Seminary Ridge Review is published twice a year by the Seminary Ridge Press at Lutheran Theological Seminary at Gettysburg.

ISSN 1526-0674

© 2010 by Lutheran Theological Seminary at Gettysburg.

Subscriptions are free to libraries of theological and divinity schools and to Luthern Theological Seminary at Gettysburg alumni/æ. Individual copies are available for \$9 per issue (includes domestic postage). Contact:

Seminary Ridge Press Lutheran Theological Seminary at Gettysburg 61 Seminary Ridge Gettysburg, PA 17325

www.Ltsg.edu/seminaryridgepress/

Seminary Ridge Review is a scholarly journal offering perspectives which highlight the history and theology of the Lutheran Theological Seminary at Gettysburg, eastern Lutheranism and issues that emerge in the cross-currents of theological and cultural debates.

Editor: The Rev. Dr. Brooks Schramm bschramm@Ltsg.edu
Editorial Board Member: The Rev. Dr. Susan Hedahl shedahl@Ltsg.edu
Managing Editor: The Rev. John Spangler jspangler@Ltsg.edu
Book Review Editor: The Rev. Dr. Maria Erling merling@Ltsg.edu
Design & Production: Katy Giebenhain kgiebenhain@Ltsg.edu

Printed by The Sheridan Press in Hanover, PA. Typeset by Phil Wolfe Graphic Design in Hanover, PA. On the cover: Detail from "The Repentant Magdalene," 5 x 4 ft., oil on panel by Edward Knippers.

SEMINARY RIDGE REVIEW

AUTUMN, 2010 VOLUME 13, NUMBER 1

CONTENTS

- Reading the Bible Through the Lens of Freedom: Feminist Sexual Ethics Spring Convocation 2009 Bernadette J. Brooten
- 16 Calvin and the Theological Problem of Figuration Eric H. Crump
- What A College and A Seminary Share
 Opening Academic Convocation 2010-2011

 Janet Morgan Riggs
- 47 Muslim-Christian Dialog Spring Convocation 2010 Zeyheb Salim and Mark Swanson
- The Church for Others: Dietrich Bonhoeffer's Pioneering Ecumenical Vision

 Tomi Karttunen
- 101 Books Review on

 Contemporary Christologies: A Fortress Introduction; The Immortal Life
 of Henrietta Lacks; Letters from the Land of Cancer; Introducing the
 New Testament: A Historical, Literary, and Theological Survey; and
 Political Engagement as Biblical Mandate
- 115 Poetry + Theology
- 133 Gettysburg Seminary Fine Arts

Reading the Bible Through the Lens of Freedom: Feminist Sexual Ethics Spring Convocation 2009

Bernadette J. Brooten

We have changed our minds over the centuries about slavery. Christians and Jews today see slavery itself as profoundly immoral. As religious people, we helped to bring about this change.

People like Rabbi David Einhorn of Baltimore, who argued that the Bible tolerates, but does not promote, slavery, just as it tolerates polygamy, which the members of his congregation would not.

People like abolitionist Henry Ward Beecher, who preached a sermon in Brooklyn in which he claimed that if people read the Bible in their homes without hindrance, there would be no slavery.

People like abolitionist Daniel Coker, who argued that because Genesis 17:13 states that once Abraham's slave men are circumcised, they become part of the covenant, they are no longer foreign and can no longer be sold as if they were foreign slaves (Leviticus 25:42, 54).

This is our great victory: the abolition of legal slavery, brought about in part by religious abolitionists. Thanks to this legacy, we are ready for the next step. We are the new abolitionists because slavery is not yet dead.

Although legal slavery is a thing of the past, *de facto* slavery lives on, thanks in no small part to the global economy. Displaced and impoverished workers become vulnerable to enslavement. The International Labour Organization estimates that 12.3 million persons live in slavery or forced labor today.¹

Past, legal slavery also plays a role here. The problem of biblical passages that allow slavery remains. A few examples make this point.

On October 8, 1865, a Southern woman named Ella Gertrude Clanton Thomas described in her diary the crisis in faith brought on by the abolition of slavery in the United States:

We owned more than 90 Negroes with a prospect of inheriting many more from Pa's estate – By the surrender of the Southern army slavery became a thing of the past.... I did not know until then how intimately my faith in revelations and my faith in the institution of slavery had been woven together – true I had seen the evil of the latter but if the *Bible* was right then slavery *must be* – Slavery was done away with and my faith in God's Holy Book was terribly shaken. For a time I doubted God.... When I opened the Bible the numerous allusions to slavery mocked me. Our cause was lost. Good men had had faith in that cause.²

Ella's biblical values had been defeated. For her, the Bible sets forth divinely ordained social institutions. If one institution was gone, were others also at risk? What could she now trust? What could she rely upon with absolute certainty? Surely, all was lost.

Ella Gertrude Clanton Thomas was right. Or more precisely, she was not entirely wrong. Protestant Christians, like Ella Gertrude Clanton Thomas, Jefferson Davis, and other slavery advocates appealed to the Bible in support of slavery and found it.

Protestants are not alone here. In 1866, the Vatican stated "Slavery itself, considered as such in its essential nature, is not at all contrary to the natural and divine law, and there can be several just titles of slavery, and these are referred to by approved theologians and commentators of the sacred canons.... It is not contrary to the natural and divine law for a slave to be sold, bought, exchanged or given."³

Jewish leaders and the Jewish community were also caught up in the deeply divisive slavery issue in the antebellum period. In 1861, Rabbi Morris Raphall delivered a sermon in the Jewish Synagogue of New York, B'nai Jeshurun, in which he said "Is slaveholding condemned as a sin in sacred Scripture?... How this question can arise at all in the mind of any man that has received a religious education, and is acquainted with the history of the Bible, is a phenomenon I cannot explain to myself."

Rabbi Raphall cited biblical laws on slavery from Exodus, Leviticus, and Deuteronomy to demonstrate the legitimacy of slavery. In addition, he

found in the curse that Noah pronounced against Ham's son Canaan in Genesis 9:25, "'Cursed be Canaan; the lowest of slaves shall he be to his brothers," justification for enslaving Africans, as he put it, "fetish-serving benighted Africa."

In the nineteenth century, many thoughtful religious leaders were deeply disturbed by abolitionist claims that the Bible was opposed to slavery. Rev. Henry Van Dyke, in a sermon in 1860 at Brooklyn's First Presbyterian Church, viewed abolitionist claims as "an utter rejection of the Scriptures."

This meant that the Civil War was a theological crisis. If citizens believe that biblical teachings should inform public policy and law, and they agree that the Bible's meaning is plain for all to see, and they profoundly disagree on its meaning, the result is not only a political crisis, but also a theological crisis.

This theological crisis of deep disagreement over whether or not slavery is biblically allowed has never been resolved. In 1996, for example, Steve Wilkins and Douglas Wilson published a booklet, *Southern Slavery, As It Was*, in which they claim that the abolition of slavery in America has caused "abortion, feminism, and sodomy" in our society.⁷ "[T]he remedy [i.e., freeing the enslaved humans (B.J.B.)], "has been far worse than the disease ever was." They defend antebellum slavery on the basis of biblical teachings, claiming that it was far more humane than slavery in the Greco-Roman world.

Wilkins co-founded the League of the South, which the Southern Poverty Law Center has identified as a white supremacist hate group. Wilson, pastor of a large congregation in Moscow, Idaho, spearheaded the classical Christian school movement that now has around 200 schools. His own publications serve these schools, as well as tens of thousands of homeschooled children.

Rather than simply declaring Rev. Wilson to be a right-wing extremist with limited influence, I see him as echoing closely the eighteenth- and nineteenth-century debates over slavery. Like nineteenth-century theologians who feared that Christians who questioned slavery might challenge biblical authority on other issues, Wilson recognizes that slavery cannot be neatly separated from such other biblical teachings as those on marriage and sexuality. In other words, Wilson sharply poses the question of biblical authority: on what grounds to accept one biblical teaching and to declare another no longer relevant to society?

Wilkins and Wilson share with Ella Gertrude Clanton Thomas, Jefferson Davis, and other nineteenth-century advocates of slavery the lens

through which they viewed the Bible. Like many other Christians through history, they have read the Bible through the lens of slavery. They begin with the view that slavery is morally acceptable. But, since the abolition of slavery, Christians have increasingly read the Bible through the lens of freedom. The abolition of legal slavery represents moral progress, at least in the moral imagination. In the face of the Holocaust and the Armenian and other genocides and wars of the twentieth century, I do not claim that humanity as a whole has progressed morally. But at least every nation on earth agrees that slavery should be illegal.

Within the Feminist Sexual Ethics Project that I direct, we are helping Christians, Jews, and Muslims to overcome the legacy of slavery in the area of sexual ethics. Few Jews, Christians, or Muslims today see slavery as religiously acceptable, although each of these religions tolerated slavery through most of its history. We are working with religious people to transform their traditions by removing the last vestiges of slave-holding values. Our project members analyze how gender, religion, slavery, and sexuality define one another, including in the Bible, the Talmud, the Qur'an, and in Jewish, Christian, and Muslim religious law. Discovering how intertwined gender, religion, slavery, and sexuality are both deepens awareness of the theological crisis over conflicting biblical interpretations about slavery and creates an opportunity to resolve the crisis.

As I have learned from the diverse group of scholars, activists, and artists within the Feminist Sexual Ethics Project, the problem lies deeper than whether or not to interpret religious texts literally. The problem is that teachings on slavery are intertwined with those on marriage and sexuality.

A text from the New Testament illustrates this. The New Testament explicitly commands enslaved Christians to be subordinate to their owners in all things (Col 3:22-25; Eph 6:5-8; Tit 2:9-10; 1 Pet 2:18-25). During the antebellum period, white slave-owners would hire white preachers to preach sermons to the enslaved persons laboring on their plantations, and they would frequently preach on these New Testament texts, called Household Codes. One such code, that found in the Epistle to the Colossians, 3:18-4:1, reads as follows:

- 18 Wives be subject to your husbands, as is fitting in the Lord.
- 19 Husbands love your wives and never treat them harshly.
- 20 Children, obey your parents in everything, for this is your acceptable duty in the Lord.
- 21 Fathers, do not provoke your children, or they may lose heart.
- 22 Slaves, obey your earthly masters in everything, not only while

being watched and in order to please them, but wholeheartedly, fearing the Lord. 23 Whatever your task, put yourselves into it, as done for the Lord and not for your masters, 24 since you know that from the Lord you will receive your inheritance; you serve the Lord Christ. 25 For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality.

26 Masters, treat your slaves justly and fairly, for you know that you also have a Master in heaven.

This epistle envisions a household with submissive wives, children, and enslaved persons, but the author does call upon husbands, fathers, and masters to love or not to be overly harsh with the weaker party. But let us shift our focus to an unusual one. Let us try to imagine how an early Christian slave girl or slave woman might have heard this text. I want to take this unusual angle on the Colossians text, because it enables us to see how the teachings on marriage and the family are intertwined with those on slavery. Imagining how an enslaved girl or woman might have heard this text is going to be disturbing. Slavery is a profoundly disturbing topic; when intertwined with gender and sexuality even more so. But, I ask you to think this through with me, because doing so can sharpen our moral sensibilities.

First, I need to explain some differences between slavery in the U.S. and in the Roman Empire. In antiquity, slavery was not race-based. (Originally in North America, slavery was also not based on race alone.) Persons of all ethnic backgrounds were enslaved. Unlike in the U.S., manumission was common. Many people were emancipated from slavery, some through having saved their own funds under slavery. Many enslaved persons were well educated and highly skilled. Many read to their owners or served as scribes for them. Some persons, especially men, enslaved to such high-ranking persons as the Roman Emperor had very high positions within society, serving as what we might call ambassadors. Upon receiving their freedom, such persons had the chance to rise on the economic scale. Freedmen and freedwomen did, however, still have obligations to work for their former owners. In other words, there were three statuses: enslaved, freed, and free. People did not go from being enslaved to being free; they went from being enslaved to being freed, with responsibilities to their patron. Slaveholders could be male or female. Under Roman law, married women could legally own property in their own name, and many women were slaveholders.

