

**Karol Jasiński\***

University of Warmia and Mazury in Olsztyn (Poland)

## FUTURE FACE OF CHRISTIANITY

**Summary:** The author of the article reflects on the future of Christianity. Its features will include the disappearance, at least partially, of the existing forms and the appearance of its new versions. The purpose of the analyses, which consist of two main parts, is to show, above all, the situation of Christianity in contemporary European culture – marked by an aversion to it, depriving it of its supernaturality, treating it functionally and denying it the right to be in possession of the truth. It is emphasized that religion will survive by being an inalienable element of the structure of human beings and a response to human existential problems, and attention will be paid to the four basic forms of future Christianity (reduction to ethics, pantheistic versions, transformation into spirituality and life in diaspora).

**Key words:** religion, human existence, pantheism, spirituality, diaspora.

The tendency to negate the existence of God became common among many thinkers in the 20th century. Its consequences include secularisation and atheisation of individuals and societies. However, there are also desecularisation and post-secularism processes, with religious rebirth as their feature. Religion does not revive in its traditional form but rather in more individualised forms. In this situation, “religion of choice”, is a more frequent term, rather than the “religion of fate” – imposed or adopted without reflection.

It is noteworthy that the term “religion” is ambiguous, because it is a complex phenomenon. The western European tradition understands religion as a certain type of relationship between a human being and a personal Absolute, expressed in doctrine, worship and institution. Supernatural revelation is regarded as a source of religion.

Christianity, with its various denominations, is the dominant religion in western European culture. However, there are discussions nowadays about its crisis, which affects not only institutions but also the faith and convictions of believers. Still, a crisis does not have to result in the collapse and disappearance

---

\* Address: Dr. habil. prof. assoc. Karol Jasiński, ORCID: 0000-0002-7695-499X; e-mail: karol.jasinski@uwm.edu.pl

of Christianity but rather in its transformation. Therefore, it seems that there is a future for Christianity. It is probably going to be marked by the continued existence of some traditional versions of Christianity, but also with at least partial disappearance of its current forms and the appearance of new ones.

Therefore, the aim of the following analysis comprising two main parts will be to present the situation of Christianity in contemporary European culture, followed by discussing the four main forms of Christianity which may exist in future<sup>1</sup>.

### **Christianity and the contemporary European culture**

It was stressed until not long ago that the European culture had its three roots: Greek philosophy, Roman law and the Judeo-Christian religious tradition. The importance of the latter element has been questioned lately. Instead, the status of the humanist enlightenment tradition is being enhanced.

According to the British philosopher Roger Scruton, the importance of religion is stressed with reluctance in European culture. Christianity, which used to be a source of moral standards and social inspiration, has become an element of the past. (Scruton, 2010, p. 7) Therefore, it is reduced to a respectable tradition which does not have any considerable impact on the lives of individuals or societies.

According to the German thinker Robert Spaemann, symptoms of this aversion to Christianity are seen in liberal universalism, with non-liberal attitudes beginning to be heard. State institutions are obligated to maintain a neutral outlook. (Spaemann, 2009, p. 314) Thus, liberal democracy, which dominates in most European countries and should give space to (and enable) the expression of all types of outlooks on the world, marginalises or eliminates one of the spiritual foundations of Europe.

According to the Polish philosopher Jan Woleński, Christianity is also increasingly stripped of the manifestations of supernaturality. This shows in the disappearance of a spiritual experience. (Woleński, 2004, p. 203–204) Stripping religion of its supernaturality also involves an attempt to create a humanist transformation of Christianity. (Wójcik, 2009, p. 73) However, Spaemann believes that the religious message cannot be reduced to humanist dimensions –

---

<sup>1</sup> The author realizes that some fragments of the paper are treated a little briefly, perhaps even superficially, and need to be developed. He wanted to show the main tendencies present in the future Christianity and the panorama of their representatives. The reason for the short treatment of certain issues is mainly due to the limitations of the text required by the editors. However, the briefly treated themes will be a starting point for further research.

in that case, religion would become an ideology. Its supernatural dimension, which is its essence, should be affirmed. (Spaemann, 2009, p. 314–315)

