



# The Church After Christianity

**A lecture series exploring the future of a changing Church,  
a changing Anglicanism, and a changing world**

## **What?**

**Lecture 1 (Oct. 25): "The Church after Christendom" - Rev. Dr. Myron Penner**

**Response by Ms. Krista Ganton-Dowdeswell**

**Lecture 2 (Nov. 1): "The Ecumenical Turning Point" - Rev. Scott Sharman**

**Response by Dr. Jane Samson**

**Lecture 3 (Nov. 8): "Trajectories of Anglican Communion" - Dr. Steve Martin**

**Response by Rt. Rev. Dr. Jane Alexander**

**All lectures moderated by Rev. Dr. Joanne Neal**

**Panel Discussion (Nov. 15): "The Church Remixed"**

**Moderated by Rev. Dr. Eileen Conway**

**Wine and cheese reception to follow each session**

## **Where?**

**Christ Church Parish Hall, 12116-102nd Avenue, Edmonton AB**

## **When?**

**Thursday Evenings, 7:30pm-9pm, Oct. 25, Nov. 1, Nov. 8, and Nov. 15**

**Sponsored by: Christ Church Adult Learning Centre,  
The Diocese of Edmonton, and All Saints Cathedral College**



# After Christianity

**Stanley Hauerwas**



## **After Christianity:**

**After Evangelicalism** David P. Gushee, 2020-08-25 Named one of the Top 10 Books of the Year in 2020 by the Academy of Parish Clergy Drawing on his own spiritual journey David Gushee provides an incisive critique of American evangelicalism and offers a succinct yet deeply informed guide for post evangelicals seeking to pursue Christ honoring lives Kristin Kobes Du Mez Calvin University Millions are getting lost in the evangelical maze inerrancy indifference to the environment deterministic Calvinism purity culture racism LGBTQ discrimination male dominance and Christian nationalism They are now conscientious objectors deconstructionists perhaps even none and done As one of America's leading academics speaking to the issues of religion today David Gushee offers a clear assessment and a new way forward for disillusioned post evangelicals Gushee starts by analyzing what went wrong with U S white evangelicalism in areas such as evangelical history and identity biblicism incredible theologies and the fundamentalist understandings of race politics and sexuality Along the way he proposes new ways of Christian believing and of listening to God and Jesus today He helps post evangelicals know how to belong and behave going from where they are to a living relationship with Christ and an intellectually cogent and morally robust post evangelical faith He shows that they can have a principled way of understanding Scripture a community of Christ's people a healthy politics and can repent and learn to listen to people on the margins With a foreword from Brian McLaren who says David Gushee is right there is indeed life after evangelicalism this book offers an essential handbook for those looking for answers and affirmation of their journey into a future that is post evangelical but still centered on Jesus If you too are struggling *After Evangelicalism* shows that it is possible to cut loose from evangelical Christianity and more than that it is necessary

**Thinking Faith after Christianity** Martin Koci, 2020-06-01 Winner of the 2020 Emerging Scholar's Theological Book Prize presented by the European Society for Catholic Theology This book examines the work of Czech philosopher Jan Patočka from the largely neglected perspective of religion Patočka is known primarily for his work in phenomenology and ancient Greek philosophy and also as a civil rights activist and critic of modernity In this book Martin Koci shows Patočka also maintained a persistent and increasing interest in Christianity *Thinking Faith after Christianity* examines the theological motifs in Patočka's work and brings his thought into discussion with recent developments in phenomenology making a case for Patočka as a forerunner to what has become known as the theological turn in continental philosophy Koci systematically examines his thoughts on the relationship between theology and philosophy and his perennial struggle with the idea of crisis For Patočka modernity metaphysics and Christianity were all in different kinds of crises and Koci demonstrates how his work responded to those crises creatively providing new insights on theology understood as the task of thinking and living transcendence in a problematic world It perceives the unthought element of Christianity what Patočka identified as its greatest resource and potential not as a weakness but as a credible way to ponder Christian faith and the Christian mode of existence after the proclaimed death of God and the end of metaphysics *After Christianity--what?*

