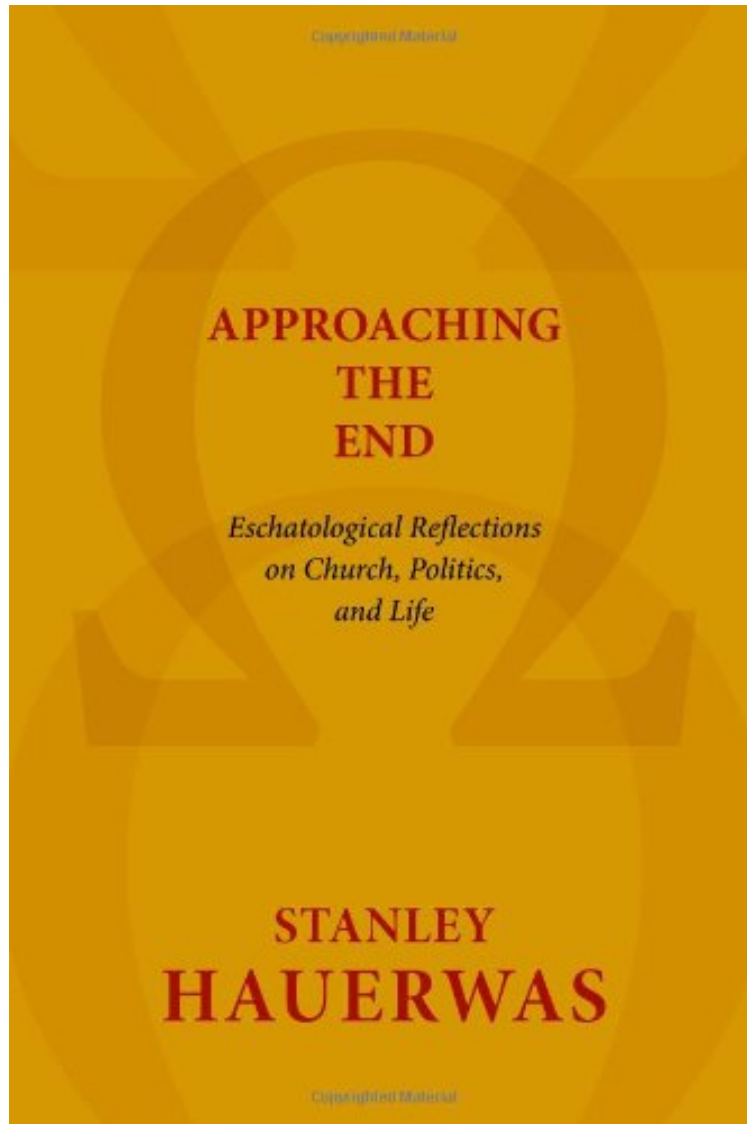


[Read download] Approaching the End: Eschatological Reflections on Church, Politics, and Life

Approaching the End: Eschatological Reflections on Church, Politics, and Life

Stanley Hauerwas

DOC | *audiobook | ebooks | Download PDF | ePub



DOWNLOAD



READ ONLINE

#434808 in Books Stanley Hauerwas 2013-11-28Original language:EnglishPDF # 1 9.00 x .68 x 6.00l, .81
#File Name: 0802869599272 pagesApproaching the End | File size: 21.Mb

Stanley Hauerwas : Approaching the End: Eschatological Reflections on Church, Politics, and Life before purchasing it in order to gage whether or not it would be worth my time, and all praised Approaching the End: Eschatological Reflections on Church, Politics, and Life:

17 of 18 people found the following review helpful. Classic Hauerwas, with a twistBy Clint SchneklothMany aspects of this book will be familiar to readers of Hauerwas. The ordering of the chapters is arbitrary, because Hauerwas first