Spaemann also points out two other issues concerning Christianity in contemporary culture. The first issue is a functional approach to religion. In his opinion, religion is not about the function but about a fundamental change in the human life horizon. The conviction of believers that they possess the truth is another problem – Christians, especially, make such a claim. Its essence lies in dogma. It is related to the truth in a classical sense. (Spaemann, 2009, p. 79–80, 126–133, 145, 149, 192–193, 209–213, 226–228) Spaemann's conviction is close to Joseph Ratzinger's view, according to which the main tasks of religion are to care about the truth, judiciousness and validity. It is a certain proposition of a sense, which has to have a certain form. (Ratzinger/Benedict XVI, 2007, p. 54–55) For this reason, a relationship between the sense and the truth is emphasised.

One should look more closely at the latter of these issues, which often appears in the philosophical debate. It is brought up mainly by eminent representatives of post-modernist thought: the Italian philosopher Gianni Vattimo and the American intellectual Richard Rorty.

Vattimo stresses the connection between the truth recognised in Christianity and a certain type of ancient metaphysics. He means the objectivist Platonic metaphysics, which leads to the relation of power. However, existence is not so objective. It is the outcome of the dialogue. Objectivist metaphysics survived as the structure of power, with Christianity as its integral part. According to Vattimo, hatred towards Christianity stems from the structures of power. Therefore, he demands new forms of it. (Rorty – Vattimo – Zabala, 2010, p. 74–79, 81–84) It is worth bearing in mind, however, that the thesis of Christianity's relationship to Platonic metaphysics is sometimes disputed. Some researchers of Christianity present its connections with other trends of Greek thought (e.g. Aristotle, the Stoic) or with the biblical tradition of Judaism.

Vattimo's views are close to the opinions of the Anglican theologian Don Cupitt, who thinks that Christianity was founded on Platonic metaphysics. It resulted in the domination of objectivity and universality. The universal world and cultural order is of divine origin. It was regarded as a manifestation of God's will. It was unchangeable. According to Cupitt, a subjective perspective of the subject, associated with human experiences and emotions, began to dominate in the late medieval period. From then on, the world was rather a result of interaction and a historical understanding between people. There were no absolute or permanent points of reference. An intellectual revolution took place, which resulted in the collapse of faith in the absolutes, the world order and eternal laws. (Cupitt, 1998, p. 98, 106–116, 119–120) In Weber's

language, “disenchantment of the world” took place, with the consequences also being felt in Christianity.

Vattimo also points out that the religious truth was regarded as the objective truth. This meant being entangled in objectivist metaphysics, which became the basis for authoritative claims. In Vattimo’s opinion, one should now get rid of the objectivist and domineering claims in order to conduct dialogue with other religions. The religious truth is not the objective truth, but the truth of charity and kindness understood as a call to action. It occurs in the process of the fusion of horizons and the lives of communities in specific historical conditions. This is because Christianity is a historical message of salvation, which gives sense to human life. It also introduced the principles of inwardness, owing to which objective reality lost its meaning. Therefore, the experience of truth is an inner experience of listening to messages and their interpretation. (Vattimo, 2010, p. 57–62, 64–66) One should agree with Andrzej Kobyliński, that the category of weak thought is a key to understanding Vattimo’s views. The weak thought expresses the lack of objective truths, ideas and norms. (Kobyliński, 2016, p. 41–42) Vattimo’s reflection is a manifestation of that weak thought.

Therefore, Rorty proposes to break the connection between religion and the truth and, consequently, a specific metaphysical and epistemological context. For him, rationality is only a result of interpersonal understanding and cooperation, with natural science being its paradigm. They are both dominated by the communicating mind. In that case, Christianity is threatened by a withdrawal from intellectual life. Moreover, it is believed that an aesthetising attitude is beginning to dominate in Christianity. The lack of hope for reaching an agreement on religious matters makes them be regarded as a matter of “taste”. Therefore, Rorty proposes to abandon cognitive opinions in religion and embrace aesthetic ones. He also stresses that the practical dimension begins to come to the fore in it. (Rorty, 2010, p. 38–40, 44–50) This is especially so since the message of love is the only Christian law (Rorty – Vattimo – Zabala, 2010, p. 88) which should inspire a person to act and to become committed.

