

## **Bibliography: 5 titles**

### **Martin Wendte**

Günter Thomas, Hrsg., *Krankheitsdeutung in der postsäkularen Gesellschaft: theologische Ansätze im interdisziplinären Gespräch* (Stuttgart: Kohlhammer, 2009): This book is the result of a multi-year research-project on the theme of disease, sickness and illness. It unites contributions from scholars from the Old Testament, the New Testament, Church History, Systematics, Ethics and Practical Theology alike and is clearly the most important contemporary theological book on the wider topic within the German-speaking realm.

Ruben Zimmermann, Hrsg., *Kompendium der frühchristlichen Wundererzählungen; Bd. 1: Die Wunder Jesu*, 1. Aufl., Bd. 1 (Gütersloh: Gütersloher Verl.-Haus, 2013). From a Christian perspective, the enhancement of life has to refer back to Jesus Christ and his life-enhancing activities, mainly his healings and miracles. This new compendium unites more than 80 articles from the leading experts in the field on all relevant texts and themes, and each article presents different perspectives and traditions on its theme and text.

Diane B. Stinton, *Jesus of Africa: voices of contemporary African Christology*, Faith and cultures series (Maryknoll, NY: Orbis Books, 2004): In our globalized world, the enhancement of life depends on the interaction and communication between different cultures, and it takes experts who have lived in each culture to build bridges between these cultures. Diane Stinton, a born Canadian, lived for 20 years in Nairobi, Kenya, and did a decade of field research before she wrote this book. It is clearly the most important contribution to Jesus of Africa and of Jesus the Healer in African cultures that is available.

Brian Brock und John Swinton, Hrsg., *Disability in the Christian tradition: a reader* (Grand Rapids, Mich. [u.a.]: Eerdmans, 2012). To enhance life in a human way means to act and communicate with human beings with dis/abilities in a human and Christian way. This reader presents the most important voices of the Christian tradition on a theology of dis/ability in an easily accessible form, starting with the Church Fathers, ending with Jean Vanier and Stanley Hauerwas.

Martin Heidegger, „Nietzsches Wort ‘Gott ist tot’“ (1945), in: Martin Heidegger, *Holzwege* (Vittorio Klostermann: Frankfurt a.M., 8. Auflage 2003), 209-267. The development of modern technology, of modern medicine and of our ideals of fitness and health is much more driven by a certain way of being in the world which is shaped by power and ideologies than by technical progress which can be treated mathematically or by the ideal of the improvement of health for mankind. It takes an eye of a prophet to name these powers and ideologies, and although Heidegger was a fascist himself, he still is the most important starting point for many later voices in the 20<sup>th</sup> century who followed his impulses, from Foucault to Derrida, Hans Ulrich Gumbrecht and Zygmunt Bauman.