As early Christianity entered the Roman world, slavery was not yet institutionalized as part of the church. A plethora of possibilities existed. The paths chosen had long-lived consequences, especially when they were can-

onized as part of the Bible and became authoritative for future generations. One choice, however, seems beyond the realm of what they saw as historically possible: namely, to call for the complete abolition of slavery. But early Christians could, for example, have called upon Christians not to hold slaves or prohibited churches from holding slaves or have urged Christians to buy one another out of slavery. But with the exceptions of a few early Christian groups, they did not pursue these paths, and by the fourth, fifth, and sixth centuries, we have evidence for numerous Christian slaveholders, and for churches, church officials, and even one monk owning slaves. Also, even if we cannot reasonably expect early Christians to have opposed slavery outright, their canonization of texts commanding enslaved persons to obey their masters in all things causes moral problems for us.

Enslaved girls and women had become Christian, because, in contrast to some other religious traditions, such as the mystery religions, Christianity was fully open to enslaved persons, who did not thereby face special expenses, such as for animal sacrifice. Some communities even allowed enslaved women to hold leadership positions. From the very beginning, Christians created structures of caring for the poor, which would have brought numbers of enslaved people into the church. Jesus' flogging and death on a cross could have particularly moved enslaved persons, who were able to identify with this form of execution. We have to imagine people in the Roman world knowing that Romans flogged enslaved persons and seeing crosses in public spaces on which hung the defeated leaders of slave rebellions. Early Christians sang in church that Jesus had taken "the form of a slave," for which reason God had exalted him:

Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.¹¹

I imagine that, as in the antebellum U.S., this narrative particularly spoke to enslaved persons. Now let us imagine how a young Christian slave girl might have heard the passage from Colossians that I read to you. Enslaved children, sometimes very young, were sold without a parent. Being sold to a

new owner at a young age without one's mother or father obviously meant that a slave-girl could not obey them. Even if, however, a slave-girl lived with her mother or with both parents, she might not be able to obey them. Recall that the New Testament Household Code teaches Christian children the following: "Children, obey your parents in everything, for this is your acceptable duty in the Lord. Fathers, do not provoke your children, or they may lose heart." If Christian slave children and their parents took this command as directed to them, they might not be able to follow it, since the master or mistress would always take precedence over the parent. Further, legally, a slave child had no father; fatherhood was a legal category to which they were not entitled. Thus, slavery compromised both Christian parents and Christian children. The master or mistress might order the child to disobey the biological parent and even to undertake acts that the Christian enslaved parents considered contrary to their Christian faith.

For example, some slaveholders earned income from prostituting their slave-girls and women. As a slave-girl in the Roman Empire entered puberty, she perhaps had a better chance of not working as a prostitute if her owner were Christian. To the extent to which Christians were engaged in running brothels, which has been a common feature of life in Christian societies, the prostitution of slave-boys might have become less common than in pagan Roman society. If so, part of a slave girl's gender identity if owned by a Christian was her greater susceptibility to being prostituted.¹³

As a mother, a slave-woman's child had no legal father, although enslaved persons did seek to form families. A mother without a legal husband would have experienced motherhood very differently from a freeborn mother whose child had the benefit of a legal father. In some ways, the slave-woman's bond to her children and her authority over them may have been greater. Alternatively, some slave mothers may have resisted the control that their mistress or master had over their reproductive function and their children by practicing birth control, abortion, or infanticide, or by detaching emotionally from children who were liable to be taken from them at birth to be given to another to wet-nurse.

Beyond this, slavery would have cut deeply into how a Christian slave mother was able to teach her child about Christian faith and practice. If she saw the prohibition of fornication and adultery as central Christian tenets, how could she have taught the child to refrain from them? Further, she and her child may not have been allowed to attend church services on a regular basis, with the result that she could have had limited knowledge of the faith. If her mistress and master were non-Christian, she would have had difficulty protecting her child from non-Christian religious practices.

Let us now turn to the first set of commands, namely that a wife should obey her husband and a husband love his wife. If a slave woman lived in a marriage-like relationship, she may not have been able to follow the New Testament command to obey her husband, which, again, struck at the core of the definition of the female gender in early Christianity and its cultural environs. We might want to view this as liberation, but the dominion of master and mistress was probably more frequently cruel than that of a husband. Her slave-husband would have been severely limited in carrying out the New Testament command to the husband to love his wife as Christ loved the church.

What impact might the command directly to slaves have had upon slave women and slave girls in the congregation, for example, on a slave girl belonging to a pagan man who required sex of her? Col 3:22 reads, "Slaves, obey your masters in everything." Did she have recourse to avoid this demand? In the law, she had none. Even socially, she had little, because her master's behavior would have evoked little opposition. In the logic of slavery, a slave-master owned the sexual labor of his slave girl. He might decide to earn revenues from her sexual labor as a prostitute or he might decide to use her sexual labor for himself or for his guests. Thus, the slave girl, who in Col 3:5 had heard that she was to put to death the earthly aspects of her being, including fornication (porneia), impurity (akatharsia), passion (pathos), and desire (epithymia), was now being told, "Whatever your task, put yourselves into it, as done for the Lord and not for human beings" (3:23). Perhaps she would have tried to resolve the contradiction by means of v. 25: "For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality." Perhaps, but she would have lived a life of compromise.

We see here the conflicting demands that Christianity placed on a Christian slave girl or woman: on the one hand, she was to live a chaste life and, on the other hand, she was to obey her master in all things. Being a virtuous woman implied sexual purity, but being a virtuous slave implied total obedience. In other words, for enslaved women and girls, being a Christian female was contradictory at its root.

In the ancient Roman Empire, in the antebellum South and in other cultures, slaveholders have sought to rationalize this contradiction by representing the sexually active slave woman as inherently lascivious, as having invited the advances.

A slave woman's sexual and reproductive functions offered perhaps her best chance of social and legal advancement. A master might lighten her other workload or even free her if she increased her master's or mistress's wealth by bearing a number of children. But more promisingly, if a slave woman could make herself sufficiently attractive to her master, he might decide to free her and marry her, or, as a freedwoman, she might become his concubine. Enslaved males might improve their lot by assuming a responsible business position in their master's household, saving money, buying their way out of slavery and sometimes rising on the social ladder as freedmen. In contrast, sexuality and reproduction seem to have been slavewomen's best hope for a better future. In sum, an enslaved woman belonging to a pagan master had every incentive to use her sexuality and ability to give birth to slave children to improve her lot in life.

Although some others in the Roman Empire discouraged or prohibited men from having sex with their slave women, the New Testament – with great consequence for subsequent generations – does not. ¹⁴ Christian teaching prohibits fornication and other sexual behaviors, which makes this gap more noticeable. Such early Christian authors as Lactantius, Ambrose, Jerome, and Augustine, however, did discourage Christian masters from sexual relationships with their female slaves, ¹⁵ but early Christian canon law imposed no penalty, such as refusing the Eucharist, on Christian slave masters for having had sex with their slave women.

A religious community cannot simultaneously support slavery and oppose sexual abuse. If the author of Colossians and the religious leaders who followed him had placed a concrete church sanction on an owner who used the sexual labor of his slave-girl, slave-boy, or slave-woman, or if they had provided a community structure for supporting an enslaved Christian called upon to provide such services, such as collecting community funds to buy that person out of slavery, they would have been limiting the rights of slave-holders, and they did not choose to go down that path.

What about the female slave owner? The Greek term translated here as "masters" (*kyrioi*) can include "mistresses" (*kyriai*). Mistresses could also seek sexual contact with their slaves, although married women were prohibited from sex with slave men. Here she is commanded not to treat her slave overly harshly, but what does that mean? Ancient Christian and non-Christian sources certainly attest to female slave-owners' capacity for incredible physical brutality. For example, an early piece of canon law, a text from early fourth-century Spain, prescribes a relatively light penalty for a Christian woman who flogs her slave woman to death out of jealous or zealous rage, perhaps because her husband was having a sexual relationship with the slave woman. The gathering of bishops that promulgated this piece of legislation did not address the question of a Christian husband having sex with his slave woman. The New Testament and other early Christian literature do

not prohibit either women or men from flogging their human property. Thus, in early Christianity, being an elite woman could include the act of flogging. The problem at Elvira was not the flogging, but the fact that she flogged her slave woman to death.

The early Christian texts deserve such intense scrutiny, because they are foundational for later generations – read and re-read.

Centuries later, in 1835, African American abolitionist David Ruggles accused the American churches of abrogating the commandment not to commit adultery. He pointed to the vulnerability of enslaved women to their masters, noting the rise in the number of mixed-race children, the fact that raping an enslaved woman was not illegal, owners' greed in trying to breed as many slaves as possible, and owners' refusal to allow enslaved persons to marry legally. ¹⁶

The problems to which Ruggles pointed have been there from the time of the Bible onwards. When communities decide that owning another person's body is morally acceptable, sexual access to the body of the enslaved is the logical consequence.

Beyond this, the categories of slavery have shaped marriage law in Judaism, Christianity, and Islam. Feminist Sexual Ethics Project member Talmudist Gail Labovitz has analyzed what it means that wives and enslaved persons are both ownable in early rabbinic literature.¹⁷ Project member Kecia Ali has shown how the early Islamic jurists distinguished between slavery and marriage, but then defined both as relationships of "dominion over" (in Arabic: *milk*).¹⁸ In early Christian canon law, one collection recognizes that masters sometimes rape their slave women, but places no penalty on a Christian master for having done so, and rules that men may divorce their adulterous wives, but wives may not do so on the same grounds.

Studying, thinking about, and working against slavery helps to deepen an appreciation for freedom. In the West, we often think of freedom in individual terms. And yet, we also know that real freedom requires social structures to create, support, and sustain it. In fact, the Bible itself outlines exactly how to prevent slavery. Leviticus 25:35-43 instructs Israelites to support their fellow Israelites who fall into economic straits. They are to take in these poorer Israelites as dependents and give them the opportunity to save so that they can get out of debt. "Do not exact from them advance or accrued interest" (v. 36). Sadly, Leviticus goes on to say that Israelites may enslave foreigners, but that moral insight that community support keeps people out of slavery inspires me.

And even when Deuteronomy 15: 13-17 tolerates slavery, it requires owners to provide formerly enslaved persons with the means to start a new life:

And when you send a male slave out from you a free person, you shall not send him out empty-handed. Provide liberally out of your flock, your threshing-floor, and your wine press, thus giving to him some of the bounty with which the Lord your God has blessed you. Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; for this reason I lay this command upon you today.... You shall do the same with regard to your female slave. (NRSV)

In U.S. history, Christian slave-owners did not provide the persons freed by the Emancipation Proclamation with the wealth that the enslaved laborers had created for the owners and, indeed, for the nation as a whole. Enslaved laborers laid railroad tracks on which trains still travel, built churches in which Christians still worship, universities in which students still study, and a textile industry that benefited both the South and the North. In fact, enslaved laborers helped to create the thriving economy that made this nation an attractive country to my Norwegian ancestors, who immigrated in the 1860's and 1870's and to my Lebanese ancestors in the 1890's and 1900's. But, after two and one-half centuries of enslavement, the African American population, instead of receiving – as the Bible commanded – a portion of the wealth that they had created for their former owners, faced a century of legal discrimination, the vestiges of which are still with us.

In fact, legal slavery in the U.S., opposed by some Christians, but supported by numerous others, including entire denominations, still casts its long shadow over society. I want to point out several ways in which slavery's effects can still be felt. During slavery, it was rarely illegal to rape an enslaved woman, that is, the law did not protect enslaved women from rape. After slavery, the Ku Klux Klan employed sexual terror against the African American population with impunity. Today legal scholars and social scientists have documented that Black rape complainants face greater hurdles in the criminal justice system than do white rape complainants. Black survivors of sexual assault are less likely to report the crime to the police, less likely to see the prosecutor willing to prosecute, and less likely to see the jury willing to convict than are white survivors of sexual assault.¹⁹

Harmful racial-sexual stereotypes play a role here. Under slavery, enslaved women – cross-culturally – are frequently blamed for the sexual coercion that they endure by being presented as licentious, as having wanted the sexual relationship with the slave-master. When, as in U.S. slavery, slavery was race-based, the image of enslaved women as licentious took on racial overtones. Even though legal slavery is long since over, the descendants of the enslaved are still subject to stereotyping. Such images of Black women as or the hyper-

sexual Jezebel or the asexual Mammy linger in our imagination. Sexual assaults on Black women will not rise to legal consciousness until prosecutors and jurors can judge each case on the legal merits and not based on racial-sexual stereotypes. This is a moral issue for Christians. As jurors and as prosecutors, Christians need to treat fellow citizens as free people, assessing each witness and each suspect based on the evidence and not on images that have their roots in slavery, a slavery for which past Christians were responsible.

