



A Church Beyond Belief

The Search for Belonging and the Religious Future

WILLIAM L. SACHS *and* MICHAEL S. BOS



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Dr Abby Day



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A Church Beyond Belief William L. Sachs, Michael S. Bos, 2014-10 Addresses belonging before believing and other new patterns for remaking congregations As we move beyond the emergent or missional church paradigm pastors and other church leaders are discovering a new reality people especially younger generations are coming to church not as believers but to find a place to belong with or without faith This book describes the dilemma and the distractions that currently prevent congregations from being the place where that sense of belonging can unfold and guide newcomers in the discovery of faith The authors argue that despite elaborate talk of change spirituality transformation and conflict resolution congregations are still mired in old patterns of belonging Using broad based career experiences surveys of religious life historical precedent and insights from social psychology about what it means to belong today the book suggests new and effective approaches to help churches make vital connections

A Church Beyond Belief William L. Sachs, Michael S. Bos, 2014-10-01 Addresses belonging before believing and other new patterns for remaking congregations As we move beyond the emergent or missional church paradigm pastors and other church leaders are discovering a new reality people especially younger generations are coming to church not as believers but to find a place to belong with or without faith This book describes the dilemma and the distractions that currently prevent congregations from being the place where that sense of belonging can unfold and guide newcomers in the discovery of faith The authors argue that despite elaborate talk of change spirituality transformation and conflict resolution congregations are still mired in old patterns of belonging Using broad based career experiences surveys of religious life historical precedent and insights from social psychology about what it means to belong today the book suggests new and effective approaches to help churches make vital connections

Explore Kristina Lizardy-Hajbi, Matthew Floding, 2022-08-31 This volume helps ministerial leadership students engage the tools of discernment while introducing the various roles that seminarians may pursue including pastors varieties of chaplaincy clinical pastoral educators academics and nonprofit leaders It is an ideal resource for seminarians particularly during theological field education

In the Face of Difference William L. Sachs, 2014-11-20 Encounters with difference are the measure of faith as how a person of one faith approaches persons of other faiths reveals the heart of religious conviction Christian congregations are often ill equipped to respond to differing religious perspectives Most are hesitant many are prejudiced In the Face of Difference offers a basis for constructive response demonstrating how one can honor people of another faith by living fully into one's own faith William Sachs examines how Christians can maximize their spiritual growth through a genuine exchange of ideas and inspiration with those of others faiths focusing on encounters between Christians and Muslims By providing a clear and concrete blueprint for congregational leadership in new social circumstances Sachs charts a course for overcoming major religious prejudice He demonstrates how bridges can be built by applying the ideals of love of God and love of neighbor and how faithful people can translate religious ideals into reconciling realities