Vattimo and Rorty seem to identify several factors that affect the existence of Christianity in modern culture. Firstly, it should be liberated from claims to metaphysical objectivism and unchanging truths. (Sobkowiak, 2010, p. 115) Therefore, it cannot fulfil a doctrinaire and disciplinary function but only a pastoral one. If it denounces these claims, it can take part in cultural and religious dialogue. However, if it preaches from a position of strength, it is in for marginalisation. Secondly, Christianity should abandon the Platonic programme, i.e., leave what is eternal and embrace what is historical, from seeking the truth to reaching a consensus. (Zabala, 2010, p. 22–24, 28, 32–34) Thirdly, charity and solidarity should be emphasised more as they

correspond better to democratic pluralism. (Sobkowiak, 2010, p. 114; Wójcik, 2009, p. 85)

Christianity, in its known form, with its metaphysical burden and claim of possessing the absolute truth, is now under severe criticism. According to the dominant conviction, religion, with its dogmas, rituals and institutions, is a manifestation of historical and cultural relativism. It has no chance of surviving in the institutional, systemic or authoritative form. Faith without religion, i.e. “pure faith”, can be born. Its characteristic features include a lack of dogmas, amorphism and apophatism. It is situated on the verge of mystery, from whose perspective it approaches reality. (Wielewska-Baka, 2013, p. 73–75, 77–78, 80–82)

Apart from external criticism, there is internal criticism, which is expressed within Christianity itself; and this is about its constructive form rather than idle fault-finding.

According to some people, internal criticism is useful, as it is a form of cleansing the religion from within. (Sobkowiak, 2010, p. 122, 125) It may, on the one hand, result in the verification and reform of Christianity by a return to its roots, while on the other – lead to the emergence of new, unknown forms.

It is mentioned, for example, by Cupitt, who believes that existing Christian traditions are approaching their end. They are being replaced by new forms of religious life, manifesting themselves in specific states of consciousness (“under God’s eye”), acceptance of the state of passing, throwing oneself into the fray of existence, new ways of the relationship with the world and creating new narratives, meanings and practices. (Cupitt, 1998, p. 127–139, 172–180, 187–190)

However, the crisis of Christianity mentioned above, and the accompanying criticism, will not necessarily lead to the collapse of religion but to the appearance of new forms and means of expression. Therefore, one should pay attention to some important phenomena present in Christianity, owing to which it can get a new image in future.

### **Christianity in future**

Before the main future forms of Christianity are presented, one could ask a question: why should a religion survive after all? It seems that there are two basic possibilities. First, religion is an inseparable element of human life. Second, it is perceived as a response to the existential challenges faced by human beings.

It is important for the future of religion that it is regarded as an important part of human existence. Religion has a future, as it is embedded in the ontic

structure of the human being. Therefore, it has an anthropological foundation. What is this foundation? Different answers are given to this question.

Some neo-Thomists point to the contingency of human existence and its transcendence. The contingency manifests itself in the structure of existence, its temporary nature, cognitive activity and limitations of freedom. The transcendence consists in going beyond oneself and the community towards the absolute truth and the supreme good. (Moskal, 2008, p. 105–112; Zdybicka, 1993, p. 315–324) According to Ratzinger, that longing for the infinite is a natural foundation of religion in the human being. (Ratzinger, 2004, p. 110) The transcendence and openness to the infinite and the absolute is, therefore, a way of reaching God, and religion is a phenomenon adequate to human ontic status.

According to the philosopher of religion Sławomir Sztajer, religion is a constitutive dimension of humanity, as it belongs to the structure of the human mind as a product of the unconscious cognitive mechanism or numinotic feeling. (Sztajer, 2013, p. 17–26) Mircea Eliade's observations are interesting. In his view, even the non-religious person betrays religious signs of behaviour. This manifests itself in superstitions, taboos, rites, and myths. Therefore, religious elements are present, even though non-religious people are unaware of them. (Eliade, 1999, p. 167–177) Religion is, therefore, present in the human mind as an inseparable component of human nature and it has a chance for survival.