Reproduction and child-bearing are another area in which slavery still casts a long shadow. Under slavery, owners sought to control enslaved women's reproductive function, through slave-breeding, forcing enslaved couples together or forcibly separating them, and through owners' sexual relationships with enslaved women. In the early twentieth century, whites tried to control African American reproduction, but this time by limiting and constraining it, such as through birth control targeted to Blacks and forced sterilization. Even today, African American women do not enjoy the same reproductive freedom as white women in the U.S.

These are issues of ethics. But slavery also influenced biblical interpretation itself. Fundamentalism arose in this country in response to the theory of evolution, historical-critical methods of biblical interpretation, and debates over slavery. Fundamentalist interpretation, according to which the literal interpretation is the only legitimate, is thus deeply modern. Through most of history, Christians did not think that the literal meaning was the most profound. For example, early and medieval Christians frequently interpreted the Bible allegorically, symbolically. They saw the literal interpretation as the least profound and searched instead for deeper, symbolic meanings. Today, many Christians marshal fundamentalist interpretation against teaching our children the science of evolution, to argue for wifely subordination and the corporal punishment of children, and to oppose civil rights for lesbian, gay, bisexual, and transgender people.

Beyond this, images from the era of U.S. slavery and its aftermath still imbue popular culture. For example, images of Black women as asexual Mammies and, at the same time, as super-sexed Jezebels, linger in our imagination. Legal and other scholars find that Black rape survivors are less likely to report the crime, prosecutors are less likely to bring their cases to trial, and jurors are more likely to convict a man accused of raping a white woman than a man accused of raping a black woman. At the same time, the dominant view of Black women as sexually deviant and yet strong of character – a view embedded in the minds of many Blacks as well as whites – can shape the attitudes of those in the helping professions who are trying to assist black rape survivors as they heal.²⁰

Religious sexual ethics untainted by slaveholding values will be based on freedom and not slavery; equality and not ownership, or dominion, or acquisition, or headship; and meaningful consent, which is not possible in slavery. Reading scripture through the lens of freedom rather than through the lens of slavery is to read critically, which includes recognition of the struggles that our spiritual ancestors went through, and how to live in slaveholding societies. They surely did the best they could. We honor them by trying to prevent slavery in our day and by envisioning sexual ethics based on a freedom that they did not have, but to which our religious communities can aspire.

Notes

- Beate Andrees and Patrick Belser, eds., Forced Labor: Coercion and Exploitation in the Private Economy (Boulder, CO: Rienner, 2009) 181; and "Forced Labour," under "Themes," International Labour Organization, http://www.ilo.org/global/Themes/Forced_Labour/lang—en/index.htm (accessed October 9, 2009).
- Virginia Ingraham Burr, ed., The Secret Eye: The Journal of Ella Gertrude Clanton Thomas, 1848-1889, (Chapel Hill: University of North Carolina Press, 1990) 276-77.
- Instruction of the Holy Office, June 20, 1866, signed by Pope Pius IX. Cited by J. F. Maxwell, "The Development of Catholic Doctrine Concerning Slavery," *World Jurist* 11 (1969-70) 306f.
- 4 "Bible View of Slavery," in Fast Day Sermons; or, The Pulpit on the State of the Country (New York: Rudd and Carleton, 1861) 235-236, under "Jews in the Civil War" at Jewish-American History on the Web, http://www.jewish-history.com/civilwar/ raphall.html (accessed November 6, 2009); discussed by Mark A. Noll, The Civil War as a Theological Crisis (Chapel Hill: University of North Carolina Press, 2006) 3. Raphall notes that the English translation used by his congregants had "servant of servants" for <'ayin>eved <'ayin>avadim but he himself offered the rendering "meanest of slaves."
- Jewish Publication Society translation.
- 6 Cited in Noll, Civil War, 3.
- 7 (Moscow, ID: Canon, 1996) 38.
- 8 Wilkins and Wilson, Southern Slavery, 38.
- 9 See Bernadette J. Brooten, ed., with the editorial assistance of Jacqueline L. Hazeleton, Beyond Slavery: Overcoming Its Religious and Sexual Legacies (New York: Palgrave Macmillan, 2010).
- 10 Pliny the Younger, *Epistles* 10.96.8.
- 11 Phil 2:5-11 (NRSV).
- 12 Col 3:20-21 (NRSV).
- 13 The early fourth-century Synod of Elvira, which prohibited women from prostituting others, bears testimony to the possibility that Christian women might do so.

14 BERNADETTE J. BROOTEN

14 Musonius Rufus, Dissertationum a Lucio digestarum reliqiae 12; Greek and English: Cora E. Lutz, ed. and trans., Musonius Rufus "The Roman Socrates" (New Haven: Yale University Press, 1947) 84-89.

15 For Lactantius, see Divine Institutes 6.23.23; Latin: Samuel Brandt and Georg Laubmann, eds. L. Caeli Firmiani Lactanti Opera omnia, pt. 1 (Corpus scriptorum ecclesiasticorum latinorum 19; Vienna: Tempsky, 1890) 568; English: Mary Francis McDonald, trans., Lactantius: The Divine Institutes, Books I-VII (Fathers of the Church 49; Washington, D.C.: Catholic University of America Press, 1964) 460, on which see Judith Evans Grubbs, Law and Family in Late Antiquity: The Emperor Constantine's Marriage Legislation (Oxford: Oxford University Press, 1999) 90f.

For Ambrose, see *On Abraham* 1.4.26f; Latin: Karl Schenkl, ed., *Sancti Ambrosii Opera*, pt. 1 (Corpus scriptorum ecclesiasticorum latinorum 32; Vienna: Tempsky, 1897) 520-522; English: Theodosia Tomkinson, trans., *On Abraham: Saint Ambrose of Milan* (Etna, CA: Center for Traditionalist Orthodox Studies, 2000) 14f, on which see Evans Grubbs, *Law and Family*, 233.

For Jerome, see *Epistles* 77.3; Latin: Isidor Hilberg, ed., *Sancti Eusebii Hieronymi Epistulae*, pt. 2 (Corpus scriptorum ecclesiasticorum latinorum 55; Vienna: Österreichische Akademie der Wissenschaften, 1996) 39; Latin and English: F. A. Wright, ed. and trans., *Select Letters of St. Jerome* (Loeb Classical Library; Cambridge, MA: Harvard University Press, 1933) 314f, on which see Evans Grubbs, *Law and Family*, 249.

For Augustine, see Sermons 9.4; Latin: Cyril Lambot, ed., Sancti Aurelii Augustini Sermones (Corpus Christianorum 41, 115; Tournhout: Brepols, 1961) 115; English: Edmund Hill, trans., The Works of Saint Augustine: A Translation for the Twenty-first Century, pt. 3.1 (Brooklyn: New City, 1990) 263, on which see Richard Klein, Die Sklaverei in der Sicht der Bischöfe Ambrosius und Augustinus (Forschungen zur antiken Sklaverei 20; Stuttgart: Steiner, 1988) 178f.

- 16 David Ruggles, The Abrogation of the Seventh Commandment, by the American Churches [1835], in Early Negro Writing, 1760-1837, ed. Dorothy Porter (Boston: Beacon, 1971) 478f.
- 17 Bernadette J. Brooten, with the editorial assistance of Jacqueline L. Hazeleton, eds., "The Purchase of His Money: Slavery and the Ethics of Jewish Marriage," *Beyond Slavery: Overcoming Its Religious and Sexual Legacies*, (New York: Palgrave Macmillan, 2010) chap. 5.
- 18 Bernadette J. Brooten, ed., "Slavery and Sexual Ethics in Islam," Beyond Slavery: Overcoming Its Religious and Sexual Legacies, with the editorial assistance of Jacqueline L. Hazeleton (New York: Palgrave Macmillan, 2010) chap. 6.
- 19 I thank Anita F. Hill for the idea to commission research on this topic and for her collaboration in supervising it with a grant from the Ford Foundation. See Elizabeth Kennedy, Victim Race and Rape (Waltham, MA: Feminist Sexual Ethics Project, Brandeis University, 2003), http://www.brandeis.edu/projects/fse/slavery/slav-us/slav-us-articles/slav-us-art-kennedy-full.pdf (accessed August 26, 2009); and Jennifer C. Nash, Black Women and Rape: A Review of the Literature (Waltham, MA: Feminist Sexual Ethics Project, Brandeis University, 2009), http://www.brandeis.edu/projects/fse/slavery/slav-us/slav-us-articles/Nash2009-6-12.pdf (accessed August 26, 2009).
- 20 See Elizabeth Kennedy, Victim Race and Rape (Waltham, MA: Feminist Sexual Ethics Project, Brandeis University, 2003), http://www.brandeis.edu/projects/fse/slavery/ slav-us/slav-us-articles/slav-us-art-kennedy-full.pdf (accessed August 26, 2009); and

Jennifer C. Nash, *Black Women and Rape: A Review of the Literature* (Waltham, MA: Feminist Sexual Ethics Project, Brandeis University, 2009), http://www.brandeis.edu/projects/fse/slavery/slav-us/slav-us-articles/Nash2009-6-12.pdf (accessed August 26, 2009).

SRR AUTUMN 2010 15

Bernadette J. Brooten is Kraft-Hiatt Professor of Christian Studies at Brandeis University. Her most recent book is Beyond Slavery: Overcoming Its Religious and Sexual Legacies, edited with the editorial assistance of Jacqueline L. Hazelton. Her fields include New Testament, Post-Biblical Judaism, Early Christian Literature and History, Women and Religion, History of Sexuality and Feminist Sexual Ethics (including focus on law and sexuality). Brooten's talk was presented at the 2009 Spring Convocation at Gettysburg Seminary "Like a Braided River: Tributaries of Renewal," April 21-22, 2009.

Calvin and the Theological Problem of Figuration¹

Eric H. Crump

In the sacraments of baptism and the Lord's Supper, John Calvin contends that God has instituted them with "the purpose of confirming and sealing the promise [of the Word] itself, and of making it more evident to us and in a sense ratifying it," providing instruction for human ignorance and dullness, and the gracious accommodation of the infirmity of our condition "as to establish us in faith in" the word of promise.²

Here our merciful Lord, according to his infinite kindness, so tempers himself to our capacity that, since we are creatures who always creep on the ground, cleave to the flesh, and do not think about or even conceive of anything spiritual, he condescends to lead us to himself even by these earthly elements, and to set before us in the flesh a mirror of spiritual blessings.... Now, because we have souls engrafted in bodies, he imparts spiritual things under visible ones. Not that the gifts set before us in the sacraments are bestowed with the natures of the things, but that they have been marked with this signification by God.³

As an antidote to the dullness of our capacities, sacraments confirm the word of promise in bringing the "clearest promises," "over and beyond the word because they represent them for us as painted in a picture from life." Citing Augustine, the sacraments are 'visible words' [visibile verbum] that are "shown us under the things of the flesh, to instruct us according to the dull capacity of those under the flesh in representing the divine promises as painted in a picture and sets them before our sight, portrayed graphically and in the manner of images $[\epsilon] \chi o \nu i \chi \tilde{\omega}]$."

