeney, Gema Simmonds, and David Lonsdale, eds., *Keeping the Faith in Practice: Aspects of Catholic Pastoral Theology* (London: SCM, 2010); Claire E. Wolfeitch, ed., *Invitation to Practical Theology: Catholic Voices and Visions* (New York: Paulist, 2014); and Claire E. Wolfeitch and Annemie Dillen, eds., *Catholic Approaches in Practical Theology: International and Interdisciplinary Perspectives* (Leuven: Peeters, 2016).
- 53 See, for example, Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Approaches* (Eugene, OR: Wipf and Stock, 2012) and *Meditations of the Spirit: Interventions in Practical Theology* (Grand Rapids: Eerdmans, 2015); Andrew Root, *Christopraxis: A Practical Theology of the Cross* (Minneapolis: Fortress, 2014); and Pete Ward, *Introducing Practical Theology: Mission, Ministry, and the Life of the Church* (Grand Rapids: Baker, 2017).
- 54 Dale P. Andrews and Robert London Smith, Jr, eds., *Black Practical Theology* (Waco: Baylor University Press, 2015). See also Chapter 1 in this volume.
- 55 Tom Beaudoin, “Why Does Practice Matter Theologically,” in Joyce Ann Mercer and Bonnie J. Miller-McLemore, eds., *Conundrums in Practical Theology* (Leiden: Brill, 2016), 12.
- 56 See, for example, Edward Foley, *Theological Reflection Across Religious Tradition: The Turn to Reflective Believing* (Lanham, Maryland: Rowman & Littlefield, 2015); and Pamela Couture, Pamela McCarroll, and Nevin Reda, “Reforming Spaces for a Postcolonial Inter-religious Practical Theology: Pedagogical Reflections,” paper