"*Emerging Church*" - *ein dekonversiver Konversationsraum* Patrick Todjeras, 2020-07-13 Etwas regt sich Ein Wunsch nach berleben nein nicht blo nach berleben nach Bl hen Will man in einer Umwelt bl hen der selbst nicht ganz klar ist warum gerade dieses Gew chs f r sie relevant sein sollte muss sich das Gew chs ver ndern ja transformieren Das geschieht im Zur cklassen von Vertrautem und Aufnehmen von Unvertrautem Das tut die im anglo amerikanischen Raum aufgekommene Emerging Church Die Kirche greift nach Raum Todjeras fragt sich erstmals f r den deutschsprachigen Bereich wie in der Emerging Church Bewegung dekonversive Prozesse anregt werden *The Future of the Parish System* Steven Croft, 2010-05-05 This timely multi faceted book by a collection of leading thinkers and practitioners provides church leaders with the resources to re imagine church and ministry in the twenty first century Looking at both traditional forms of church and fresh expressions this wide ranging book offers invaluable historical psychological sociological and theological perspectives on the parish system Leading thinkers outline the challenges facing the Church present suggestions for areas for development and set out principles for future growth **Beyond 400** David J. Cohen, Michael Parsons, 2011-01-01 This volume deals with the varied forms of shame reflected in biblical theological psychological and anthropological sources Although traditional theology and church practice concentrate on providing forgiveness for shameful behavior recent scholarship has discovered the crucial relevance of social shame evoked by mental status adversity slavery abuse illness grief and defeat Anthropologists sociologists and psychologists have discovered that unresolved social shame is related to racial and social prejudice to bullying crime genocide narcissism post traumatic stress and other forms of toxic behavior Eleven leaders in this research participated in a conference on The Shame Factor sponsored by St Mark s United Methodist Church in Lincoln NE in October 2010 Their essays explore the impact and the transformation of shame in a variety of arenas comprising in this volume a unique and innovative resource for contemporary religion therapy ethics and social analysis *Religion and Popular Culture* Adam Possamai, 2005 This book views itself as the hyper real testament of new religious phenomena by addressing the theories among many others of Baudrillard Jameson and Lipovetsky and by exploring the use of fictions such as those from Harry Potter The Matrix Star Trek Buffy and Lord of the Rings **Re-enchanting Christianity** Dave Tomlinson, 2013-02-12 Dave Tomlinson is author of The Post Evangelical a seminal book which acknowledged the disenchantment with simplistic approaches to faith experienced by many evangelicals Many locked into interpretations of Christianity that they can no longer accept have given up on the Church altogether But is re enchantment possible in our post modern post Christian age Re enchantment is not a return to credulity or an attempt to recapture lost innocence but it is finding a realistic faith that reconciles heart and head that offers a positive engaging spirituality that is unafraid of grappling honestly with difficult questions **Religion and the Individual** Dr Abby Day, 2013-05-28 What does religion mean to the individual How are people religious and what do their beliefs practices and identities mean to them The individual s place within studies of religion has tended to be overlooked recently in favour of macro analyses Religion and the

Individual draws together authors from around the world to explore belief practice and identity Using original case studies and other work firmly placed in the empirical contributors discuss what religious belief means to the individual They examine how people embody what religion means to them through practice considering the different meanings that people attach to religion and the social expressions of their personal understandings and the ways in which religion shapes how people see themselves in relation to others This work is cross cultural with contributions from Asia Europe and North America **The Quarterly Review of the Methodist Episcopal Church, South** Methodist Episcopal Church, South, 1852 *The Christian Register, Unitarian*, 1956 **Spurgeon's Sermons Volume 16: 1870** Charles Haddon Spurgeon, *Three Religions One Temple Mount* Gary Cobb, 2007-06 In a unique complement of history current events Bible exegesis and numeric phenomena this book examines the crisis in the world since 9 11 with challenging topics for all people of faith Christian God, Humanity, and the Universe Alexei V. Nesteruk, 2023-10-27 The main objective of this book on cosmology and theology is to reassess the current approach to research in the field of interaction mediation and dialogue between modern cosmology and Christian theology Eastern Orthodox theology in particular This project was part of wide ranging cross disciplinary research undertaken by scientists philosophers and theologians across the world within the framework of Science Orthodoxy around the World run by the National Hellenic Research Foundation Athens from 2019 to 2023 The project and this publication contribute to the large scale academic activity in the field of science and religion or science and theology with a particular accent on the contribution of Eastern Orthodox theology to this dialogue as well as to the venues of advancement of this theology given the recent breakthroughs in cosmology physics and philosophy The book also underlines the importance of expressing cosmological ideas theologically symbolically and scientifically in the wide context of culture and humanity s sociopolitical and environmental predicaments **The Christian Union** Henry Ward Beecher, 1873 The Living Church, 1995-07 *Perceptions of and behaviour toward religious people and atheists in Sweden and the USA* Nathalie Hallin, 2024-05-14 Religiosity has been present in societies throughout history and several theories hold that religion serves to foster trust and a sense of community within the religious ingroup In many societies today it is not uncommon to lack religious beliefs and religion is no longer a natural part of everyday life The studies included in this thesis investigated how religious groups perceive each other or how generous they are to each other both in the more secular Sweden and in the more religious USA Paper 1 examined Swedes perceptions of atheists and religious people Specifically how often they associated atheists or religious people with extreme immoral behaviour by making a conjunction error Previous studies using the same methodological paradigm have found that more people associate atheists rather than religious people with immoral behaviour We found no significant association between target atheist or religious person and conjunction errors indicating that Swedes do not associate immoral behaviour with atheists to a greater degree than they associate immoral behaviour with religious people We compared the results to those presented in a previous study and found that the Swedish