The Polish philosopher Bogusław Wolniewicz looked for an anthropological justification of religion and found it in the metaphysical experience of death. In his view, if there was no death, there would be no religion. (Wolniewicz, 1993, p. 164–179, 197) Wolniewicz's views are close to Ratzinger's, according to which death is the door through which metaphysics and, in consequence, religion, enters the world. (Ratzinger, 1986, p. 87) A similar view is expressed by Henryk Elzenberg and Leszek Kołakowski.

Some researchers of religion believe that religion, from an anthropological perspective is founded on humans experiencing various forms of natural and moral evil (e.g. suffering, death, anxiety, lack of sense). Therefore, longing for a better world is a condition for the possibility of being religious. (Mech, 2007, p. 217–223)

It seems that religion, including Christianity, has a guaranteed position in the world, because it stems from the very human nature, its existential potential and experienced phenomena (death and evil). Owing to religion, the human being has a chance to actualize his existence, but also to give a sense to his existence and death.

There is also a future for religion for a different reason. It is a response to human existential problems. It is mentioned, for example, by Eliade, who

believes that religion helps human beings to solve existential problems. This solution is transcendental because it comes from a different world, and it opens the individual to spiritual values. (Eliade, 1999, p. 174–175) Therefore, usability is a measure of religion, as it has a positive psychological impact. The aim of a religion is to ensure comfort and a good mental state for the human being. (Szocik, 2016, p. 64–65, 67–75) Religion will survive because of its positive impact on the functioning of individuals and because it is a prophylactic factor. It makes it possible to discover the sense of life, organise the system of values, to self-identify, identify with a group, go beyond oneself and maintain hope. (Wnuk – Marcinkowski, 2013, p. 239–242) It is therefore expected that religion performs a therapeutic function. Owing to this, it can play an important role in future.

Given these two reasons for the continued existence of religions, including Christianity, let us look at the four important forms that it can take. Some of them may have existed in the past or exist now, but they are noteworthy as they are not neutral with respect to the further existence of Christianity. The most important of them include: a reduction to ethics, a pantheist version of Christianity, and a transformation to spirituality and existence in the diaspora.

Therefore, sometimes Christianity is reduced to its ethical aspects. Some believe that it can survive only in this form, and such attempts have been made over centuries. This trend is visible, particularly in proponents of Kant and analytical philosophy.

Cupitt stresses that the values stem from religious tradition and are governed by the laws of the free market. (Cupitt, 1998, p. 11–16) This Anglican theologian points out that the values originating from religion will have an impact on individuals' lives. However, they will undergo modifications in contemporary pluralist communities.

The Polish logician Marian Przełęcki identifies two aspects of religion: metaphysical (mystery) and ethical (*caritas*). According to him, Christianity proposes mainly a certain moral ideal, which takes the form of “being for others”, and it may have many varieties. (Przełęcki, 1989, p. 5–7, 10, 14–23, 63–71) Although intriguing, the reduction of religion to its moral aspect is dangerous. It results in losing important components of religiosity, such as worship and mystical experience.

The second trend in the transformation of Christianity involves the emergence of its pantheising or panentheising varieties. Such trends have been present for centuries. Among others, they have been expressed by mystics (e.g., Eckhart). Pantheism equates God with the world, and panentheism emphasises the fact that the world is included in God, who is at the same time immanent and transcendent in relation to it.



The pantheistic, or rather panentheistic traditions, were not unfamiliar to the Lutheran thinker Paul Tillich and the Anglican theologian John Robinson. Tillich saw God as the foundation and power of existence, (Tillich, 1951, p. 236, 263) whereas Robinson – saw God as the “depth” of the world. (Robinson, 1966, p. 68–87) Józef Życiński was a Catholic bishop and intellectual who defended panentheism. God would be included according to him in the world as its ontic foundation and would interfere in the process of its development from within. However, God and nature could not be equated because of the transcendence of the Absolute. (Życiński, 1988, p. 142–143, 150–151; Życiński, 1990, p. 181–186)

