

Chapter 1 : Abingdon Press | Christian Worship and Technological Change

The argument will then turn to the way in which individuals who "think technologically" approach the act of Christian worship today, and then to a discussion of the technological influences at work on those involved in preparing services of public worship.

Longform version of a six-part series on Christianity and the history of technology. Introduction Since the mid-twentieth century, there has been a sustained, if modest, scholarly conversation about the relationship between technology and religion. Among scholars who have specifically addressed the nature of this relationship, research has focused on the following set of concerns: Scholars have repeatedly returned to further scrutinize this thesis and its ecological frame. Within the brief historical sketch Ellul provides of the evolution of technique, he examines the relationship between Christianity and technology. It both ignored the real technical advances of Eastern civilizations and misunderstood the posture of Christianity to technical development. The former fails to account for the impressive technical achievements of slave societies, and the latter, while valid to a certain extent, ignores the other strictures Christian faith placed on technical activity, namely its other-worldly and ascetic tendencies. Additionally, Christianity subjected all activity to moral judgment. Accordingly, technical activity was bounded by non-technical considerations. White begins by describing the gap in technical achievement that opened up between Western Europe and both Islamic and Byzantine civilizations to the the east. Consequently, White turns to the Middle Ages to understand the nature of Western technology. At this juncture in the essay, however, White shifts from a single technological factor analysis of social change to a consideration of the cultural influences that conditioned the development and deployment of technology in adversarial relationship to nature. White finds the Christian religion, as practiced in Western Europe, to be the chief culprit. Ellull had noted the difference, taking the Russian Orthodox Church as his case in point, but he concluded that the difference must be cultural and not religious. While the cultural shaping of ancient Christianity should not be overlooked, the fact remains that by the Middle Ages both Eastern and Western Christianity had taken on their distinct shape and were now, as culturally inflected variations of the same religion, shaping the intellectual climate of their respective societies. Furthermore, White also strengthens the argument by pointing to the sacramental vision of eastern Christianity. Nature existed as a system of signs to be read and through which God spoke to humanity. Bronislaw Szerszynsk will later take up this semiotic argument in depth. What accounts for the advance of Western technology beyond its civilizational rivals? Most notably, it anchored the debate in the Middle Ages, it pointed to the cultural significance of seemingly arcane theological distinctions, it identified Christianity as the most important cultural factor driving technological activity in the West, and it linked the historical question to environmental concerns. These are religious questions. White affirms the contours of Benz analysis, but he finds room for improvement. He also reaffirms and further develops the importance of the distinction between Latin and Eastern Christianity. Here White strengthens his earlier observations by drawing on iconographic and textual evidence. Beginning shortly after the turn of the first Christian millennium, Western iconography depicts God in the act of creation as a builder, master craftsman, and later a mechanic "it was a visual tradition never adopted in the Eastern churches. While a surface reading suggests an endorsement of contemplation over activism, Latin interpreters, beginning with Augustine, go out of their way to soften and even reverse the apparent critique of activism and labor. With this White then draws in what will become another key locus of attention in subsequent discussions of technology and Christianity: White notes that in the Byzantine world, which, unlike the West, did not suffer a general collapse of culture, the religious orders were not forced to bear the burden of sustaining all aspects of civilization, secular and religious. In the West, however, following the collapse of Roman authority, the religious orders, notably the Benedictines, found themselves in the position of performing both religious and secular duties, of uniting worship and labor. White supports his contention by drawing on the work of the pseudonymous Theophilus and Hugh of Saint Victor. While the mechanical arts were accorded the lowest place in the hierarchical ranking of the arts, they were nonetheless included and this was no small thing. White concludes with one more corroborating piece of iconographic evidence. An

