How To Think Theologically
Synopsis
For over fifteen years, How to Think Theologically has served as the ideal primer on the work of theology for students at all levels of study. Stone and Duke contend that theology is not an optional, esoteric discipline, but one that every Christian person is called to do, and thus they welcome everyone to the essential, vibrant work of making religious sense of concrete life situations. The third edition of this popular book retains all of the lucid and lively text that marked the previous editions. On this already strong foundation, case studies and bibliographies are updated, and several helpful pedagogical elements are added.

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Customer Reviews
Before reviewing the content I should note that I read this on the Kindle version. As other reviewers have mentioned, the Kindle version has a few errors. There were several pages that ended mid-sentence and repeated paragraphs from several pages earlier--I'm not referring to "big ideas" that are emphasized in larger text boxes. There were a few instances when the cut-off material never surfaced. Thankfully, though, none of these instances were communicating anything significant. Content review is below.
Howard W. Stone and James O. Duke offer readers an
introductory method for thinking theologically. As they introduce the method they clarify that this is not a systematic theology; rather, it is a process by which Christians can reflect upon their understanding of what it means to be Christian in thought and practice. Faith seeking understanding is the primary theme of How to Think Theologically, meaning, that as theologians we seek to understand what we believe about the Christian message of God (pp. 1, 9). This understanding applies to individuals and communities of faith. Stone and Duke propose two foundational reference points for thinking theologically. The first reference, embedded theology, involves concepts about God and the world that individuals subliminally accept based on their experiences in and around the Church (p. 15). The second reference point is deliberative theology, and as its name implies, is the realm in which analytical thinking occurs (p. 17). The authors note a co-dependent relationship between these two concepts, but do not satisfactorily account for varying depths within a believer’s theology.

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