According to the Polish philosopher of religion Ireneusz Ziemiński, Christianity will be transforming itself into a pantheistic religion or one of immanent Logos. This scenario would be consistent with the nature of Christianity, which proclaims not only God’s transcendence but also His immanence in the world. (Ziemiński, 2014, p. 136–137; Ziemiński, 2016, p. 162) The future of Christianity would therefore involve its development towards some sort of mysticism of nature, which is close not only to Christian thinkers but also to atheists: the American philosopher Ronald Dworkin and the Canadian philosopher John L. Schellenberg. The mysticism of nature is sometimes regarded as a proposal of spirituality for the contemporary human being, who, on the one hand, distances himself from traditional religion and, on the other – tries to satisfy his spiritual needs in contact with the divine power present in the world of nature.

Therefore, there is another tendency for a change in Christianity, i.e. its transformation into spirituality. What does it mean?

Many researchers of social and religious life talk about the emerging “new spirituality”, i.e. a form of religiosity which is non-institutional, fragmentary, chaotic, passing, ephemeral, spontaneous, experience-related and emotional. (Mariański, 2010, p. 95, 161, 163, 185, 199)

The process of deinstitutionalisation is an important sign of the new spirituality; it is manifested in the distancing from religious communities and in constructing one’s own spiritual life form. (Draguła, 2018, p. 40–41; Mariański, 2010, p. 101–103, 174) Deinstitutionalisation results in a growing interest in extra-ecclesial forms of *sacrum*. In this way, a specific market of religion is created, in which a human being behaves as a consumer, choosing from different religious offers. Therefore, a third way emerges between the ecclesiastical religion and non-religiosity: extra-ecclesial religiosity (Guzowska, 2011, p. 52–53, 56; Mariański, 2010, p. 10–14, 111), which shapes the spiritual image of the individual.



Spirituality lacks not only a reference to religious institutions but also to personal, transcendent reality. The transcendent God is sometimes replaced by some form of the impersonal and immanent sacrum or reduced to the depth of reality. An important role in spirituality is played by a human “self” with its inner experiences, personal searching and the need for self-fulfilment. The individual pays attention mainly to emotions, experience, healing and integration of personality. (Mariański, 2010, p. 201, 204–212, 220; Mariański, 2013, p. 154–162) What is important in spirituality is the authenticity of the human “self”, the choices made by it, and its transformation. (Sochoń, 2008, p. 95–96)

Thereby, religion becomes individualised, and the individual becomes the sole creator of their religiosity. The sacralised self becomes its centre and point of reference. From then on, the human being has his/her own God, a *credo*, practices and values. (Mariański, 2010, p. 21, 180–186; Mariański, 2013, p. 104)

Therefore, spirituality is basically expressed in the spiritual quest, which is sometimes related to the need for an answer to fundamental moral and existential dilemmas. The human being becomes “a spiritual wanderer”. (Mariański, 2013, p. 148, 181) He seeks a sense of life, (Sobkowiak, 2013, p. 103) and spirituality is a way of providing an individual with it. (Giddens, 2012, p. 276–277) A search becomes a form of spiritual life. It does not preclude any possibilities, and it does not establish any necessary points of reference. However, the search itself does not seem sufficient. The human being needs some institutional frames in his life, which will give him a sense of identity and the possibility of maintaining and re-living spiritual experiences. These frames can be provided, among others, by Christian societies.

After all, the future of Christianity is associated with its existence and functioning in the diaspora. Religious communities are going to shrink and be isolated from society. Specific ghettos of religious life are going to be created.

Pope Paul VI wrote many years ago about the Church as a “small flock”, which was faithful to Catholic thought and would pass it on to the next generation. (Sarah – Diat, 2017, p. 58–59) Similarly, the German intellectual Karl Rahner pointed out that we observe the transition from the Church of the masses to the Church of small communities. (Codina, 2018, p. 165–166) Leon J. Suenens additionally emphasised that Christianity takes the form of a diaspora. (Suenens, 1988, p. 117)

Ratzinger also believes that future religious communities will be small. They will lose many of their privileges in society. They will include new structures and forms of the office. The religion will go through a cleansing process. The future of religion depends on people who live with the fullness of their faith, which will be a great spiritual force. (Ratzinger/Benedict XVI, 2007,

p. 72–75) The German theologian Johann B. Metz is also convinced that being a minority can be a chance. He maintains that the Church will be more flexible, more focused on the lower strata of society and closer to the oppressed and the rejected. (Metz, 2000, p. 113) Therefore, the life of a believer does not have to be lived in isolation, but it can also be an exemplary life, inspiring to others and a source of renewal of faith.