illustration of Psalm 63 in the Utrecht Psalter dating from the mid-ninth century features a confrontation by between King David and the Righteous and a much larger force of the ungodly. Ovitt, who in his preface pays appropriate academic homage to White, sets out to explore more fully the claims made on behalf of Christian faith and practice in relation to medieval attitudes toward technology. In addition to his evaluation of prior scholarship, Ovitt also contributes a chapter on the medieval and Christian roots of the notion of progress. The notion of progress becomes another important semantic net that catches significant elements of the relationship of religion and technology. In this, as in countless other ways, the Western medieval church took its cue from Augustine whose view of the mechanical arts can best be labeled as ambiguous. Ovitt finds that while there is ample evidence of the portrayals of God as craftsman in the hexaemeral literature of the Latin Church, it is balanced by the continued portrayal of God as a detached and transcendent Creator "a portrayal shared with the Eastern Church" which appears just as frequently as the image of God as craftsman. Moreover, Ovitt points out that the idea that nature exists to be used by human beings does not by itself explain the uses to which it is put. Regarding the former, Ovitt indeed finds that the monastic tradition, in both its eremitic and cenobitic manifestations, upheld the fundamental dignity and spiritual usefulness of labor. This would be achieved, ironically, by the Gregorian Reform movement originating within the church which sought to clarify the respective roles of the church and the state. In so doing, the church sanctioned a three-fold division of society including those who ruled and fought, those who labored, and those who prayed. This division tacitly endorsed the separation of labor from the purview of the church and created the space for technology to evolve apart from moral and spiritual constraints or considerations. The total picture is on the whole more ambiguous than the work of any of these scholars would lead readers to believe. Medieval attitudes toward nature, labor, and the mechanical arts were on the whole positive but hardly enthusiastic. In providing the rationale for her study, White cited the earlier work of Ellul, Lynn White, Mumford, and Ovitt exploring the complex relationship between Christianity and technology. In her most compelling chapter, White discusses the role of astronomical technology "the astrolabe, the albion, and the rectangulus" in refining the Christian liturgical calendar which had been in acknowledged disarray as well as the role of the mechanical clock in recalibrating the rhythms of the liturgy. On these points, however, White is mostly following the earlier work of Mumford and Lynn White. In her analogy, liturgy became a form of mechanistic technology. Her work is especially helpful for those who have never considered the consequences of technological change on liturgical practice. She does not, however, advance the debate initiated by Lynn White regarding the relationship between Christianity and western technology. In , however, historian David F. Noble has, from one angle, uncovered the history of an alternative religion, the religion of technology, which might be best understood as a Christian heresy with an immanentized eschatology. Any effort to arrive at a more clearly defined conclusion would falter under close examination since Noble has brought together a remarkably diverse collection of evidence and has not drawn very precise causal relationships. Moreover his deployment of theological terminology in the opening chapter does not inspire confidence in his grasp of nuance in the relevant theological literature. But Noble is less interested in joining that debate than he is in registering a more general complaint. Noble is clearly concerned about the religious hopes for transcendence that have been repeatedly attached to new technologies throughout the history of Western society. In his view, this tendency clouds our ability to think clearly about technology, a problem that grows all the more acute as our technologies evolve into more complex, and potentially dangerous realities. In the end we may say that Noble has established the presence of a religious veneer that frequently appears on the surface of technology to influence its development and adoption without clarifying or systematizing the varieties, sources, and consequences of that veneer. To begin with, he argues that the best way to understand the evolution of ideas about nature from pre-modern to modern societies is, in fact, not as a process of secularization or disenchantment, but rather as a process of depersonalization. The advent of Christianity did not, as Lynn White among others suggested, simply empty nature of its metaphysical content leaving it vulnerable to exploitation. Rather, Christianity removed personal agencies that inhabited nature and replaced them with a semiotic layer of meaning. Nature became alive, not with minor deities and spirits, but with meaning that could be allegorically interpreted. This conception of nature as a religiously meaningful system of signs acted