Theodore W. Darnell,1930      *Life After Death* Alan Segal,2010-06-23 A magisterial work of social history *Life After Death* illuminates the many different ways ancient civilizations grappled with the question of what exactly happens to us after we die In a masterful exploration of how Western civilizations have defined the afterlife Alan F Segal weaves together biblical and literary scholarship sociology history and philosophy A renowned scholar Segal examines the maps of the afterlife found in Western religious texts and reveals not only what various cultures believed but how their notions reflected their societies realities and ideals and why those beliefs changed over time He maintains that the afterlife is the mirror in which a society arranges its concept of the self The composition process for Judaism Christianity and Islam begins in grief and ends in the victory of the self over death Arguing that in every religious tradition the afterlife represents the ultimate reward for the good Segal combines historical and anthropological data with insights gleaned from religious and philosophical writings to explain the following mysteries why the Egyptians insisted on an afterlife in heaven while the body was embalmed in a tomb on earth why the Babylonians viewed the dead as living in underground prisons why the Hebrews remained silent about life after death during the period of the First Temple yet embraced it in the Second Temple period 534 B C E 70 C E and why Christianity placed the afterlife in the center of its belief system He discusses the inner dialogues and arguments within Judaism and Christianity showing the underlying dynamic behind them as well as the ideas that mark the differences between the two religions In a thoughtful examination of the influence of biblical views of heaven and martyrdom on Islamic beliefs he offers a fascinating perspective on the current troubling rise of Islamic fundamentalism In tracing the organic historical relationships between sacred texts and communities of belief and comparing the visions of life after death that have emerged throughout history Segal sheds a bright revealing light on the intimate connections between notions of the afterlife the societies that produced them and the individual s search for the ultimate meaning of life on earth      *Christianity After Religion* Diana Butler Bass,2012-03-13 Diana Butler Bass one of contemporary Christianity s leading trend spotters exposes how the failings of the church today are giving rise to a new spiritual but not religious movement Using evidence from the latest national polls and from her own cutting edge research Bass the visionary author of *A People s History of Christianity* continues the conversation began in books like Brian D McLaren s *A New Kind of Christianity* and Harvey Cox s *The Future of Faith* examining the connections and the divisions between theology practice and community that Christians experience today Bass s clearly worded powerful and probing *Christianity After Religion* is required reading for anyone invested in the future of Christianity      *After God* Don Cupitt,1997-04-18 Considers the fate of religion the evolution of religious belief from the dawn of the gods to their twilight and tomorrow Challenges us to see religion less as an ideology and more as a tool kit a set of techniques perhaps an art form enhancing our lives the way that literature and art do      *Christianity and Civilisation* Richard William Church,1914      **Christian Faith and Life** ,1926      *Fundamentals of Early Christianity* George Luther Clark,1928      **Judaism and Christianity** Crawford Howell Toy,1890      *After Christendom?* Stanley Hauerwas,1991

Liberal conservative and modern postmodern concepts define contemporary theological debate Yet what if these categories are grounded in a set of assumptions about what it means to be the church in the world presuming we must live as though God's existence does not matter What if our theological discussion distracts us from the fact that the church is no longer able to shape the desires and habits of Christians Hauerwas wrestles with these and similar questions constructing a theological politics necessary for the church to be the church in the world In so doing he challenges liberal notions of justice and freedom

**History of Christian Doctrine** George Park Fisher, 1916     *The Nineteenth Century and After*, 1914     The China Christian Year Book Edwin Carlyle Lobenstein, Abbe Livingston Warnshuis, Frank Joseph Rawlinson, Henry Theodore Hodgkin, 1911     **The Story of the Ten Commandments** Conrad Henry Moehlman, 1928     The Encyclopaedia Britannica: Con to Edw, 1910     *The Foreign Quarterly Review*, 1875     **The New Voice in Race Adjustments** Arcadius McSwain Trawick, 1914     Religious Pamphlets, 1915     **Complete Works of Rev. Thomas Smyth, D. D.** Thomas Smyth, 1909

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