participants in our study made significantly fewer conjunction errors when the target was an atheist than a sample from the USA. They also made significantly more conjunction errors when the target was a religious person than a Finnish sample and the American sample. The results suggest that anti-atheist bias is lower in Sweden compared to the USA but anti-religious bias is higher than in both Finland and the USA. However, it is also possible that the type of sample used affected the results: we recruited participants from social media while the other two samples were solely or mainly student samples. The study shows that the clear anti-atheist bias found in similar studies is not universal. Paper 2 investigated Christians and atheists' perceptions of Christian, Muslim, and atheist job applicants in four studies: two with Swedish samples (studies 1 and 3) and two with samples from the USA (studies 2 and 4). Participants rated the perceived competence and likeability of a target applicant (Christian, Muslim, or atheist) and a control applicant with no information about religious affiliation. In the last two studies, participants also specified if they would have hired the target or control applicant. Participants generally rated the control applicant as being more competent (USA) and more likeable (Sweden and USA) than the target applicant. Both Christian and atheist participants rated targets with the same religious affiliation higher in likeability than targets from one or both religious outgroups in two of the studies. The only significant difference in competence ratings between the targets was in study 3 where Christians rated Muslims as less competent than Christians. However, Christians' likeability ratings in study 3 did not differ between targets. More atheists in study 3 hired the control applicant than the Christian applicant, but no other group differed in which applicant they hired. In conclusion, when people perceived one religious group to be more likeable, it was their ingroup. However, these results do not translate to perceptions of competence and seldom to hiring decisions. Paper 3 investigated generosity toward religious ingroup and outgroup members in three studies conducted in Sweden (study 1), the USA (study 2), and Egypt and Lebanon (study 3) using an adapted Dictator Game. Participants allocated a sum of money between themselves and three potential recipients. In the most relevant round, these were a Christian, a Muslim, and an atheist. We found that in studies 1 and 2, there was no significant difference in overall generosity between religious people, agnostics, and atheists in the rounds where they did not know the religious affiliation of the recipients. In the round where they knew the affiliation of recipients, religious people gave significantly more than atheists (studies 1 and 2) and agnostics (study 2). Study 3 had too few agnostics and atheists to compare their generosity to that of religious people. Christians, Muslims, and atheists in all three studies gave significantly more money to their respective religious ingroups than to the outgroup that was given the largest amount. This ingroup generosity was found in the other rounds as well. However, the ingroup minus outgroup amount was larger in the religion round compared to most other rounds. The exceptions were the ideology round in study 1 and 2, which did not differ significantly from the religion round. In study 2, the difference between ingroup and outgroup generosity was larger for Muslim participants than for Christians and atheists. In conclusion, religious people seem to be more generous only when they know the religious affiliation of recipients, but atheists, Muslims, and Christians are all more generous toward