as a brake on the potential exploitation of nature that White and others imagined following on the Christian triumph over the pagan worldview. In this way, the semiotic cloak that had protected nature was pulled back leaving it defenseless against the advances of science and technology. The Reformation was decisive, but it did not act alone in reconfiguring the economy of the sacred in relation to nature. As Noble noted, technology itself became the object of transcendent aspirations. More work is needed on the Reformation and its relationship to technology. Of course, much work has already been done on the Reformation and the history of one particular technology, the printing press. Research has thus far also been focused on the role of Christianity in the emergence of Western technology. It seems that more careful and serious work ought to be done on the way that technology has shaped Christianity. Susan White gestured in this direction, but her work was largely derivative of the studies undertaken by Lynn White and Lewis Mumford and was focused on only a handful of illustrative cases. The airplane was initially greeted by Thomas-like doubt that demanded sight in order to believe, and was thereafter frequently described with language that appealed to the supernatural – “flight was a miracle. Additionally, the use of the airplane and its celebration was often marked by ritual and ceremony that bore a striking resemblance to elements of Christian worship and practice. In the end, of course, these hopes are reigned in by reality. Similar narrow studies focused on particular technologies and the role religious belief played in their social construction would strengthen our understanding of the relationship between technology and religion which thus far has been treated in mostly broad strokes. Finally, religious studies can also provide a helpful set of categories for understanding the role of technology in society, particularly given the pervasive interrelationship of technology and religion as documented by Noble. Ritual studies, for example, may usefully augment our understanding of the intersections of technology use and embodied practice. [Click to print](#) [Opens in new window](#) [Related](#).

Chapter 2 : Timothy J. Ralston - Dallas Theological Seminary

Of course, the intersection of technology and worship has also worked in the opposite direction. White relates the story of how the basic incompatibility of monastic self-sufficiency and keeping the schedule of daily prayer in the monastic office led to changes in the technologies of agriculture, book copying and time keeping.

He pours contempt on princes and loosens the belt of the strong. He uncovers the deeps out of darkness and brings deep darkness to light. He built Elath and restored it to Judah, after the king slept with his fathers. Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. And he did what was right in the eyes of the Lord, according to all that his father Amaziah had done. He set himself to seek God in the days of Zechariah, who instructed him in the fear of God, and as long as he sought the Lord, God made him prosper. There is neither adversary nor misfortune. As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself. Truly, I say to you, there will not be left here one stone upon another that will not be thrown down. Its length is twenty cubits, and its width ten cubits. For everyone who steals shall be cleaned out according to what is on one side, and everyone who swears falsely shall be cleaned out according to what is on the other side. I will send it out, declares the Lord of hosts, and it shall enter the house of the thief, and the house of him who swears falsely by my name. And it shall remain in his house and consume it, both timber and stones. Therefore say to them, Thus declares the Lord of hosts: Return to me, says the Lord of hosts, and I will return to you, says the Lord of hosts. Your fathers, where are they? And the prophets, do they live forever? O Lord, how long shall I cry for help, and you will not hear? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted. For I am doing a work in your days that you would not believe if told. It is an unhappy business that God has given to the children of man to be busy with. Vanity of vanities, says the Preacher, vanity of vanities! What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains forever. The sun rises, and the sun goes down, and hastens to the place where it rises. Blessed are those who keep his testimonies, who seek him with their whole heart, who also do no wrong, but walk in his ways! You have commanded your precepts to be kept diligently. Oh that my ways may be steadfast in keeping your statutes! A Psalm of David. The heavens declare the glory of God, and the sky above proclaims his handiwork. And he did what was evil in the sight of the Lord, yet not as the kings of Israel who were before him. Against him came up Shalmaneser king of Assyria. And Hoshea became his vassal and paid him tribute. But the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up and bound him in prison. Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it. From each tribe of their fathers you shall send a man, every one a chief among them. And these were their names: This calls for wisdom: The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O Lord my God. And I saw in the vision; and when I saw, I was in Susa the capital, which is in the province of Elam. And I saw in the vision, and I was at the Ulai canal. I raised my eyes and saw, and behold, a ram standing on the bank of the canal. It had two horns, and both horns were high, but