Religious diasporas, including Christian ones, can be a chance for the renewal of Christianity. In the opinion of Spaemann, human beings now live in a time of freedom and wealth. Moreover, it can lead to the experience of an internal void, but it can also result in spiritual searching and a renewal of religiosity. (Spaemann, 2009, p. 233, 289, 299–301) Therefore, the lively Christianity of the diaspora should involve a spiritual community, which will satisfy internal human needs and will lead him to the experience of meeting with God.

### **Conclusion**

The aim of this analysis was to present the situation of Christianity in contemporary European culture and the main forms of Christianity which may exist in future. These include: reduction to ethics, succumbing to pantheistic tendencies, transformation to spirituality and existence in the diaspora. The future of Christianity is probably going to be marked not only by the continued existence of some of its traditional versions but also by at least the partial disappearance of its existing forms and the appearance of new ones.

These considerations may end with a conclusion that – despite the ominous forecasts and crises – religion has a chance to survive, revive and develop. There are two main reasons for its survival. Firstly, it is rooted in the ontic structure of human existence. Secondly, it plays an important role in answering existential problems which cannot be coped with by empirical sciences. After all, it is not their task. Such problems include human passing and death and the question of the sense of suffering and existence. Christianity is a good example of continued existence and development, as although it may be shrinking and changing its image in Europe and in North America, at the same time, it is reviving and growing in Africa, Latin America and Asia. Its existential and spiritual offer is, therefore, still valid.

The future form of Christianity is another matter. It may be deprived of its strictly sacral element and reduced to religiously inspired ethical aspects. This approach has been present in the past, and it is also noticeable now. There is also a visible tendency for the emergence of the pantheising forms of Christianity,

which emphasise the immanence of God in nature and the need for experiencing His presence in it. Therefore, religion will transform slowly into a form of spirituality, more individualised, experience-related, emotional and non-institutional. It is noticeable in Christianity, in which its “southern” and Pentecostal, rather than the pantheistic variety has started to dominate. This appearance has its consequences in the changes in the doctrine and customs. The transformation of Christianity into spirituality also results in the shrinking of the existing ecclesial groups and their change into small communities of believers. This process is already noticeable in Europe and North America, where mass Christian institutions are losing their followers for various reasons. The traditional institutions do not seem to be doomed because they are going to continue to have their followers and members. Their gradual reduction can have positive consequences. It will clear them of insignificant and pathological elements, with the resulting emergence of communities with a greater spiritual potential, and, thereby, better satisfaction of the internal desires of the human being, who often suffers from being lost existentially and experiences “spiritual hunger”.

Therefore, religion seems to be – along with science and culture – an integral and inseparable element of human life as well as of the culture that the individual creates. Like the human being and his culture, it not only undergoes development and regression processes (and sometimes, deep metamorphosis), but it also has its past, present and future. It seems that these rules also apply to Christianity, which will survive in future in its (sometimes curtailed) traditional forms, but it will also take on a different face.

