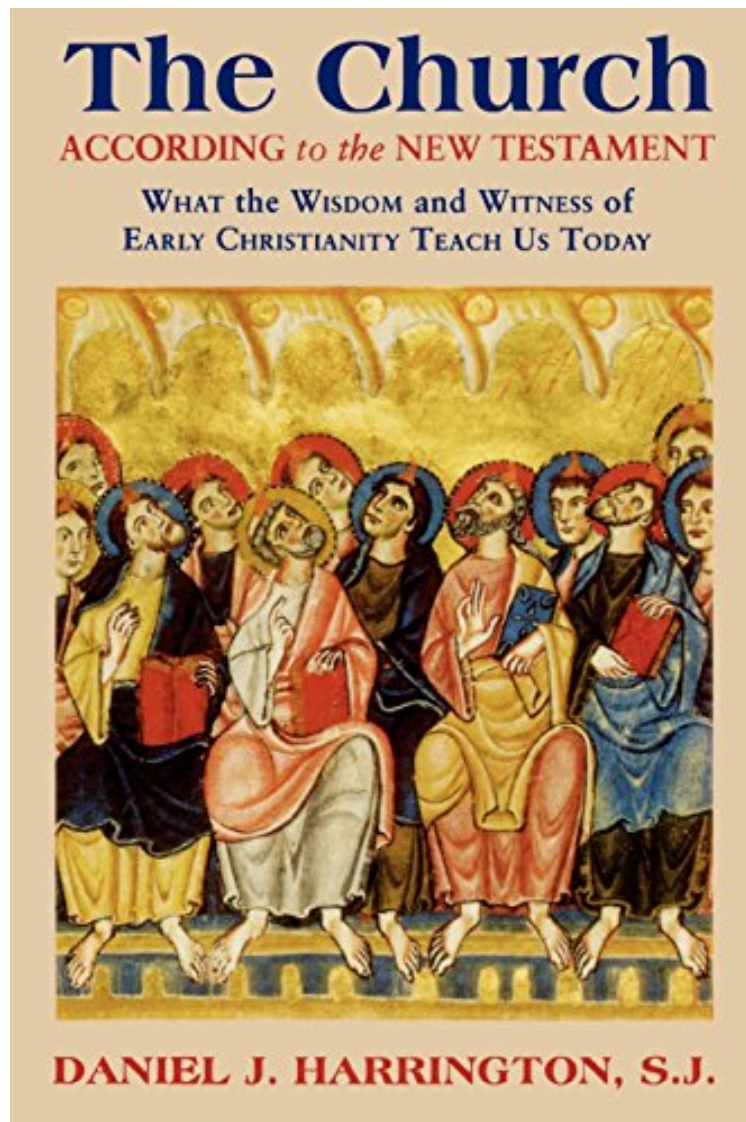


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The Church According to the New Testament: What the Wisdom and Witness of Early Christianity Teach Us Today

Daniel Harrington

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Daniel Harrington : The Church According to the New Testament: What the Wisdom and Witness of Early Christianity Teach Us Today before purchasing it in order to gage whether or not it would be worth my time, and all praised The Church According to the New Testament: What the Wisdom and Witness of Early Christianity Teach Us Today:

1 of 2 people found the following review helpful. easy to understand readBy Catholic GirlThis was a required text for a Theology course, but was a very interesting, easy to understand read.0 of 0 people found the following review helpful. DisappointingBy Davie 44I was hoping to gain some interesting insights from the bible concerning the founding of the Church. Instead I got some common assertions with absolutely no proof to back it up. Did Jesus found the Church? Harrington says no, he just did some stuff that energized the apostles to organize something out of their excitement. Biblical support for this? None given. He just spouts some uncredited and unexplained sociological dribble about Jesus being a charismatic fellow. I could at least have given him some credit if he actually supported his catalogue of assertions. And this book is full of random assertions: Jesus did not make the Church, Peter was not really given any authority, the apostles were only sent out and the New Testament is more a reflection of the church than what Jesus actually said and did. Harrington selects some facts as true, and ignores others as made up. But how does he decide? Politics? Politically correct issues? Whats popular in the teacher lounge these days? Maybe he, like the Kulturkampf's impact of biblical studies, just does not like the Magisterium of the Catholic Church he belongs to. He gives us nothing. So basically this book does not live up to its name. Harrington does not agree with what the New Testament actually says concerning the Church. They are merely later reinterpretations added into the Jesus narrative. It all comes down in Harrington's mind to "how the Church reinterpreted Jesus to fit their own understanding of Jesus." He never has to take the Bible seriously because he assumes that it is all a later addition. In short the analysis is really Harrington's speculative imagination retelling us what he thinks might have been going on in the folks who changed the (in his mind) obviously not quite true accounts of the Jesus and the Church. It feels like cheap psychoanalysis. At least with Raymond Brown we got an explanation of how he arrived at his conclusions and why he decided some verses were true and some were made up.21 of 23 people found the following review helpful. Didactical and refreshingBy Roland M. PoirierBeyond the title which is centred on what is currently viewed as the original Church, the question is Did Jesus found the Church? The best way to reach the answer is to read the book. This will give the reader the opportunity to discover that the interest of the book does not lie so much in the answer itself, as in all the things that one will discover on the way, while progressing towards the answer. One of them is a method for reading the various books of the New Testament by starting to put them in context. In other words, by making a quick overview of who wrote the text, when, for what kind of people, in what social and historical context and for what particular purpose. All things that are essential to anybody who wants to extract the genuine substance of the message. There is nothing more deceiving than to isolate a few lines from an unknown context and to apply them literally 2000 years later in a different world. This process can also be dangerous if it is used to support a particular ideology. Another interesting thing regarding a better understanding of the Scriptures is the idea of "hermeneutical spiral" superseding that of "hermeneutical circle." It still runs from Jesus to the texts, the Christian experience and back to Jesus, but it adds a third dimension to the dynamic. It enables us not to go around forever in circles, but to rise each time a little closer to the ultimate truth. Last but not least, the reader will discover all along the book a variety of interesting insights on basic notions such as wisdom, resurrection, disciple, apostle, baptism, the Lord's Supper and the essence of the Gospel itself. One gets the impression that the author has blown off some centuries of accumulated dust over these definitions, and given them a fresh meaning more consistent with their original purpose and more closely related to our overall life.

In the last days of the twentieth century, leading New Testament scholar and popular preacher Daniel Harrington, S.J., asked himself two powerful questions: What might the church of the first century have to say to the church of the twenty-first century? And How might a brief synthesis of what the New Testament says and does not say about the church help bring greater vitality within and unity among the churches? The result of Father Harrington's research and thinking is this timely and important book.

Clearly written and carefully organized, this book avoids technical jargon and is always informative, even for the specialist. Most importantly, its overall design enables it to be used on a variety of levels; as a supplemental text for courses in ecclesiology, as an introductory text for college religion courses, and as a resource for parish adult education (New Theology) Clearly written and carefully organized, this book avoids technical jargon and is always informative, even for the specialist. Most importantly, its overall design enables it to be used on a variety of levels; as a supplemental text for courses in ecclesiology, as an introductory text for college religion courses, and as a resource for parish adult education (New Theology) About the Author Daniel J. Harrington, SJ (1940-2014), was professor of New Testament at the Boston College School of Theology and Ministry. He was the author of a number of books, including *How Do Catholics Read the Bible?* and, with James F. Keenan, *Jesus and Virtue Ethics*.