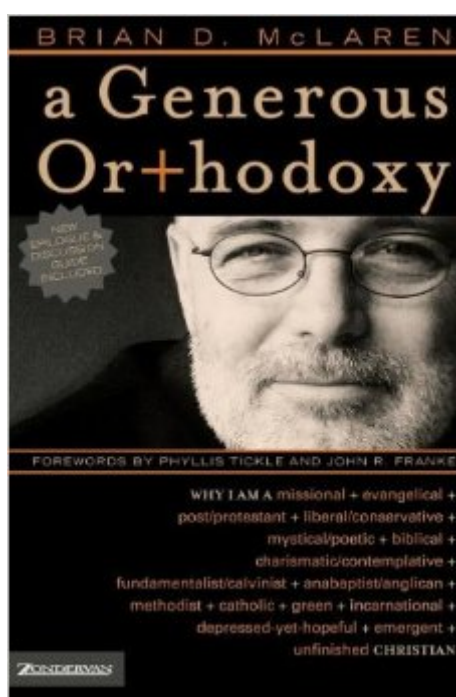


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A Generous Orthodoxy: Why I Am A Missional, Evangelical, Post/protestant, Liberal/conservative, Mystical/poetic, Biblical, Charismatic/contemplative, ... Emergent, Unfinished Christian (emergentYS)



Synopsis

Why I am a missional, evangelical, post/protestant, liberal/conservative, mystical/poetic, biblical, charismatic/contemplative, fundamentalist/Calvinist, Anabaptist/Anglican, Methodist, catholic, green, incarnational, depressed- yet hopeful, emergent, unfinished Christian. A confession and manifesto from a senior leader in the emerging church movement. A Generous Orthodoxy calls for a radical, Christ-centered orthodoxy of faith and practice in a missional, generous spirit. Brian McLaren argues for a post-liberal, post-conservative, post-protestant convergence, which will stimulate lively interest and global conversation among thoughtful Christians from all traditions. In a sweeping exploration of belief, author Brian McLaren takes us across the landscape of faith, envisioning an orthodoxy that aims for Jesus, is driven by love, and is defined by missional intent. A Generous Orthodoxy rediscovers the mysterious and compelling ways that Jesus can be embraced across the entire Christian horizon. Rather than establishing what is and is not orthodox, McLaren walks through the many traditions of faith, bringing to the center a way of life that draws us closer to Christ and to each other. Whether you find yourself inside, outside, or somewhere on the fringe of Christianity, A Generous Orthodoxy draws you toward a way of living that looks beyond the current paradigm to the blessed and ancient paradox of love. Also available on abridged audio CD, read by the author.

Book Information

Series: emergentYS

Paperback: 352 pages

Publisher: Zondervan/Youth Specialties (January 29, 2006)

Language: English

ISBN-10: 0310258030

ISBN-13: 978-0310258032

Product Dimensions: 5.4 x 0.9 x 8 inches

Shipping Weight: 12 ounces (View shipping rates and policies)

Average Customer Review: 3.4 out of 5 stars See all reviews (216 customer reviews)

Best Sellers Rank: #64,699 in Books (See Top 100 in Books) #3 in Books > Christian Books & Bibles > Theology > Ecumenism #153 in Books > Religion & Spirituality > Religious Studies > Comparative Religion #280 in Books > Christian Books & Bibles > Churches & Church Leadership > Church History

Customer Reviews

This book looks at, what the author sees as, some of the good and some of the bad in several Christian "traditions" (Protestant, Orthodox, Catholic, Anabaptist, etc.) I felt like the author was raising some good questions and making fair points, though it was somewhat less original than I had anticipated. I know this sounds like a slam, but I do not mean it to be. Great teachers often represent old ideas in new ways. But being that this book came from the "emergent" crowd and the fact that the author often referred to "ways" that transcend old definitions, he doesn't clearly spell out what it means to be a "post-conservative and post-liberal". I'm 26 and attended university for two years in a very left wing university in France, so I don't think it's that I'm too old or out of it to grasp the values of the emerging generation, though, it is possible. Basically he highlights a lot of the values he has found in other traditions and calls for them to be a part of the church of tomorrow. His point about the Bible being narrative theology was well done, though I've thought about the Hebrew taking of the promise land in quite the terms he described. He seems to be open to evolution as an idea, which may bother some, but he doesn't really dwell on this. At one point he mentions that the substitutionary atonement was not in the original creeds and seems to infer that perhaps shouldn't be among our fundamentals (though he doesn't say this directly). Many others, including myself, see this as one of the very foundations of Christian belief and how one can practice the presence of God (which he calls us to) without experiencing this truth atonement puzzles me. His presentation of the Anabaptists was gold.

First of all let me say this is an incisive and thought provoking book. This is my first foray into the emergent church movement and its philosophy. In that regard this book was very informative. I enjoy books that challenge the status quo and this one certainly does that. Not that I agree with everything McLaren has written-I definitely do not. However, I like books that get you to "think outside the box" and outside of your comfort zone. We usually read books that reinforce our own thinking rather than engaging those whom we might disagree. That approach limits our growth as well as the development of logic in the defense for our principles, beliefs and worldview. McLaren's "Generous Orthodoxy" is essentially a compilation of various items gleaned from numerous church denominations, sects, and movements. His is a "cafeteria" approach in which he picks and chooses what he likes and discards the rest. Over all he seems to be very gracious in his comments as he interacts with diverse schools of thought within Christendom. However, I fear that McLaren has given away too much in his widening of the orthodoxy tent. For instance, at the end of the chapter entitled "Why I am a Fundamentalist/Calvinist" he tells the reader that if anyone wants to be part of the generous orthodoxy that they should jettison the notion of "solus," i.e. sola fide (by faith alone)

"sola Scriptura" (by Scripture alone) etc and/or the TULIP acronym of Calvinism along with any other creeds and beliefs that in his opinion denotes Christianity as reductionistic. However, these are elements I am not willing to discard because in a sense they define my understanding of orthodox Christianity.

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