

RICHARD NIEBUHR'S TYPOLOGY ABOUT TYPICAL ANSWERS TO THE DIALECTICAL RELATIONSHIP

CHRIST-CULTURE/CHURCH-SOCIETY

1 CHRIST AGAINST CULTURE	2 THE CHRIST OF CULTURE	3 CHRIST ABOVE CULTURE	4 CHRIST AND CULTURE IN PARADOX	5 CHRIST THE TRANS- FORMER OF CULTURE
The Separatists (Tertullian)	The Accommodators (Soc. Gospel/Some Lib. Theol.)	The Synthesizers (Thomas Aquinas)	The Dualists (Augustine/Luther)	The Conversionists (Calvin/Some Lib. Theologies)
<p>1. Total divorce between Christ, Christians, God's people, church and "this world."</p> <p>2. Christianity as synonymous to: separation, opposition, alienation.</p> <p>3. This attitude/position was several times ferment for church renewal. On the other hand the Church loses its "raison d'etre" because it is not light & salt OF the world IN the world.</p> <p>4. Church & Society are radically separated. Mission is conceived as indian trips into enemy territory (H. Ruediger Leber)</p> <p>5. Oppositional notion of history/society (light vs. darkness, etc.)</p>	<p>1. Almost total accommodation of Christ and Christianity to some cultural expressions.</p> <p>2. Jesus Christ, as teacher and spiritual guide, is the paradigm for culture.</p> <p>3. Identification of Christianity with particular socio-economic-political systems: Christianity is absorbed by culture. It becomes one among other cultural components/ingredients.</p> <p>4. This position is either used to reinforce the "status quo" (i.e. civil religion and in some sense "Moral Majority") or to support contestative political projects for social change (i.e. Liberation Theology's uncritical adoption of marxism).</p> <p>5. Identification of Christianity with capitalism, west, etc.</p>	<p>1. Lordship of Jesus Christ above culture. There is not opposition but subordination of culture to faith.</p> <p>2. Creation and redemption are both works from the same God in the same Christ.</p> <p>3. Faith and redemption are superior to culture, higher than culture but are not in contradiction with culture, because the perfect culture. (Sin is conceived as imperfection).</p> <p>4. The human and the temporal become holy, divine. The dialectic human - holy is lost.</p> <p>5. Harmonistic notion of history/society. Cultural sin as social conflict is ignored.</p>	<p>1. Christianity & culture in perpetual tension because their different natures.</p> <p>2. Attitude/ position similar to (1) but more positive and/or realistic in considering culture as a given context for living.</p> <p>3. The emphasis is not primarily on separation but on dualism: Two swords (King & Pope); Two cities (Augustine); Two kingdoms (Luther).</p> <p>4. Political implications: emphasis on passive obedience to authorities. (Theology of and/or for the "status quo")</p> <p>5. Realistic position with an apparent strong biblical support and spiritual strength but it ignores God's providential activity in the world.</p> <p>6. Polarized notion of history/ society.</p>	<p>1. Position similar to the dualist one (4), but with a more positive concept of culture.</p> <p>2. Main thesis: We don't have to look for a new creation totally established outside the present historic reality (culture) but a transformation or renewal of the present situation.</p> <p>3. This renewal will come by God's grace and His power.</p> <p>4. The Kingdom of God is established on earth by the action of Jesus Christ and through the Christian's faithful discipleship.</p> <p>5. Dialectical notion of history/ society.</p> <p>6. Christocentric view of the relationship Christ-Culture</p>