wrote them as essays, and then assembled them into book form. But arbitrary ordering does not signify a lack of systematic purpose. The essays are inter-related. Hauerwas makes interesting assertions in one that may be fleshed out in another. This is an example of why Hauerwas is so interesting and rich. Hauerwas is often fully comprehensible and elusive at the same time. Second, this book is developing an ecclesiology that Hauerwas has been at work on for some time, and it in some ways is a companion volume to an earlier book, *The State of the University*, except here he is working out the state (end) of the church. The basic thesis of the book: Hauerwas is working out the significance of eschatology for understanding how Christians are to negotiate the world. The eschatological ecclesiology of Hauerwas is that the church doesn't have a social ethic, but IS a social ethic. The strength of this approach is that Hauerwas can work out all kinds of novel and interesting ways of thinking about and presenting the church that might not occur to more traditional thinkers or ecclesiologists. Because he stands outside of the tradition that thinks intentionally about ecclesiology, he offers unique perspective (this is also true, for example, of his commentary in the Brazos commentary series on Matthew, where his work as an ethicist helps him interpret Matthew differently). On the other hand, in practice it means Hauerwas always stands outside of (and to a certain degree never lands) with any concrete proposal for an eschatological ecclesiology. This has been witnessed in his own life, where (if I have read his memoir correctly) he has traveled over time from one communion to another, not always fully seeing himself situated in any particular tradition. Hauerwas engages a range of contemporary authors in this book that are worth our attention. His "The End of Sacrifice" is a response to Peter Leithart's book on Constantine. His "Bearing Reality" considers J.M. Coetzee's important novel, *Elizabeth Costello*. As always, other formative theological influences play as well, especially Yoder, Barth, and Wendell Berry. Interestingly, to a certain degree, although the book is about the "end" of the church, it is just so more about our own end. Hauerwas is retiring, and increasingly he has been reflecting on death and how Christians learn to die. He believes that Christianity is training in being human (makes me wonder to what degree he reads Grundtvig), and so life in the church is the place for engaging those practices and that training. If you have never read Hauerwas, this would be a wonderful place to start. If you are a long-time reader of Hauerwas, you will find things in here to surprise you, clarify your understanding of Hauerwas, and thrill your soul. You will also find plenty to argue with. And that's a good thing.

2 of 4 people found the following review helpful. It's great, but it is not what I expected. By Trev I really liked this book simply because Hauerwas' work resonates with me in so many profound ways. That being said, while this book has some awesome insights in it, it was not what I was looking for. The topics that Hauerwas covers in this book have a basis in eschatology, but there was not a section in it that discussed Hauerwas' thoughts on the general content of the theological discipline. If you love Hauerwas then this is a great book to own; however, keep in mind that it does not have an adequate presentation, narrative or otherwise, that establishes a groundwork for eschatology. It seemed like he took for granted that the reader would know what the Christian eschatological hope is. In one part of this book Hauerwas discusses the Christian conception of beginning and end. That was in the vein of what I was looking for. I simply would have liked to see him dive into that subject further. A lot of the book seems to be composed of the ethical ramifications of that thought. Again, the ethical reflections were fantastic; furthermore, to approach eschatology from a theological ethical perspective is the right way (definitely agree with Hauerwas' theological insight there), but he needed to talk more about what ways eschatology impacts the Church and the Eucharist. What is a narrative portrait of eschatology? How does eschatology define the way that a community should live unapologetically? What are Christian convictions on this subject? How should we deal with eschatology that sponsors war and violence? Can eschatology create sentimentality?

0 of 2 people found the following review helpful. Five Stars. By Steven S. Spears. Classic Hauerwas with beautiful insights (at so many levels) about end of life issues.

In this book Stanley Hauerwas explores the significance of eschatological reflection for helping the church negotiate the contemporary world. In Part One, "Theological Matters," Hauerwas directly addresses his understanding of the eschatological character of the Christian faith. In Part Two, "Church and Politics," he deals with the political reality of the church in light of the end, addressing such issues as the divided character of the church, the imperative of Christian unity, and the necessary practice of sacrifice. End, for Hauerwas, has a double meaning -- both chronological end and end in the sense of "aim" or "goal." In Part Three, "Life and Death," Hauerwas moves from theology and the church as a whole to focusing on how individual Christians should live in light of eschatology. What does an eschatological approach to life tell us about how to understand suffering, how to form habits of virtue, and how to die?

Samuel Wells-- Kings College London "Reading Hauerwas is like walking in on a family argument. You don't always know when and how the fight started, but you can't take your eyes off it, you're galvanized by the energy in the room, you suddenly find the fight is about things you've always been troubled by -- and you're sure as hell will stay rooted to the spot until you see how the argument comes out. Stanley Hauerwas writes unputdownable theology -- because he believes in a God who will never put us down until it's clear how our story comes out." William Cavanaugh-- DePaul University "This book represents the mature thought of one of the most creative and insightful thinkers of our time. Here we see Hauerwas grappling with the difficulties caused by the positions his obedience to Jesus Christ has

compelled him to take. Those who think they already know what Hauerwas has to say should read this book and rediscover the restless Hauerwas, whose thought is always straining forward to what lies ahead."Michael Cartwright-- University of Indianapolis"Readers of *Approaching the End* will not find Hauerwas's last word on any of the topics that he has addressed in his many books. Rather, he offers readers wise and provocative first words about topics in Christian eschatology that invite further engagement. First-time Hauerwas readers are likely to be surprised to encounter the unstinting rigor of a Christian theologian who dares to think about last things while looking squarely at the prospect of his own death. Longtime readers will be struck that Hauerwas continues to challenge us to rethink what it means for Christians to affirm that 'God is making all things new.'"Fergus Kerr-- University of Edinburgh"Once again the master brings out of his treasure what is new and what is old -- I shall return to these essays with gratitude for their grace and insight."