In relation to the question concerning the presence of Christ's body in the sacrament of the Lord's Supper, Calvin states that the figural or imaginal character of the sacraments as visible words should not be understood as empty symbols devoid of truth: "For unless a man means to call God a deceiver, he would never dare assert that an empty symbol is set forth by him." For Calvin, the godly should not doubt in the least and they should endeavor to practice the following rule: "whenever they see symbols appointed by the Lord, to think and be persuaded that the truth of the thing signified is surely present there." There are two things divinely conjoined in the sacraments, physical signs and spiritual truth. The mediation of physical signs "thrust before our eyes, represent [repraesentant] to us, according to our feeble capacity, things invisible," and simultaneously spiritual truth is "represented [figurator] and displayed [exhibetur] through the symbols themselves."8 Calvin had earlier characterized this rule concerning symbols and the things signified as the rule of 'analogy' or 'similitude.' He terms this the "surest rule of the sacraments:"

For this analogy or similitude is the surest rule of the sacraments: that we should see spiritual things in physical, as if set before our very eyes. For the Lord was pleased to represent them by such figures – not because such graces are bound and enclosed in the sacraments so as to be conferred upon us by its power, but only because the Lord by this token attests his will toward us, namely, that he is pleased to lavish all these things upon us. And he does not feed our eyes with a mere appearance only, but leads us to the present reality and effectively performs what it symbolizes.⁹

Yet, as a rule of analogy, it must be duly noted that it precisely involves a distinction, namely, the Augustinian distinction between a sacrament [sacramentum] and the matter of the sacrament [rem sacramenti]. For Calvin, Christ is the matter (or substance) of all the sacraments. 10 Calvin insists on this distinction "[f] or the distinction signifies not only that the figure and the truth are contained in the sacrament, but that they are not so linked that they cannot be separated; and that even in the union itself the matter must always be distinguished from the sign, that we may not transfer to the one what belongs to the other."11 The sacrament is not to be confused with the power of the sacrament. 12

The rule of sacramental figuration, articulating the distinction between sacraments and their matter/substance, ought to be a theological safeguard against two faults that can and do occur when the rule is not followed. Recognition of the distinction in sacramental figuration should neither lead, on the

one hand, to a dualistic divorce separating the matter from the sacramental sign nor, on the other hand, to an obscurement that collapses one into the other. Recognition of the distinction safeguards the preservation of the anagogic emphasis on the proper use of the sacraments in faith by the godly: "[i]ndeed, the believer, when he sees the sacraments with his own eyes, does not halt at the physical sight of them, but by those steps (which I have indicated by analogy) rises up in devout contemplation to those lofty mysteries which lie hidden in the sacraments." Through the Spirit, the anagogic movement from the sacrament to the matter of the sacrament progresses through the utilization of the sacraments as figural means or instruments. Any obliteration of the distinction between the figure and that which is figured negates the value of the sacramental elements as divine instruments of the anagogy of faith:

...we place no power in creatures. I say only this: God uses means and instruments which he himself sees to be expedient, that all things serve his glory, since He is Lord and Judge of all. He feeds our bodies through bread and other foods, he illumines the world through the sun, and he warms it through heat; yet neither bread, nor sun, nor fire, is anything save insofar as he distributes his blessings to us by these instruments. In like manner, he nourishes faith spiritually through the sacraments, whose one function is to set his promises before our eyes to be looked upon, indeed, to be guarantees of them to us. It is our duty to put no confidence in other creatures which have been destined for our use by God's generosity and beneficence, and through whose ministry he lavishes the gifts of his bounty upon us; nor to admire and proclaim them as the causes of our good. In the same way, neither ought our confidence to inhere in the sacraments, nor the glory of God be transferred to them. Rather, laying aside all things, both our faith and our confession ought to rise up to him who is the author of the sacraments and of all things.14

Hence, for Calvin, the proper recognition of the rule of sacramental figuration safeguards against (1) any judgment of diminishment of the signs/ figures that separates them "from their mysteries" and (2) any judgment that immoderately exalts the signs/figures so as "to obscure somewhat the mysteries themselves." ¹⁵

In Calvin's estimation, such errors or faults have been committed in relation to the question concerning the presence of the body of Christ in the Lord's Supper by both Roman Catholics and Lutherans. The Roman Catholic doctrine of transubstantiation does not properly recognize the nature of the sacramental sign, treating the figure of the bread "as nothing but a mask to prevent our eyes from seeing the flesh" that lies hidden under the appearance of the bread:

... the signification would have no fitness if the truth there represented [figuratur] had no living image in the outward sign. Christ's purpose was to witness by the outward symbol that his flesh is food; if he had put forward only the empty appearance of bread and not true bread, where would be the analogy or comparison [similitude] needed to lead us from the visible thing to the invisible? For, to be perfectly consistent, the signification extends no farther than that we are fed by the form of Christ's flesh.... The nature of the Sacrament is therefore canceled, unless, in the mode of signifying, the earthly sign corresponds to the heavenly thing. And the truth of this mystery accordingly perishes for us unless true bread represents the true body of Christ.¹⁶

Lutherans, Calvin believes, while recognizing the bread as sacramental element to be truly the substance of an earthly element, err in contending that the body of Christ is locally enclosed in and under the element, for "they cannot bear to conceive any other partaking of flesh and blood except that which consists in either local conjunction and contact or some gross form of enclosing."17 Such an error obscures the heavenly mysteries by detracting from their true glory through the affirmation of the localization of the presence when "brought under the corruptible elements of this world or bound to any earthly creatures" and the inappropriate ascription of attributes in the affirmation of the genus maiestaticum. The Lutheran confession, for Calvin, also binds or localizes the accommodating condescension of grace by means of the elements in the power of the Holy Spirit in such a manner that the corresponding anagogic movement of faith, whereby the godly "are lifted up to heaven with our eyes and minds, to seek Christ there in the glory of his Kingdom, as the symbols invite us to him in his wholeness,"18 is endangered: "[f]or they think they communicate with it [the body of Christ] if it descends into bread; but they do not understand the manner of descent by which he lifts us up to himself."19

Calvin exegetically locates the source of both errors to lie in their respective failures to interpret properly Christ's words of institution, either fantastically in terms of transubstantiation or literalistically as in Lutheran sacramental theology. Both positions violate not only the 'surest rule of the sacraments,' but also do not adequately take into consideration the rhetorical figure of speech "commonly used in Scripture when mysteries are under discussion." Only a figural interpretation of such language complies with

the rule of sacramental figuration by preserving the relation of affinity between the symbols and the things signified together with the distinction between them. Calvin designates such language as instances of 'metonymy.' What takes place in metonymic discourse mirrors as a vehicle the accommodating movement of condescension and the corresponding movement of exaltation: "not only is the name transferred from something higher to something lower, but, on the other hand, the name of the visible sign is also given to the thing signified." The figural representation not only presents and exhibits mysteries, but also affectively arouse the anagogic exaltation of the mind. ²²

Metonymy preserves the analogical affinity "which the things signified have with their symbols, the name of the thing was given to the symbol – figuratively, indeed – but not without a most fitting analogy."²³ And it also preserves the analogical difference in sacramental figuration "[f] or though the symbol differs in essence from the thing signified (in that the latter is spiritual and heavenly, while the former is physical and visible), still, because, it not only symbolizes the thing that it has been consecrated to represent as a bare and empty token, but also truly exhibits it, why may its name not rightly belong to the thing?"²⁴ For Calvin, the Lutheran doctrine of ubiquity negates the analogical difference that is preserved and safeguarded in the metonymy of sacramental figuration: "[f]lesh must therefore be flesh; spirit, spirit – each thing in the state and condition wherein God created it."²⁵ The figuration of metonymy as analogical does justice to both the relationship of affinity and the difference between the fleshly and the spiritual.

When the mode of expression is said to be sacramental, they think that the reality is replaced by the figure. But they ought to observe that the figure is not put forward as an empty phantom, but taken grammatically to denote a metonymy, lest any one should suppose that the bread is called "the body of Christ" as absolutely as Christ himself is called "the Son of God." The term *body* is therefore figuratively as if Christ presented a naked and empty image of his body to our eyes. For the reality is not excluded by the figure; only a difference is denoted between the sign and the signified, and this is not incompatible with their union.²⁶

For Calvin, metonymic figuration is an even more fitting and proper characterization applicable to that which has been ordained by God than to signs and symbols constructed through human artifice:

Humanly devised symbols, being images of things absent rather than marks of things present (which they very often even falsely represent),

are still sometimes graced with the titles of those things. Similarly, with much greater reason, those things ordained by God borrow the names of those things of which they always bear a definite and not misleading signification, and have the reality [veritatem] joined with them.²⁷

II

Calvin's emphasis in Book IV of the *Institutes* upon the superior eminence to be accorded to divine figuration in the sacraments as external means of grace in contrast to human works of figuration is also motivated by his ever vigilant concern critically to guard against possibilities of idolatry and superstition in deviating to "the fantasies of our own brains." ²⁸ An illustration of such a case of idolatry and superstition, for Calvin, is the improper practicing of rites of adoration of the sacramental elements. Such practices of adoration are in contradiction to the end for which sacramental figuration was instituted by God: "[b]ut if the function of the Sacrament is to help the otherwise weak mind of man so that it may rise up to look upon the height of spiritual mysteries, then those who are halted at the outward sign wander from the right way of seeking Christ."29 Fixation upon the elements is not only an impious constriction of sacramental figuration, but rather its very disfigurement in transforming it into an idol. "For what is idolatry if not this: to worship the gifts in place of the Giver himself? In this there is a double transgression: for both the honor taken from God has been transferred to the creature [cf. Rom. 1:25], and he himself also has been dishonored in the defilement and profanation of his gift, when his holy Sacrament is made into a hateful idol."30

Yet, as illustrated in Calvin's scathing critique of adoration of the sacramental elements, one should not mischaracterize simplistically his theology as being 'aniconic.' The aniconism in his theological hermeneutics of suspicion and critique of idolatry is rooted rather in his fundamental recognition, appreciation, and affirmation of the figural or the 'imaginal.' Even the scriptural word is not aniconic for Calvin. For example, Calvin prominently underscores the figural dimension of scriptural language in the prophetic writings, especially in the use of the rhetorical figure of *hypotyposis*, in which through language "the thing itself is not only set forth in words, but is also placed, as it were, before their eyes in a visible form." The strident rhetorical vehemence in Calvin's tirades against idolatry often appears to be founded in an antithesis between words as signs and images, wherein the imaginal or the figural is disparaged in condemnation. However, for many this is considered to be the Calvinist problem of figuration. Calvin's rendering of the Second Commandment in the first French edition of the *Institutes*

[1541] appears to mandate an absolutist iconoclasm: "You shall not make any graven image or likeness of things which are high in the heavens or things below on earth or things in the waters under the earth. You shall not worship them or honor them." Another example would be his invoking of Paul's sermon to the Athenians in Acts 17:29 ("Because we are God's lineage, we ought not to think that His divinity is like gold or silver or graven stone or anything which can be made by human art ["by the artifice of man (d'artifice d'homme]" as a basis for warranting the prohibition of human artifice.

However, as Randall Zachman notes in detail, one needs to take into consideration the historical development of Calvin's thought in order to see the dynamic interplay between image as 'manifestation' and word and the qualifications advanced by Calvin as his work unfolds. ³⁵ Calvin himself later argues against radical iconoclastic strategies that seek the utter prohibition of images, especially the 'graven images' of sculpture and painting. He labels such positions as being themselves a form of superstition, as he himself notes:

And yet I am not gripped by the superstition of thinking absolutely no images permissible. But because sculpture and painting are gifts of God, [36] I seek a pure and legitimate use of each, lest those things which the Lord has conferred upon us for his glory and our good be not only polluted by perverse nature but also turned to our destruction. We believe it wrong that God should be represented by a visible appearance, because he himself has forbidden it [Ex. 20:4] and it cannot be done without some defacing of his glory.... Therefore it remains that only those things are to be sculptured or painted which the eyes are capable of seeing: let not God's majesty, which is far above the perception of the eyes, be debased through unseemly representations. Within this class some are histories and events, some are images and forms of bodies without any depicting of past events.³⁷

Calvin expands upon this in his *apologia* for the arts and the sciences in the 1559 *Institutes* [II:ii, 12-17]. Even though the supernatural endowments of the human as spiritual gifts were lost in the Fall, the natural gifts to the human were not completely extinguished, but partly weakened and partly corrupted by sin, so that the power of understanding [*vim intellectus*] of the human soul still enjoys some competence within the bounds of earthly things.