religious ingroup members than toward outgroup members The papers together show that religious affiliation is an important group category that affects perceived likeability and generosity in several contexts Religiositet har funnits i samhällen genom hela historien och flera teorier visar att religion bidrar till att stärka förtroende och en känsla av gemenskap inom den religiösa gruppen I många samhällen idag är det vanligt att sakna religiösa vertygelser och religion är inte längre en naturlig del av vardagslivet Studierna som ingår i denna avhandling undersöker hur religiösa grupper uppfattar varandra eller hur generösa de är mot varandra både i det mer sekulära Sverige och i det mer religiösa USA Papper 1 undersöker svenskars uppfattningar om ateister och religiösa minoriteter Specifikt hur ofta de associerade ateister eller religiösa minoriteter med extremt omoraliskt beteende genom att göra ett konjunktionsfel Tidigare studier som använt samma metodologiska paradigm har funnit att fler minoriteter associerar ateister snarare än religiösa minoriteter med omoraliskt beteende Vi fann ingen signifikant koppling mellan target ateist eller religiös person och konjunktionsfel vilket indikerar att svenskar inte associerar omoraliskt beteende med ateister i högre grad än de associerar omoraliskt beteende med religiösa minoriteter Vi jämförde resultaten med de som presenterades i en tidigare studie och fann att de svenska deltagarna i vår studie gjorde signifikant färre konjunktionsfel när target var en ateist jämfört med ett amerikanskt urval De gjorde också signifikant fler konjunktionsfel när target var en religiös person än ett finskt urval och det amerikanska urvalet Resultaten tyder på att anti ateistisk bias råder i Sverige jämfört med USA men anti religiös bias råder i både Finland och USA Det är dock också möjligt att urvalet påverkade resultaten vi rekryterade deltagare från sociala medier medan de andra två urvalen enbart eller främst var studenturval Studien visar att den tydliga anti ateistiska biasen som hittats i liknande studier inte är universell Papper 2 undersöker kristnas och ateisters uppfattningar om kristna muslimska och ateistiska jobbkandidater i fyra studier två med svenska urval studier 1 och 3 och två med urval från USA studier 2 och 4 Deltagarna bedömde hur kompetenta och likeabla de uppfattade en target kandidat kristen muslim eller ateist och en kontroll kandidat utan information om religiös tillhörighet I de två sista studierna specificerade deltagarna vem om de skulle ha anställt target eller kontroll kandidaten Deltagarna bedömde generellt kontroll kandidaten som mer kompetent USA och mer likeable Sverige och USA än target kandidaten Både kristna och ateistiska deltagare bedömde targets med samma religiösa tillhörighet högre i likeability än target från en av eller båda religiösa utgrupper i två av studierna Den enda signifikanta skillnaden i kompetensbedömningar mellan targets var i studie 3 där kristna bedömde muslimer som mindre kompetenta än kristna Kristnas likeabilitybedömningar skilde sig dock inte mellan targets i studie 3 Fler ateister i studie 3 anställde kontrollkandidaten än den kristna kandidaten men ingen annan grupp skilde sig till vilken kandidat de anställde Sammanfattningsvis när minoriteter uppfattade en religiös grupp som mer likeable var det deras ingrupp Dessa resultat leder dock inte till motsvarande skillnader i bedömningar av kompetens eller i anställningsbeslut Papper 3 undersöker generositet mot religiösa grupps och utgruppsmedlemmar i tre studier utförda i Sverige studie 1 USA studie 2 samt Egypten och Libanon studie 3 med ett anpassat diktatorspel Deltagarna fördelade en summa pengar mellan sig själva och tre

potentiella mottagare I den mest relevanta omg ngen var dessa en kristen en muslim och en ateist Vi fann att i studie 1 och 2 fanns det ingen signifikant skillnad i vergripande generositet mellan religi sa m nniskor agnostiker och ateister i de omg ngar d r de inte visste mottagarnas religi sa tillh righet I omg ngen d r de k nde till tillh righeten gav religi sa personer signifikant mer n ateister studie 1 och 2 och agnostiker studie 2 Studie 3 hade f r f agnostiker och ateister f r att kunna j mf ra deras generositet med den hos religi sa personer Kristna muslimer och ateister i alla tre studierna gav signifikant mer pengar till sina respektive religi sa ingruupper n till utgruppen som fick det st rsta beloppet Denna ingruppsgenerositet fanns ocks i de andra omg ngarna Skillnaden mellan ingrupps och utgruppsgenerositet var dock st rre i religionomg ngen j mf rt med de flesta andra omg ngar Undantagen var ideologiomg ngen i studie 1 och 2 som inte skilde sig signifikant fr n religionomg ngen I studie 2 var skillnaden mellan ingrupps och utgruppsgenerositet st rre f r muslimska deltagare n f r kristna och ateister Sammanfattningsvis verkar religi sa m nniskor vara mer gener sa endast n r de vet mottagarnas religi sa tillh righet men ateister muslimer och kristna r alla mer gener sa mot medlemmar av den religi sa ingruppen n mot utgruppsmedlemmar Papperna tillsammans visar att religi s tillh righet r en viktig gruppkategori som p verkar uppfattad likeability och generositet i flera sammanhang **The Irish Ecclesiastical Journal** ,1847 *British Architect and Northern Engineer* ,1879-07

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