## Bibliography

- Codina Viktor, 2018, *Kościół wykluczonych. Teologia z perspektywy Nazaretu*, trans. Kasper Kaproń, Wydawnictwo WAM, Kraków.
- Cupitt Don, 1998, *Po Bogu. O przyszłości religii*, trans. Piotr Sitarski, Wydawnictwo W.A.B., Warszawa.
- Draguła Andrzej, 2018, *Powrót wiary, religii czy duchowości? Teolog wobec postsekularyzmu*, in: Mieszko Ciesielski, Katarzyna Szewczyk-Haake (eds.), *Szkoda, że Cię tu nie ma. Filozofia religii a postsekularyzm jako wyzwanie nowych czasów*, Instytut Myśli Józefa Tischnera, JMR Trans-Atlantyck, Kraków, p. 35–50.
- Eliade Mircea, 1999, *Sacrum i profanum. O istocie religijności*, trans. Robert Reszke, Wydawnictwo KR, Warszawa.
- Giddens Anthony, 2012, *Nowoczesność i tożsamość. „Ja” i społeczeństwo w epoce późnej nowoczesności*, trans. Alina Szulżycka, Wydawnictwo Naukowe PWN, Warszawa.
- Guzowska Beata, 2011, *Duchowość ponowoczesna. Idee, perspektywy, prognozy*, Wydawnictwo Uniwersytetu Rzeszowskiego, Rzeszów.
- Kobyliński Andrzej, 2016, *Sekularyzacja religii w twórczości Rainera Marii Rilkego i Gianniego Vattima*, *Studia Philosophiae Christianae*, No. 3, p. 27–50.

- Mech Krzysztof, 2007, *Religia jako pragnienie zbawienia – nowe tysiąclecie*, Studia Religiologiczne, No. 40, p. 217–223.
- Mariański Janusz, 2010, *Religia w społeczeństwie ponowoczesnym. Studium socjologiczne*, Oficyna Naukowa, Warszawa.
- Mariański Janusz, 2013, *Sekularyzacja, desekularyzacja, nowa duchowość. Studium socjologiczne*, NOMOS, Kraków.
- Metz Johann Baptist, 2000, *Teologia polityczna*, trans. Agnieszka Mosurek, Wydawnictwo WAM, Kraków.
- Moskal Piotr, 2008, *Religia i prawda*, Towarzystwo Naukowe KUL, Lublin.
- Przełęcki Marian, 1989, *Chrześcijaństwo niewierzących*, Czytelnik, Warszawa.
- Ratzinger Joseph, 1986, *Śmierć i życie wieczne*, trans. Marek Węclawski, PAX, Warszawa.
- Ratzinger Joseph, 2004, *Wiara-prawda-tolerancja. Chrześcijaństwo a religie świata*, trans. Ryszard Zajączkowski, Wydawnictwo Jedność, Kielce.
- Ratzinger Joseph/Benedykt XVI, 2007, *Wiara i przyszłość*, trans. Jarosław Merecki, Wydawnictwo Salwator, Kraków.
- Robinson John, 1966, *Uczciwie wobec Boga*, trans. Anna Morawska, Biblioteka „Więzi” Warszawa.
- Rorty Richard, 2010, *Antyklerykalizm i ateizm*, in: Santiago Zabala (ed.), *Richard Rorty, Gianni Vattimo. Przyszłość religii*, trans. Sławomir Królak, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, p. 37–51.
- Rorty Richard, Vattimo Gianni, Zabala Santiago, 2010, *Jak się rysuje postmetafizyczna przyszłość religii? Richard Rorty, Gianni Vattimo oraz Santiago Zabala*, in: Santiago Zabala (ed.), *Richard Rorty, Gianni Vattimo. Przyszłość religii*, trans. Sławomir Królak, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, p. 69–88.
- Sarah Robert, Diat Nicolas, 2017, *Moc milczenia. Przeciw dyktaturze hałasu*, trans. Agnieszka Kuryś, Wydawnictwo Sióstr Loretanek, Warszawa.
- Scruton Roger, 2010, *Kultura jest ważna. Wiara i uczucie w osaczonym świecie*, trans. Tomasz Bieroń, Wydawnictwo Zysk i S-ka, Poznań.
- Sobkowiak Jarosław Andrzej, 2010, *Przyszłość religii w świecie zsekularyzowanym*, Studia Theologica Varsaviensia, No. 2, p. 105–127.
- Sobkowiak Jarosław Andrzej, 2013, *Duchowość bez Boga a życie „jakby Bóg był”*, Teologia i Moralność, No. 1, p. 103–115.
- Sochoń Jan, 2008, *Religia jako odpowiedź*, Fronda, Warszawa.
- Spaemann Robert, 2009, *Odwieczna pogłoska. Pytanie o Boga i złudzenie nowożytności*, trans. Jarosław Merecki, Oficyna Naukowa, Warszawa.
- Suenens Leo Joseph, 1988, *Nowe Zesłanie Ducha Świętego?*, trans. Janina Fenrychowa, Wydawnictwo „W drodze”, Poznań.
- Szocik Konrad, 2016, *Krytyka epistemicznej funkcji przekonań religijnych w świetle kognitywnych nauk o religii*, „Diametros”, No. 50, p. 63–80.
- Sztajer Sławomir, 2013, *The concept of homo religiosus and its philosophical interpretations*, Anglojęzyczny Supplement Przeglądu Religioznawczego, No. 1, p. 17–27.
- Tillich Paul, 1951, *Systematic Theology*, Vol. I, University of Chicago Press, Chicago.
- Wielewska-Baka Martyna, 2013, *Przyszłość religii: między krytyką a utopią. O jednym opowiadaniu Stanisława Lema*, Acta Humana, No. 1, p. 73–82.
- Wnuk Marcin, Marcinkowski Jerzy, 2013, *Psychologiczne funkcje religii*, Problemy Higieny i Epidemiologii, No. 1, p. 239–243.
- Woleński Jan, 2004, *Granice niewiary*, Wydawnictwo Literackie, Kraków.
- Wolniewicz Bogusław, 1993, *O istocie religii*, in: Bogusław Wolniewicz, *Filozofia i wartości. Rozprawy i wypowiedzi*, Wydział Filozofii i Socjologii Uniwersytetu Warszawskiego, Warszawa, p. 160–198.