Yet its efforts [the power of the understanding] do not always become so worthless as to have no effect, especially when it turns its attention to

things below. On the contrary, it is intelligent enough to taste something of things above, although it is more careless about investigating these. Nor does it carry on this latter activity with equal skill. For when the mind is borne above the level of the present life, it is especially convinced of its own frailty. Therefore, to perceive more clearly how far the mind can proceed in any matter according to the degree of its ability, we must set forth a distinction. This, then, is the distinction: that there is one kind of understanding of earthly things; another of heavenly. I call "earthly things" those which do not pertain to God or his Kingdom, to true justice, or to the blessedness of the future life; but which have their significance and relationship with regard to the present life and are, in a sense, confined within its bounds. I call "heavenly things" the pure knowledge of God, the nature of pure righteousness, and the mysteries of the Heavenly Kingdom. The first class includes government, household management, all mechanical skills, and the liberal arts. In the second are the knowledge of God and of his will, and the rule by which we conform our lives to it.³⁸

For Calvin, the licit locus for human artifice is within the perspectival bounds of earthly things, and its "[h]umanly devised symbols, being images of [earthly] things absent rather than marks of [earthly] things present (which they very often even falsely represent), are still sometimes graced with the titles of those [earthly] things." Figural fabrications of human artifice only become illicit when human artifice trespasses in idolatry beyond the bounds of earthly things, disregarding the distinction between earthly and heavenly things. Commenting on Exodus 32:1, Calvin writes:

Yet accounting as nothing all these true and sure and manifest tokens of God's presence they desire to have a figure which may satisfy their vanity. And this was the original source of idolatry that men supposed that they could not otherwise possess God unless by subjecting Him to their own imagination. Nothing however can be more preposterous for since the minds of men and all their senses sink far below the loftiness of God when they try to bring Him down to the measure of their own weak capacity they travesty Him. In a word whatever man's reason conceives of Him is mere falsehood and nevertheless this depraved longing can hardly be repressed so fiercely does it burst out. They are also influenced by pride and presumption when they do not hesitate to drag down His glory as it were from heaven and to subject it to earthly elements. We now understand what motive chiefly impelled the Israelites to this madness in demanding that a figure of God should be set before

them viz. because they measured Him by their own senses. Wonderful indeed was their stupidity to desire that a God should be made by mortal men as if he could be a god or could deserve to be accounted such who obtains his divinity at the caprice of men. Still it is not probable that they were so absurd as to desire a new god to be created for them but they call gods by metonymy those outward images by looking at which the superstitious imagine that God is near them. 40

The metonymy of the idolatrous fabrication of images of God by human artifice is the inversion of the metonymy of divine figuration in the failure to heed the distinction between earthly and heavely things.

In his comprehensive study of the interplay between word and figural manifestation in images in Calvin's theology, Randall Zachman notes that Calvin, beyond his categorical rejection of the rejection of human images for the deity, in the Nicomedite controversy with evangelicals in France who desired to participate in external Roman rites (e,g,, the external consecration, veneration, and adoration of images) while maintaining true piety within their hearts and souls, also raises the additional and distinct question whether it is expedient to have any images at all within Christian temples, even those of legitimate forms of artistic expression that portray historical events and the human figure executed in decency and sobriety. Besides being in compliance with the distinction between earthly and heavenly things, for Calvin, one must also be zealous in guarding against idolatry that "consists not only in the thought of the mind and heart that affixes God to the image and confines God there but also in the acts of bodily veneration that manifest the thoughts of the heart. The person may protest that she is not worshipping the image in her heart, but her body is saying the opposite."41 Such images, when placed in churches, would all too greatly provide the occasion for the danger of superstition and also pervert the legitimate use of art:

And by the dreadful madness that has heretofore occupied the world almost to the total destruction of godliness, we have experienced too much how the ensign of idolatry is, as it were, set up, as soon as images are put together in churches. For men's folly cannot restrain itself from falling headlong into superstitious rites. But even if so much danger were not threatening, when I ponder the intended use of churches, somehow or other it seems to me unworthy of their holiness for them to take on images other than those living and symbolical one which the Lord has consecrated by his Word. I mean Baptism and the Lord's Supper, together with other rites by which our eyes must be too intently

gripped and too sharply affected to seek other images forged by human ingenuity.⁴²

What need is there for additional images as the supplements of human artifice, when God has so richly provided for us in the institution and mandate for the pious use in faith of the means of grace as figurations of divine artifice? What need is there for such images, painting, or statues when one has been given the word of Scripture that depicts Christ and the sacraments?

What need also is there when God the Creator as "the Artificer of all things" 43 so richly provides in God's works in creation the theater of divine glory wherein the knowledge of God shines forth in the fashioning of the universe? For God has "revealed himself and daily discloses himself in the whole workmanship of the universe.... But upon his individual works he has engraved unmistakable marks of his glory" 44 and "[w]e must therefore admit in God's individual works — but especially in them as a whole — that God's powers are actually represented as in a painting. Thereby the whole of mankind is invited and attracted to recognition of him, and from this to true and complete happiness." 45

Yet, in his depiction of the artifice of divine wisdom in the works of creation and redemption and his explication of both word and sacrament as figural, there appears a tensive oddity in Calvin's theology. In light of his distinction between the earthly and the heavenly, Calvin charts a middle path between the utter and superstitious abolition and destruction of images and the idolatrous adoration of images, between the extremes of iconoclasm and iconophilia, Calvin's theology is concerned to locate the theologically licit, different loci of the figural, encompassing figuration of heavenly things in the natural images of creation, Scripture and the sacraments as well as that of earthly things. However, the peculiar thing lies in Calvin's analogical characterization of licit figuration in terms of the language of painting, depiction, image or portraiture, even while speaking of the legitimate locus of painting as being restricted to the earthly domain and extra ecclesiam. How can one account for this oddity? And why is there a problem in this tensive oddity?

III

Where should one begin in addressing these questions? Let us begin with another oddity. In Zachman's marvelous treatment of the dynamic interplay between image and word that pervades Calvin's theology, it is odd, especially given his topic, that there is no explicit mention of Calvin's hostility towards the Second Council of Nicaea and its affirmation of the legitimacy and necessity of the adoration of icons and the historical source from the Carolin-

gian renaissance that influenced Calvin and that was composed in response to that council, namely, the so-called *Libri Carolini*. Calvin himself quite explicitly mentions, but does not name them in his critique of the adoration of images as affirmed by the Second Council of Nicaea. His brief reference occurs in material that was incorporated into the fourth and fifth editions of the *Instiitutes*. Calvin states that "[t]hose who today defend the use of images allege the support of that Council of Nicaea. However, there exists a book in refutation under the name of Charlemagne, the style of which leads me to conclude that it was composed at the same time."⁴⁶

The Libri Carolini, more properly termed Opus Caroli Regis contra synodum [The Work of King Charles against the Synod"],47 was occasioned by the Frankish court of Charlemagne's reception of a translation of the Acts of the Synod of Nicaea (787) from Rome - though the Francs believed that the translation had come from Constantinople. Due to a very poor translation, especially obscuring the distinction between veneration (proskunèsis) and adoration (latreia) by often using the one word (adoratio) for both, the Franks, reacting in horror, submitted to the papacy a catalog of errors [Capitulare adversus synodum] that they found in the Acts. Towards 791 Pope Hadrian I responded to Charlemagne, stating that he approved the doctrine of the Second Council of Nicaea. The Franks seemed to ignore the Pope's approval of the Acts of Nicaea II and hoped to change his approbation. Charlemagne commissioned a detailed refutation that was produced towards 792 by Theodulf of Orleans in consultation with other theological experts and under the supervision of Charlemagne and adopted at the Synod of Frankfurt in 794. This manuscript was later known by the name, Libri Carolini. It is divided into four books, in which the chapters begin with a brief quotation from the proceedings of the Second Council of Nicea that is followed by a critical response in the remainder of the chapter.

The *Opus Caroli Regis contra synodum* virtually disappeared from public sight afterwards. The subsequent history of this text is fascinating, but, for our purposes, the relevant fact is the edition and publication of the manuscript by Bishop Jean du Tillet in 1549. Has James R. Payton, Jr., has argued persuasively that Calvin had had brief access to the manuscript of the text most probably in 1536, Hut that he only incorporated explicit reference to the *Libri Carolini* in the 1550 edition of the *Institutes*. Calvin evidently compiled scriptural references that were utilized to dispute the claims advanced on behalf of the theological legitimacy of icons at the Second Council of Nicaea. A detailed comparative analysis of the *Opus Caroli Regis contra synodum* and Calvin's theology is needed to, but we shall not attempt that here. Here

The overall position of the *Opus Caroli Regis contra synodum* seeks to cart a middle path between iconoclasm and the veneration of images. It is

repeatedly asserted that "[w]e do not simply reject images that commemorate historical events and that are made for the beautification of churches, if they are made for decoration or to show past events, since we know that such were made by Moses and Solomon, but we restrain their most extravagant or rather most superstitious adoration." A major emphasis in their arguments concerns the distinction between natural and artificial images. And a principal text that they repeatedly appeal to as an authority is in Augustine of Hippo's writings, especially his *Eighty-three Different Questions* [De diversis quaestionibus LXXXIII], a text with which Calvin was well-acquainted.

In Question 78 ["On the Beauty of Pagan Idols [*De pulchritudine simulacrorum*]," 52 contrasts the "creating" of the supreme art of divine Wisdom with the fabrication of human artifice:

That supreme art of the omnipotent God through which all things have been made from nothing, which is also called his Wisdom, also works through artists to produce things of beauty and proportion, although they do not produce from nothing, but from some material such as wood or marble or ivory or whatever other mind of material is supplied hands for the artist's. But these artists cannot make something from nothing because they work with existing matter [per corpus].

Whereas the natural images of natural things created by divine wisdom and according to divine ideas, the artist imitates that which has been impressed upon matter by divine artistry, but in a derivative and less excellent manner:

Still, nonetheless, those numbers and the harmony of lines which they impress upon matter with material tools [quae per corpus corpori imprimunt] are received in their minds from that supreme Wisdom, which has impressed the very numbers and harmony itself in a far more artistic way upon the whole physical universe [uniuerso mundi corpori], which has been made from nothing. In this universe there are also the bodies of living beings which are fashioned from something, i.e., from the elements of the world, but in a manner far more powerful and excellent than when human artists copy the same physical shapes and forms in their own works. For not all the numerical harmony [numerositas] of the human body is found in the statue; but nonetheless, whatever is found there is transferred by the artist's hand from that Wisdom which forms the human body itself by natural processes.

Human artifice as imitation is not analogous to the divine artistry of creation. The fabrication of human artifice is then inferior to the natural origi-

nal, whose form comes from divine wisdom. And it is marked by a further weakness and inferiority by concentrating on the production of something exterior, over against contemplation of the mind or soul that turns from the exterior to the interior and becomes capable of contemplating that which is superior, namely, the ideas of divine wisdom.

Nonetheless, those who fashion or love [diligunt] such works must not be held in high esteem, and for this reason: the soul, when intent on the lesser things which it makes by physical means through the body, clings less to the supreme Wisdom itself from which it derives these powers. The soul employs these powers improperly when it exercises them outside itself, for, by loving those things over which it exercises its powers, the soul neglects their inner, stable form and becomes vainer and weaker.

And, with the transition to the exterior through human artifice, therein lies the possibility of idolatry and the veneration of artificial images and the further distancing of the mind from divine truth. The Augustinian formulation for the idolatrous worship of that which has been created by the art of divine wisdom can be found in his treatise "On True Religion:"⁵³

It is sin which deceives souls, when they seek something that is true but abandon or neglect truth. They love the works of the artificer more than the artificer or his art, and are punished by falling into the error of expecting to find the artificer and his art in his works, and when they cannot do so they think that the works are both the art and the artificer. God is not offered to the corporeal senses, and transcends even the mind.