one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward. No beast could stand before him, and there was no one who could rescue from his power. He did as he pleased and became great. As I was considering, behold, a male goat came from the west across the face of the whole earth, without touching the ground. And the goat had a conspicuous horn between his eyes. Prophecy against the land of Israel and say to the land of Israel, Thus says the Lord: Behold, I am against you and will draw my sword from its sheath and will cut off from you both righteous and wicked. Because I will cut off from you both righteous and wicked, therefore my sword shall be drawn from its sheath against all flesh from south to north. And all flesh shall know that I am the Lord. I have drawn my sword from its sheath; it shall not be sheathed again. They stoop; they bow down together; they cannot save the burden, but themselves go into captivity. I have made, and I will bear; I will carry and will save. Give your eyes no sleep and your eyelids no slumber; save yourself like a gazelle from the hand of the hunter, like a bird from the hand of the fowler.

Chapter 3 : Christianity and the History of Technology | L.M. Sacasas

This book will argue that one of the primary influences on the social context of Christian worship is the pervasive presence of technology and technological process, and that these have had a profound effect on liturgical theory and practice.

Journal Articles "Book Review: Review of "The Story of Christian Spirituality: Two Thousand Years, from East to West. Review of "Presbyterian Worship: Classical Categories for Exegesis, Application, and Authority. Review of "Making Worship Real: Review of "Winning Decisions: Getting It Right the First Time. Review of "Theological Aesthetics: God in Imagination, Beauty, and Art. Readings and Prayers through the Years. Review of "Spiritual Theology: Review of "The Evidential Power of Beauty: Science and Theology Meet. Review of "Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities. Review of "A Royal Waste of Time: Review of "Planning Blended Worship: Review of "The English Hymn: Review of "Come to the Banquet: Review of "Liturgical Spirituality. Review of "The Oxford Dictionary of Art. Review of "Groundwork of Christian Worship. Review of "True Worship: Reclaiming the Wonder and Majesty. Review of "Handbook for Liturgical Studies, V 1: Introduction to the Liturgy. Review of "Communion Shapes Character. Review of "History of the Liturgy: Review of "The Hymn Tune Index: Review of "Worship As Theology: Foretaste of Glory Divine. Review of "The Story of Christian Music: Review of "Contemporary Worship: Review of "Performing Rites: Review of "Worship in Spirit and Truth: Review of "Two Ways of Praying: Review of "Enter His Courts with Praise: Review of "Christian Worship and Technological Change. Review of "Worship Come to Its Senses. Review of "Worship Evangelism: Inviting Unbelievers into the Presence of God. Review of "Reaching out without Dumbing Down: Review of "Dictionary of Symbolism: Cultural Icons and the Meanings behind Them. Review of "Before the Throne: Review of "Bread of Life and Cup of Joy: Newer Ecumenical Perspectives on the Eucharist. Review of "The Witness of the Worshiping Community: Liturgy and the Practice of Evangelism. Review of "Contemporary Worship for the 21st Century: Review of "A Community of Joy: How to Create Contemporary Worship. Review of "What Is Liturgical Theology? Review of "Foundations of Liturgy: Review of "Engaging with God: Review of "Word and Worship. Review of "African-American Christian Worship. Review of "The Bible and Liturgy. Review of "The Power Sermon: Countdown to Quality Messages for Maximum Impact. Review of "The Study of Liturgy. Sources and Methods for the Study of Early Liturgy. Recognizing and Escaping Spiritual Authority within the Church. Review of "What Happens Sunday Morning: Review of "The Gift of Worship. Review of "Rediscovering Expository Preaching: Balancing the Science and Art of Biblical Exposition. Review of "Jesus the Preacher. Review of "Paul the Preacher. Review of "Labourers Together: The Layman and His Pastor.