- Wójcik Stanisław, 2009, *Państwo rynkowe a przyszłość religii*, Roczniki Nauk Społecznych, No. 1, p. 69–94.
- Vattimo Gianni, 2010, *Wiek interpretacji*, in: Santiago Zabala (ed.), *Richard Rorty, Gianni Vattimo. Przyszłość religii*, trans. Sławomir Królak, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, p. 53–66.
- Zabala Santiago, 2010, *Religia poza teizmem i ateizmem*, in: Santiago Zabala (ed.), *Richard Rorty, Gianni Vattimo. Przyszłość religii*, trans. Sławomir Królak, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, p. 9–36.
- Zdybicka Zofia Jadwiga, 1993, *Człowiek i religia. Zarys filozofii religii*, Towarzystwo Naukowe KUL, Lublin.
- Ziemiński Ireneusz, 2014, *Kryzys chrześcijaństwa z perspektywy filozofii religii*, Filo–Sofija, No. 2, p. 109–138.
- Ziemiński Ireneusz, 2016, *Kryzys chrześcijaństwa z perspektywy filozofii religii – odpowiedzi Polemistom*, Filo–Sofija, No. 2, p. 153–181.
- Życiński Józef, 1988, *Teizm i filozofia analityczna*, Vol. II, Znak, Kraków.
- Życiński Józef, 1990, *Trzy kultury. Nauki przyrodnicze, humanistyka i myśl chrześcijańska*, Wydawnictwo „W drodze”, Poznań.

## Przyszłe oblicze chrześcijaństwa

**Streszczenie:** Autor artykułu podejmuje refleksję nad przyszłością religii chrześcijańskiej. Charakteryzować się ona będzie zanikiem, przynajmniej częściowym, form dotychczasowych i pojawieniem się jej nowych wersji. Celem prowadzonych analiz, które składają się z dwóch zasadniczych części, jest ukazanie sytuacji religii chrześcijańskiej we współczesnej kulturze europejskiej (znaczonej niechęcią wobec niej, odzieraniem jej z nadprzyrodzoności, funkcjonalnym traktowaniem i odmawianiem jej prawa do posiadania prawdy). Autor podkreśla zatem, że religia przetrwa ponieważ jest nieodzownym elementem struktury bytu ludzkiego i odpowiedzią na egzystencjalne problemy człowieka. Ponadto zwraca uwagę na cztery zasadnicze postacie chrześcijaństwa przyszłości (redukcja do etyki, panteizująca wersja, przekształcenie w duchowość oraz życie w diasporze).

**Słowa kluczowe:** religia, egzystencja ludzka, panteizm, duchowość, diaspora.