Augustine ends his examination of human artifice with such a critique of the idolatry resulting from human fabrication:

But as for those who have even worshipped such works, the extent of their deviation from the truth can be understood from this: if they worshipped the very bodies of living things, which have been much more excellently fashioned, and of which those works are copies, what would we pronounce more wretched than they?⁵⁴

The adoration of idols as the products of human artifice, for Augustine, is even more despicable in its deviation from the ideas of divine wisdom, the source of truth.

This Augustinian framework is operative in Calvin's understanding of divine art of figuration in creation and redemption, in the divine works of the

imaginal witness of creation, the imaginal word of scripture and the instituted imaginality of the sacraments. The imaginality of all these divine works are the work of the divine artificer and bear no artificiality. Even if the word of scripture and the sacraments are accommodations of divine grace, they are separate from the realm of human artifice. And therein lies the theological problem of figuration in Calvin, a problem not for him, but rather for us today.

The problem lies precisely in Calvin's understanding of the authorship of the scriptural word. For Calvin, the Scriptures are the product of the dictation of the Holy Spirit.⁵⁵ The theological problem is in the relation between this pneumatology and the figural dimension that Zachman has so rightly explicated and exhibited in his recent work of retrieving "manifestation" in Calvin's writings. It is also an issue that Zachman does not address in his excellent work. For instance, in his discussion of *hypotyposis* in the iconic language of the prophets, he attributes the use of this rhetorical device to the prophets:

Rather, the prophets must develop vivid and gripping ways of speaking that can more effectively rouse sinners from their slumber or despair, and place the reality of their message before the very eyes of the people, as in an image or a picture. They must, in other words, use their language to create visual images of the truth they are proclaiming to the people, so that they are brought into the presence of the reality they proclaim, even if that reality is otherwise hidden from view.⁵⁶

He then proceeds to cite a statement about *hypotyposis* from Calvin's commentary on Hosea 1:2. But he does not mention or cite Calvin's earlier remarks in the very same section, that read as follows:

...; but the prophet, no doubt, in this place represents himself as the instrument of the Holy Spirit. God then spake *in Hosea*, or by Hosea, for he brought forth nothing from his own brain, but God spake by him; this is a form of speaking with which we shall often meet. On this, indeed, depends the whole authority of God's servants, that they give not themselves loose reins, but faithfully deliver, as it were, from hand to hand, what the Lord has commanded them, without adding any thing whatever of their own. God then spake in Hosea.⁵⁷

The role of human agents is solely that of being instruments of the Holy Spirit. There is no admixture of the artifice of human fabrication. The acknowledgement of the involvement of human artifice would endanger the authority of Scripture. The figurality of prophetic discourse – and by extension that of Scripture as a whole – is the creation of the wisdom of the Holy

Spirit through 'dictation." One might say that Calvin here is under the unconscious operative sway of the legacy of the Augustinian framework. As B. A. Gerrish notes in relation to both Luther and Calvin regarding their "common emphasis on the *sole* authority of Scripture and the *sole* regulative status of its literal interpretation, he writes:⁵⁸

In their understanding of the character and content of the bible, so far from opposing the medieval church, they accepted its viewpoint (in part) unquestionly: the Bible contains revealed doctrine, the infallible oracles of God. But this was not the only answer they gave to the question of content: both of them could affirm on occasion that the Scriptures contain nothing but Christ. And if there is no necessary contradiction between the two answers, neither is there any necessary connection between them: they do not stand or fall together.

The problem of figuration for us today lies perhaps in formulating a position in which the art of divine wisdom takes place in and through the figuration of human creativity, especially in order not to be trapped in the collision in early modernity between the Augustinian framework concerning art and the naturalistic framework that informs Spinoza's critique of the Bible as solely the artifice of the imagination. What is needed is reflection upon the interrelation between pneumatology and theological anthropology that can do justice to a figural aesthetics of creativity. To do so, I would contend, involves the positive recognition that creativity is integral to the understanding of the nature and dignity of the human as created in the image of God. Olivier Boulnois, in his archaeology of the visual, accords the honor of first transforming and surpassing the Augustinian framework to Nicholas of Cusa. 59 Consider, for instance, Cusanus' claim regarding the human:

... the human is a second God. Because, just as god is the creator of real beings and natural forms, so likewise the human is the creator of beings and artificial forms. These are nothing other than resemblances of his intellect, as the creatures of god are resemblances of the divine being. It is thus that the human possesses an intellect which is a resemblance of the divine intellect in the act of creating [in creando].⁶⁰

Perhaps one should say with Nicholas of Cusa that human artistry does not imitate nature, but rather that it imitates the infinite art of divine wisdom, even while acknowledging the truth in the Augustinian framework that the limitation that it cannot imitate creation as creation *ex nihilo*, but that it

belongs to the nature and dignity of the human to imitate divine creativity itself, the infinite art by which God is the origin of all new forms. Unfortunately, as Boulnois astutely comments, "but this [reclaimed] dignity is transferred to the human to the detriment of the representative arts (painting, sculpture) ... because Nicholas of Cusa did not imagine that they could be creative arts." To advance such a project, ongoing historical theology can provide other resources that can aid the reforming work of systematic theological reflection in the present. Perhaps we should consider Schleiermacher. But that would be another story.

Notes

- I would like to thank the staff of the A. R. Wentz Library at the Lutheran Theological Seminary for their assistance in obtaining access to articles and books utilized in the course of doing research for this article.
- John Calvin. Institutes of the Christian Religion [1559]. IV:xiv, 3. All references to the 1559 edition are to John Calvin, Institutes of the Christian Religion [1559]. ed. by John T. McNeill and trans. and indexed by Ford Lewis Battles. (Philadelphia: The Westminster Press [Library of Christian Classics; Vol. 20-21], 1960) and are cited by book, chapter, and section.. Citations and quotations from the Latin will be taken from Joannis Calvini Opera selecta, Vol.III-V, ed. by Peter Barth, Wilhelm Niesel and Doris Scheuner (Munich: Chr. Kaiser Verlag, 1928-1936). For other writings by Calvin, citations and quotations will be from Ioannis Opera Quae Supersunt Omnia, ed. by Guilielmus Baum, Eduardus Cunitz, Eduardus Reuss (Brunswick: C. A. Schwestke and Son (M. Bruhn) [Corpus Reformatorum Series II (vols. 29-87)], 1863-1900). Hereafter abbreviated as CR along with volume and page number.
- 3 Institutes of the Christian Religion [1559]. IV:xiv, 3 Opera selecta, V: Atque ita quidem hic se captui nostro pro immense sua indulgentia attemperat misericors Dominus, ut quando animals sumus, qui humi simper adrepentes, et in carne haerentes, nihil spiritual cogitamus, an ne concipimus quidem, elementis etiam istis terrenis nos ad se deducere non gravetur, atque in ipsa carnee proponere bonorum spiritualium speculum... Nunc quia corporibus insertas habemus animas, sub visibilibus spritualia tradit. Non quia tales inditae sunt dotes naturis rerum quae in sacramentis nobis proferuntur: sed quia in hanc significationem a Deo signatae sunt.
- 4 Institutes of the Christian Religion [1559]. IV:xiv, 5: "... prae verbo ..., quod eas veluti in tabula depictas nobis ad vivum repaesentant."
- 5 Institutes of the Christian Religion [1559]. IV:xiv, 6 Opera selecta, V: "... et quia carnales sumus, sub rebus carnalibus exhibentur: ut ita pro tarditatis nostrae captu nos erudiant, et perinde ac pueros paedogogi manu ducant. Hac ratione Augustinus sacramentum verbum bisibile nuncupat: quod Dei promissiones velut in tabula depictas repraesentet, et sub aspectum graphice atque ɛ∏χουẋῶjexpressas statuat.
- 6 Institutes of the Christian Religion [1559]. IV:xiv, 10 Opera selecta, V: "Nisi enim quis fallacem vocare Deum volet, inane ab ipso symbolum proponi, nunquam dicere audeat.

7 Institutes of the Christian Religion [1559]. IV:17, 10 – Opera selecta, V: "... ut quoties symbola vident a domino institute, illic rei signatae veritatem adesse certo cogitent, ac sibi persuadeant.

- 8 Institutes of the Christian Religion [1559]. IV:17, 11 Opera selecta, V: "... duabus rebus constare sacrum coenae mysterium: corporeis signis, quae ob oculos proposita, res invisibiles secundum imbecillitatis nostrae captum nobis repraesentant: et spirituali veritate, quae per symbola ipsa figuratur simul et exhibetur."
- 9 Institutes of the Christian Religion [1559]. IV:xv, 14 Opera selecta, V: "Isthaec enim sive analogia, sive similitude, certissima est sacramentorum regula: ut in rebus corporeis spirituals conspiciamus, perinde acsi coram oculis nostris subiectae forent, quando istiusmodi figures repraesentare domino visum est; non quia acramento tales gratiae illigatae inclusaeque sint, quo eius virtute nobis conferantur: sed duntaxat quia hac tessera voluntatem suam nobis Dominus testificatur: nempe se haec omnia nobis velle largiri. Neque tantum nudo spectaculo pascit oculos: sed in rem praesentem nos adducit, et quod figurat, effficaciter simul implet.
- 10 Institutes of the Christian Religion [1559]. IV:xiv, 16 Opera selecta, V: "Christum Sacramentorum omnium materiam, vel (si mavis) substantiam esse dico:"
- 11 *Institutes of the Christian Religion [1559].* IV:xiv, 15 *Opera selecta,* V: "... neque enim significant duntaxat, figuram et veritatem illic contineri, sed non ita cohaere quin separari queant: ac in ipsa etiam coniunctione oportere simper discerni rem a signo, ne ad alterum transferamus quod alterius est."
- 12 A corollary to this distinction is of fundamental soteriological significance: the assurance of salvation is necessarily linked to the power of the matter of the sacrament, namely, Christ, rather than the sacrament itself. As Calvin notes, "assurance of salvation does not depend upon participation in the sacrament, as if justification consisted in it. For we know that justification is lodged in Christ alone, and that it is communicated to us no less by the preaching of the gospel than by the seal of the sacrament, and without the latter can stand unimpaired. Augustine's statement is just as true: there can be invisible sanctification without a visible sign, and on the other hand a visible sign without sanctification" [Institutes of the Christian Religion [1559]. IV:xiv, 14 Opera selecta, V: "...: falliture qui plus aliquid per Sacramenta sibi conferri putat, quam quod verbo Dei oblatum, vere fide percipiat. Ex quo alterum etiam conficitur, non pendere ex Sacramenti participation salutis fiduciam, acsi justification sita illic foret: quam in uno Christo repositam, nihilo minus Evangelii praedicatione quam Sacramenti obsignatione, nobis communicari scimus: ac sine hac posse in solidum constare. Usque adeo verum est quod ab Augustino.
- 13 Institutes of the Christian Religion [1559]. IV:xiv, 5 Opera selecta, V: "Siquidem vir fidelis, dum oculis sacramenta observantur, non in illo carnali spectaculo haeret: sed illis quos indicavi analogiae gradibus, ad sublimia mysteria quae in sacramentis latent, pia consideration assurgit."
- 14 Institutes of the Christian Religion [1559]. IV:xiv, 12 Opera selecta, V: "... nullam in creaturis virtutem a nobis reponi. Hoc duntaxat dicimus, Deum mediis omnia obsequantur, quando omnium ipse Dominus est et arbiter. Ergo ut per panem caeteraque alilmenta corpora nosttra pascit: ut per solem mundum illuminat: ut per ignem calefacit: nec tamen aut panis, aut sol, aut ignis aliquid sunt nisi quatenus sub iis instrumentis benedictions suas nobis dispensat: ita spirutaliter per Sacramenta fidem alit, quorum unicum officium est, eius promissiones oculis nostris spectandas subiicere, imo nobis earum esse pignora. Et ut nostrum est in caeteris creaturae, quae Dei liber-