Chapter 4 : Christian worship and technological change (Book,) [blog.quintoapp.com]

DOWNLOAD CHRISTIAN WORSHIP AND TECHNOLOGICAL CHANGE christian worship and technological pdf LCA STRATEGIC PLAN 2 LCA HISTORY Liberty Christian Academy was founded by Dr. Jerry Falwell and.

For Levinas, the relation of individuals to other individuals, intersubjectivity, sociality, is the way in which human beings are. Let us assume that Heidegger and Levinas disagree here. What are we supposed to learn from this? The contest between theoretical philosophy and practical philosophy has been a central theme in philosophy at least since Plato. In general, as described by Manning, the opposition between Heidegger and Levinas is simply one more instance of this contest. If this is true, then the only question of real importance is whether a comparative study of Heidegger and Levinas can help us to understand the terms of this contest more clearly. Is philosophy, and therefore the philosopher, to be concerned primarily with seeing thinking, understanding, comprehending, knowing or acting? What is philosophy essentially? The author does not address this question. Nothing is made of these approaches, however. What is neglected is a discussion of the nature of thinking seeing things as they are and the nature of acting and the way in which thinking is a kind of acting and the way in which all other kinds of acting require thinking. Leaving aside Heidegger for the moment, can Levinas demonstrate that doing the good morality is possible without first knowing what the good is ethics? After all, if "morality is not a branch of philosophy, but first philosophy," what is the difference between philosophy and the philosopher and any other activity, say, shoe making? *Christian Worship and Technological Change*. This book does what the title suggests, addressing the issue of the relation between Christian worship and technological change. White spends some time elaborating on the influence of technological advances and the expectations, both positive and negative, attached to it. Then, having propounded and set aside the tendency of ritualists and liturgists affected by them to see worship as the area "outside technology," or where technological dehumanization receives correctives, she puts three questions to liturgy about the effect of technology pp. These questions have to do with the relation between technology and liturgy, even before the modern age; with the ways in which contemporary technological tools affect the study of liturgy; and the extent *The Journal of Religion* to which the present liturgical renewal has been affected by the possibilities of technological communication and diffusion, making it perhaps too much the work of experts rather than of the people. There are many tantalizing insights in this book, but the author has not fully probed her own most fundamental questions, perhaps rightly leaving it to the reader to think further. If technology can be called a habitat and a social matrix, this includes its power of symbol making and expressing a vision of the world that offers people a narrative of identity, images of being and value systems. This is most obvious with television but could be applied more largely, for example, to travel that breaks down time and space and to medical possibilities and claims that symbolize humanity freed from pain and enjoying prolonged life. The most fundamental perception, however, is that the world is undergoing deep cultural change because of technological advance. Worship is affected by an epochal cultural shift. In effect, we are living through a change that is as deep as the shift from an oral to a written culture, as we pass from a written culture to a digital one, in some cultural groups indeed passing over the phase of the written to pass from the oral to the digital. In fact, one of the advantageous possibilities of the digital is that it can help retrieve the oral and the bodily in ways not common when the written word dominates. The cultural shift rests in the fact that technology offers a new way of accessing, of construing, and of giving form and shape to reality. Though it can be put to the service of the modern in its effort to dominate, control, and unify, it is as a mode of expression postmodern. This is because it is both fragmentary and enormous in its possibilities of perceiving, doing, and construing. It can serve exploration and exchange, or it can serve control, but in this latter course it is comparable to using a written edict as though it had authority just because it is written. The delphic oracle lives transformed in both written and digital cultures. Technology can be simply more effective and more flattening than the written succeeds in being, when it is used to control and subvert differences in liturgical texts and ritual. Or it can promote the exploration of possibility of expression and retrieval from traditions postmodern artists have a foot in digital art , enhance interfacing in diversity and otherness, and develop the