- alitee et beneficentia usibus nostris destinatae sunt, quarumque ministerio bonitatis suae munera nobis largitur, nihil fiduciae defigere, nec quasi boni nostril causas admirari et praedicare: ita neque in Sacramentis haerere fiducia nostra debet, nec Dei Gloria in ipsa transferri: sed omissis omnibus, ad ipsum et Sacramentorum et rerum omnium authorem surgere et fides et confession debent.
- 15 Institutes of the Christian Religion [1559]. IV:xvii, 5 Opera selecta, V: "Porro nobis hic duo cavvenda sunt vitia: ne aut in extenduandis signis nimmii, a suis mysteriis ea divellere, quibus quodammodo annexa sunt: aut in iisdem extollendis immodici, mysteria interim etiam ipsa nonnhil obscurare videamur.
- 16 Institutes of the Christian Religion [1559]. IV:xvii, 14 Opera selecta, V: "Nec vero signification aliter quadraret, nisi veritass quae illic figuratur, vivam effigiem haberet in externo signo. Voluit christus externo symbol testari, carnem suam esse cibum; si inane duntaxat panis spectrum, non panem verum proponeret, ubi analogia, vel similitude, quae deducere nos a re visibili ad invisibilem debet? Nam ut omnia inter se convenient, non longius se extendet signification quam inter se convenient, non longius se extendet signification quam nos specie carnis Christi pasci.... Evertitur ergo sacramenti natura, nisi in modo significandi terrenum signum rei caelesti respondeat. Ac proinde perit nobis mysterii huius veritas, nisi verus panis verum Christi corpus repraesentet."
- 17 Institutes of the Christian Religion [1559]. IV:xvii, 16 Opera selecta, V: "... quia non aliam carnis et sanguinis participationem concipere sustinent, nisi quae vel loci coniunctione atque contact, vel crassa aliqua inclusion constet."
- 18 Institutes of the Christian Religion [1559]. IV:xvii, 18 Opera selecta, V: "...oculis animisque in caelum evehimur, ut christus ilic in regni sui Gloria quaeramus: quemadmodum symbola nos ad eum integrum invitant, ..."
- 19 *Institutes of the Christian Religion [1559]*. IV:xvii, 16 *Opera selecta*, V: "... quia se cum eo communicare aliter non putant, quam si in panem descendat: modum vero descensus, quo nos ad se se sursum evehit, non comprehendunt."
- 20 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "...est passim in Scriptura, ubi de mysteriis agitur....
- 21 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "Nec modo a superior ad inferius nomen transfertur: sed contra, etiam rei signatae tribuitur nomen signi visibilis:
- Calvin is always concerned with emphasizing the relation between figuration in Scripture and the sacraments and the affective dimension of piety. See, for example, Jean Calvin, "The Clear Exposition of Sound Doctrine concerning the True Partaking of the flesh and Blood of Christ in the Holy Supper," in *Calvin: Theological Treatises*, trans. with Introduction and Notes by J. K. S. Reid (Philadelphia: Westminster Press [The Library of Christian Classics Ichthus Edition], 1954):319: "..., I give the only answer becoming to a theologian: that although a figurative expression is less distinct, it expresses with greater significance and elegance what, said simply and without figure, would have less force and address. Hence figures are called the eyes of speech, not that they explain the matter more easily than simple ordinary language, but because they win attention by their propriety, and arouse the mind by their luster, and by their lively similitude so represent what is said that it enters more effectively into the heart. [CR 37, 514: ..., tantum quod theologo dignum est respondeo: quamvis loquutio figurate minus aperta sit, significantius tamen et splendius exprimere quod simpliciter et absque figura dictum minus haberet efficaciae et ornatus. Itaque figurae vocantur

orationis lumina: non quod facilius rem declarent quam nudus et vulgaris sermo, sed quia attentionem conciliant elegantia, et splendore expergefaciunt mentes, vivaque similitudine repraesentant quod dicitur, quo melius penetret in animos]."

- 23 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "... affinitatem quam habent cum suis symbolis res signatae, nomen ipsum rei fateamur attributum fuisse symbol: figurate id quidem, sed non sine aptissima analogia....
- 24 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "Nam esti essential symbolum a re signata differ, quod haec spiritualis est et caelestis, ilud corporeum et visibile: quia tamen rem cui repraesentandae consecratum est, non figurat tantum ceu nuda et inanis tessera, sed vere etiam exhibit: cur non eius appellation in ipsum iure competat?"
- 25 Institutes of the Christian Religion [1559]. IV:xvii, 24 Opera selecta, V: "Carnem igitur canrnem esse oportet: spiritum, spiritum: unumquodque qua a Deo lege et conditione creatum est."
- 26 John Calvin, "The Best Method of Obtaining Concord provided the Truth be sought without Contention," in *Calvin: Theological Treatises*, trans., with Introduction and Notes, by J. K. S. Reid (Philadelphia: Westminster Press [The Library of Christian Classics Ichthus Edition], 1954):327. CR 37, 520: "Quia sacramentalis loquitio esse dicitur, figura veritatem everti putant. Atqui tenendum est figuram non pro inani spectro poni, sed grammatice sumi ad notandam metonymiam, ne quis putet ita simpliciter panem vocari corpus Christi, ut Christus ipse vocatur Dei filius. Nomen ergo corporis figurato ad panem transfertur: neque tamen figurative, ac si nudam et vanam corporis sui imaginem oculis nostris oiiceret Christus, qui veritas a figura non excluditur, sed tantum notatur discrimen inter signum et rem signatam: quod coniunctioni non repugnat."
- 27 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "Quod si humanitas excogitate symbols, quae imagines sunt rerum absentium potius quam notae praesentium, quas etiam ipsas fallaciter saepissime adumbrant, earum tamen titulis interdum ornantur: quae a Deo sunt institute, multo maiori ratione rerum nomina mutuantur, quarum et certam minimeque fallacem significationem simper gerunt, et adiunctam habent secum veritatem.
- 28 Institutes of the Christian Religion [1559]. IV:xvii, 36 Opera selecta, V: "cerebri nostril somnia evagari".
- 29 Institutes of the Christian Religion [1559]. IV:xvii, 36 Opera selecta, V: "Quod si hoc sacramenti officium est, mentum hominis infirmam alioqui adiuvare, ut ad percipiendum spiritualium mysteriorum altitudinem sursum assurgat: qui in signo externo detinentur, a recta quarendi Christi via aberrant."
- 30 Institutes of the Christian Religion [1559]. IV:xvii, 36 Opera selecta, V: "Quid ewnim est idolatria, si hoc non est, dona pro datore ipso colere? Ubi dupliciter peccatum est; nam et honor Deo raptus ad creaturam traductus est: et ipse etiam in pollute ac profanato suo beneficia inhonoratus, dum ex sancto eius Sacramento factum est execrabile idolum."
- 31 One should see this citation in the larger context of Calvin's comments on Hosea 1:2 to appreciate the figural dimension of prophetic discourse. Here it is in full from Calvin, *Commentary on the Twelve Minor Prophets*, Vol. I: *Hosea*, trans. by John Owen (Edinburgh: T. Constable [Calvin Translation Society], 1846):45; but the Prophet spake thus in order to set before their eyes a vivid representation. Such, then, was the vision, but the Lord had bidden him to relate this parable, (so to speak,) or

this similitude, that the people might see, as in a living portraiture, their turpitude and perfidiousness. It is, in short, an exhibition, in which the thing itself is not only set forth in words, but is also placed, as it were, before their eyes in a visible form" [CR 70, 204 – "...; sed propheta perinde loquutus est, ac si pictam tabulam ante oculos eorum exponeret. Talis igitur fuit visio, hoc est, figura: non quod per visionem hoc propheta cognoverit, sed quia Dominus iusserit proferre hanc parabola (ut ita loquar), hoc est, hanc similitudinem, ut populous posset quasi in viva picture agnoscere suam turpitudinem et flagitium. Denique hypotyposis est, in qua non tantum res verbia exponitur, sed quasi visibili forma subiicitur oculis."

For a detailed presentation and examination of hypotyposis and the influence of Seneca and Cicero upon Calvin, see thee magisterial work of Olivier Millet, *Calvin et le dynamique de la parole: Étude de rhétorique réformée* (Genève: Éditions Slatkine [Bibliothèque Littéraire de la Renaissance, Serie 3; 28], 1992):351-376.

- 32 The recent work by Carlos M. N. Eire, War against the Idols: The Reformation of worship from Erasmus to Calvin (Cambridge: Cambridge University Press, 1986) is an example of an antithetical reading of Calvin as embodying and affirming "a shift from pictures and concrete symbols to words" (p. 224). For a critical rejoinder to such readings, see the comprehensive study by Randall Zachman, Image and Word in the Theology of John Calvin (Notre Dame, IN: University of Notre Dame Press, 2007).
- 33 John Calvin, *Institutes of the Christian Religion 1541 French Edition*, trans. by Elsie Ann McKee (Grand Rapids, MI/Cambridge, U.K.: William B. Eerdmans Publishing Company, 2009):128 Jean Calvin, *Institution de la religion chrétienne (1541)*, Tome I, édition critique par Olivier Millet (Genève: Librairie Droz [Textes Littéraires Français], 2008):416 "Tu ne te feras point image taillé, ne semblance aucune des choises qui sont en haut au ciel, ne ça bas en la terre, ne es eaues dessourz la terre. Tu ne les adoreras, ne honoreras." For a detailed analysis of Calvin's treatment of the second commandment, see Margarete Stirm, *Die Bilderfrage in der Reformation* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn [Quellen und Forschungen zur Reformationsgeschichte XLV], 1977):169-179.
- 34 Calvin, *Institutes of the Christian Religion 1541 French Edition*, 129 *Institution de la religion chrétienne (1541)*, I:417 "Puis que nos sommes, dit-il, la lignée de Dieu, nous ne debvons poas estimer que sa divinité soit semblable ny à l'or, ny à l'argent, ny à pierre taillée, ny à rien qui se puisse faire d'artifice d'homme."
- 35 Zachman, Image and Word in the Theology of John Calvin presents the most comprehensive treatment of the historical development of Calvin's thought under the rubric of 'manifestation and proclamation" (drawing upon David Tracy's The Anological Imagionation:New York: Crossroads, 1986). It should be noted that Tracy is indebted to Paul Ricoeur's essay, "Manifestation and Proclamation," in Ricoeur, Figuring the Sacred, ed. by Mark I. Wallace and trans. by David Pellauer (Minneapolis: Fortress Press, 1995):48-67.
- 36 For Calvin, God as the giver of all good things remains the *auctor et magister artium* [CO 36, 483].
- 37 Institutes of the Christian Religion [1559]. I:xi, 12 Opera selecta, V: "Neque amen ea superstition teneor ut nullas prorsus imagines ferendas censeam. Sed quia sculptura et picture Dei dona sunt, purum et legitimum utriusque usum require: ne quae dominus in suam gloriam et bonum nostrum nobis contulit, ea non tantum polluantur praepostero abusu, sed in nostrum quoque perniciem convertantur. Deum effingi visibili specie nefas esse putamus, quia id veetuit ipse, et fiery sine aliqua gloriae eius defor-

matione non potest.... Restat igitur ut ea sola pingantur ac sculpantur quorum sint capaces oculi: De maiestatis, quae oculorum sensu longe superior est, ne indecoris spectris corrumpatur. In eo genere partim sunt historiae ac res gestae, partim imagines ac formae corporum, sine ulla rerum gestarum notatione."