hopes of more authentic human living. The "politics" of relating technology to liturgy can have a different face to that of flattening out differences and controlling change from some center of authoritative declaration or bureaucratic priesthood. Core human actions of bodily movement, eating and drinking together, healing with touch and oil, anointing and washing, looking, seeing, and touching, remain with us, though they allow for diversity in expression and form. Memories are ever a vital part of human living, but they can be told differently. Being within time and space are not to be set outside, though new and different potentialities of being emerge in how they are construed. Liturgy configures body movement and interaction; it revives memories and construes them to culture and event; it explores the ways of living in time and space in virtue of possibility and memory. *Mysticism Buddhist and Christian: Nanzan Studies in Religion and Culture*. During his many years in Japan, Jan Van Bragt, the former director of the Nanzan Institute for Religion and Culture in Nagoya, has tried to solve the koan, "How can such a natural affinity in religiosity [between Buddhism and Christianity] result in such an incurable disjunction in doctrine? This volume is an invitation to enter into that koan. It began as a series of seminars at Nanzan, and, although the style is impeccably literary, it retains something of the flavor of a conversation. Seven chapters on Ruusbroec by Paul Mommaers professor of theology at the University of Antwerp and the University of Louvain are "braided" p. He has given us a major study of this important but in the English-speaking world much neglected Christian mystic. Van Bragt ranges more widely, concentrating on Japanese Zen but offering remarks on other forms of Buddhism, Buddhism as a whole, Hinduism, and even "Eastern" spirituality and mysticism *passim*. This makes the "braiding" somewhat less neat than it might have been but opens the book up to a wider readership. The concern of both authors is similar, although it is more muted in Mommaers and more explicit in Van Bragt—they both speak explicitly as Christians sympathetic to Buddhism and curious about how Ruusbroec and Buddhism can illuminate each other. Van Bragt appears to have begun the seminars with the notion that this was possible: The discussion of mutuality centers on the definition of mysticism *chaps*. The authors know well the literature on mysticism published in the West and in Japan, and they summarize it topically as it relates to Ruusbroec and Buddhism. It is at first taken for granted that Ruusbroec is a mystic, and it is then asked whether Buddhism is mystical. The objections of some Catholic and some Japanese Buddhist scholars, that Christianity is intrinsically mystical but that mysticism is alien to Buddhism, are considered, and the tables are turned: Van Bragt argues that mysticism is "the true factor of salvation [in Buddhism], while in Christianity salvation is a question of faith" p. By this, he does not mean that faith is absent in, or unimportant for, Buddhism—he devotes several pages to the discussion of faith in Buddhism as a whole and in Pure Land Buddhism in particular—but that the tendency to Oneness, which is regarded as a key element Set your country here to find out accurate prices Country:

Chapter 5 : Christian Worship and Technological Change - Susan J. White - Google Books

Those interested in Christian worship have tended to limit their attention to three areas: (1) the history of rites and texts; (2) the theological meaning of specific liturgical acts; and (3) the nature of ritual speech and gesture. But there has been little attention paid to the interaction between.

Chapter 6 : Christian Worship and Technological Change : Susan White :

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

Chapter 7 : Christian Worship and Technological Change by Susan White

Technology as a Challenge for the Study of Christian Worship Shaping Worship in the Technological Mode -- 4. Worship and Technology in History, 1: Medieval Engineering and the Liturgy -- 5.

Chapter 8 : Titles by: Susan J. White : blog.quintoapp.com

Those interested in Christian worship have tended to limit their attention to three areas: (1) the history of rites and texts; (2) the theological meaning of specific liturgical acts; and (3) the nature of ritual speech and gesture.

Chapter 9 : What Does the Bible Say About Technology?

Arguing that a primary influence on the social context of Christian worship is the pervasive presence of technology and technological processes, White traces the interplay between technological processes and Christian worship, and gives suggestions as to how the church might approach scientific advances in a rapidly changing society.