- Institutes of the Christian Religion [1559]. II::ii, 12 Opera selecta, V: "Neque tamen ita conatus eius simper in irritum cedunt, quin aliquid assequatur, praesertim ubi seipsam ad inferior ista intendit. Quinetiam non ita stupida est quin exiguum quiddam et de superioribus delibet, utcunque negligentius illis percontandis vacet: non id quidem aequa facultate. Nam quum supra vitae praesentis spatium evehitur, tum praecipue demum vconvincitur suae imbecillitatis. Quare, ut melius perspiciamus quousque pro gradibus suae facultatis in unaquaque re procedat, distinctionem nobis proponere operaepretium est. Sit ergo haec distinction, esse aliam quidem rerum terenarum intelligentium, aliam vero caelestium. Res terrenes voco, quae ad Deum regnumque eius, ad veram iustitiam, ad future vitae beautidinem non pertingunt: sed cum vita praesenti rationem relationemque habent, et quodammodo intra eius fines contintur. Res caelestes, puram Dei notitiam, verae iustitiae rationem, ac regni caelestis mysteria. In priore genere sunt poltia, oeconomia, artes omnes mechanicae, disciplinaeque liberales. For an explication of the significance of perspectival differentiation between earthly and heavenly things in Calvin, one can profit from Mary Potter Engel's John Calvin's Perspectival Anthropology (Atlanta, Ga.: Scholars Press [American Academy of Religion Academy Series; 52), 1988
- 39 Institutes of the Christian Religion [1559]. IV:xvii, 21 Opera selecta, V: "Quod si humanitas excogitate symbols, quae imagines sunt rerum absentium potius quam notae praesentium, quas etiam ipsas fallaciter saepissime adumbrant, earum tamen titulis interdum ornantur:"
- Calvin, Commentaries on the Four Last Books of Moses in the Form of A Harmony, Vol. III, trans..by C. W. Bingham (Edinburgh: Calvin Translation Society, 1854):330 [Commentary on Ex. 32:1] – CR 53 – "Atqui tot veris, certis et claris praesentiae Dei insignibus pro nihilo ductis, figuram appetunt quae ipsorum vanitati respondeat. Atque haec prima fuit idolatriae origo: quod homines non putarant se aliter Deo potiri, nisi eum suae imaginationi subiicerent. Atqui nihil magis praeposterum. Nam quum longe infra Dei altitudinem subsidant hominum mentes et omnes sensus, ubi eum capere volunt suo modulo, transfigurant: denique quidquid de ipso concipit hominis ingenium, mera est falsitas. Et tamen vix cohiberi potest prava haec cupiditas, adeo ardenter ebullit. Acccedit auperbia et temeritas, quod eius gloriam quasi a coelo detractam terrenis elementis subiicere non dubitant. Nunc tenemus quid Israelituas maxime ad hanc vesaqniam impulerit, ut Dei figuram coram se statui poscerent: quia scilicet suo sensu eum metiebantur. Mirus vero stupor, quod deum fieri volunt ab homine mortali: quasi deus sit, aut aut censeri debeat qui pro hominis arbitrio divinatem consequitur. Neque tamen probabile est tam crassos fuisse ut vellent deum novum sibi creari. Sed per metonymiam deos vocant externas imagines, ex quarum aspectu colligunt superstitiosi Deum sibi esse propinquum.
- 41 Zachman, Image and Word in the Theology of John Calvin, 375.
- 42 Institutes of the Christian Religion [1559]. I::xi, 13 Opera selecta, III: "Et nos horribilli insania, quae ad totius fere pietatis interitum orbem antehac occupavit, plus nimio sumus experti, simulatque in templis collocantur imagines, quasi signum idololatriae erigi: quia sibi temperare non potest hominum stultitia, quin protinus ad superstitiosos cultus delabatur. Quod sic nec tantum periculi immineret, quum tamen

- expend in quem usum destinata sint templa, nescio quomodo indignum mihi videtur eorum sanctitate, ut alias recipient imagines quam vivas illas et iconicas, quas verbo suo Dominus consecravit: Baptismum intelligo et coenam Domini, cum aliis ceremoniis quibus oculos nostros et studiosius detineri, et vividius affici convenit quam ut alias hominum ingenio fabrefactas requirant.
- 43 Institutes of the Christian Religion [1559]. I::v, 4 Opera selecta, III: "... quae illis rerum omnium est artifex,"
- 44 Institutes of the Christian Religion [1559]. I::v, 1 Opera selecta, III: "... se patefecit in toto munid opificio, ac se quotidie palam offert,verum singulis operibus suis certas gloriae suae notas insculpsit,"
- 45 Institutes of the Christian Religion [1559]. I::v, 10 Opera selecta, III: "Fatendum est igitur, in singulis Dei operibus, praesertim autem ipsorum universitate, non secus atque in tabulis depictas esse Dei virtutes. Quibus in eius agnitionem, et ab ipsa in veram plenamque foelicitatem invitatur atque illicitur universum hominum genus.
- 46 Institutes of the Christian Religion [1559]. I:xi, 4 Opera selecta, III: "Qui hodie simulachorum usum tuentur, Nicenae illius synodi patrocinium allegiant. Extat autem refutatorius liber sub Caroli Magni nomine, quem ex diction colligere licet doedem fuisse tempore compositum."
- See the new critical edition' Opus Caroli Regisi contra synodum (Libri Carolini), ed. by A. Freeman in collaboration with P. Meyvaert (Hannover: Hahnsche Buchhandlung [Monumenta Germaniae Historica - Legum Sectio III; Concilia, Tomus II, Supplementum I], 1998). There has been in recent years an abundant body of literature on Opus Caroli Magni has been produced that has led to revisions in the understanding of the significance of this text. One can consult with profit the following works: Kristina Mitalaité, Philosophie et théologie de l'image dans les Libri carolini (Paris: Institut d'Études Augustiennes [Collection des d'Études Augustiennes, Série Moyen Âge et Temps Modernes; 43], 2007); H. G. Thümmel, "Die fränkische Reaktion auf das 2. Nicaenum 787 in den Libri carolini," in Das Frankfurter Konzil von 794: Kristallisationspunkt karolingischer Kultur: Akten zweier Symposien (vom 23. bis 27. Februar und vom 13. bis 15. Oktober 1994) anlässlich der 1200-Jahrfeier der Stadt Frankfurt am Main, ed. by Rainer Berndt (Mainz: Selbstverlag der Gesellschaft für Mittelrheinische Kirchengeschichte [Quellen und Abhandlungen zur mittelrheinischen Kirchengeschichte, Bd. 80], 1997):965-980; H. G. Thümmel, "Die fränkische Reaktion auf das 2. Nicaenum 787 in den Libri carolini," in Das Frankfurter Konzil von 794: Kristallisationspunkt karolingischer Kultur: Akten zweier Symposien (vom 23. bis 27. Februar und vom 13. bis 15. Oktober 1994) anlässlich der 1200-Jahrfeier der Stadt Frankfurt am Main, ed. by Rainer Berndt (Mainz: Selbstverlag der Gesellschaft für Mittelrheinische Kirchengeschichte [Quellen und Abhandlungen zur mittelrheinischen Kirchengeschichte, Bd. 80], 1997):965-980; H. G. Thümmel, "Die Stellung des Westens zum byzantinischen Bilderstreit des 8/9 Jahrhunderts," in O. Christin/D. Gamboni (ed.), Crises de l'image religieuse: de Nicée II à Vatican II (Paris: Fondation Maison des sciences de l'homme, 1999):55-74; Marie-France Auzèpy, "Francfort et Nicée II," in Das Frankfurter Konzil von 794: Kristallisationspunkt karolingischer Kultur : Akten zweier Symposien (vom 23. bis 27. Februar und vom 13. bis 15. Oktober 1994) anlässlich der 1200-Jahrfeier der Stadt Frankfurt am Main, ed. by Rainer Berndt (Mainz: Selbstverlag der Gesellschaft für Mittelrheinische Kirchengeschichte [Quellen und Abhandlungen zur mittelrheinischen Kirchengeschichte, Bd. 80], 1997):279-300; Thomas F. X. Noble, Images, Iconoclasm and the Carolingians (Philadelphia: Uni-

- versity of Pennsylvania Press, 2009); Jean Wirth, *L'image medieval Naissance et développements (VIe-XVe siècle)* (Paris: Méridiens Klincksieck, 1989) and *L'image à l'éppoque romane* (Paris: Les Éditions du Cerf, 1999).
- 48 It should be noted that Martin Chemnitz utilized and discusses the *Libri Carolini* favorably in his rebuttal of the Tridentine decree concerning images in *Examination of the Council of Trent*, Part IV, trans. by Fred Kramer (St. Louis: Concordia Publishing House, 1986):127-12 [ChVI "concerning the Synod of Frankfurt, in Which the Acts of the Seventh Synod Were Rescinded by Sufficient Refutation and the Adoration of Images Was Disapproved and Condemned"].
- 49 James R. Payton, Jr., "Calvin and the Libri Carolini," The Sixteenth Century Journal: The Journal of Early Modern Studies 28 (1997):467-480
- 50 For an overview of the Opus Caroli Regis contra synodum, see Thomas Noble, Images, Iconoclasm, and the Carolingians, 184-206, and, for a hypothetical reconstruction of the schematic outline, see Mitalaité, Philosophie et théologie de l'image dans les Libri carolini, 455-468.
- 51 Quoted by Chemnitz, Examination of the Council of Trent, Part IV, 128.
- 52 St. Augustine, Eighty-three Different Questions [De diversis quaestionibus LXXXIII], trans. by David L. Mosher (Washington, D.C.: The Catholic University of America Press [The Fathers of the Church: A New Translation; Vol. 70], 1982):198.-199; – De diversis quaestionibus LXXXIII, q. 78: "Ars illa summa omnipotentis Dei, per quam ex nihilo facta sunt omnia, quae etiam sapientia eius dicitur, ipsa operatur etiam per artifices, ut pulchra et congruentia faciant, quamvis non de nihilo, sed de aliqua materia operentur, velut ligno aut marmore aut ebore et si quod aliud materiae genus manibus artificis subditur. Sed ideo non possunt isti de nihilo aliquid fabricare, quia per corpus operantur, cum tamen eos numeros et convenientiam liniamentorum, quos per corpus corpori imprimunt, in animo accipiant ab illa summa sapientia, quae ipsos numeros et ipsam convenientiam longe artificiosius universo mundi corpori impressit, quod de nihilo fabricata est. In quo sunt etiam corpora animalium, quae iam de aliquo, id est, de elementis mundi fabricantur, sed longe potentius et excellentius quam cum artifices homines easdem figuras corporum et formas in suis operibus imitantur. Non enim omnis numerositas humani corporis invenitur in statua, sed tamen quaecumque ibi invenitur ab illa sapientia per artificis animum traicitur, quae ipsum corpus humanum naturaliter fabricatur. Nec ideo tamen pro magno habendi sunt qui talia opera fabricantur aut diligunt, quia minoribus rebus intenta anima, quas per corpus corporaliter facit, minus inhaeret ipsi summae sapientiae, unde istas potentias habet. Quibus male utitur, dum foris eas exercet; illa enim in quibus eas exercet diligens, interiorem earum formam stabilem neglegit, et inanior infirmiorque efficitur. Qui vero talia opera etiam colunt quantum deviaverint a veritate, hinc intellegi potest, quia si ipsa animalium corpora colerent, quae multo excellentius fabricata sunt et quorum sunt illa imitamenta, quid eis infelicius diceremus?"
- 53 Augustine of Hippo, "On True Religion," in *Augustine: Earlier Writings*, selected and trans. with Introductions by John H. S. Burleigh (Philadelphia: The Westminster Press [The Library of Christian Classics; VI], 195):259 36. 67. Unde falsitas oritur, non rebus ipsis fallentibus, quae nihil aliud ostendunt sentienti quam speciem suam, quam pro suae pulchritudinis acceperunt gradu; neque ipsis sensibus fallentibus, qui pro natura sui corporis affecti, non aliud quam suas affectiones praesidenti animo nuntiant: sed peccata animas fallunt, cum verum quaerunt, relicta et neglecta veritate. Nam quoniam opera magis quam artificem atque ipsam artem dilexerunt, hoc errore

- puniuntur, ut in operibus artificem artemque conquirant; et cum invenire nequiverint (Deus enim non corporalibus sensibus subiacet, sed ipsi menti supereminet), ipsa opera existiment esse et artem et artificem.
- 54 St. Augustine, Eighty-three Different Questions [De diversis quaestionibus LXXXIII], 199

 De diversis quaestionibus LXXXIII, q. 78: Qui vero talia opera etiam colunt quantum deviaverint a veritate, hinc intellegi potest, quia si ipsa animalium corpora colerent, quae multo excellentius fabricata sunt et quorum sunt illa imitamenta, quid eis infelicius diceremus?
- 55 For discussion of dictation of the Holy Spirit and the debates in Calvin scholarship, see B. A. Gerrish, "The Word of God and the Words of Scripture: Luther and Calvin on Biblical Authority," in *The Old Protestantism and the New: Essays on the Reformation Heritage* (Chicago: The University of Chicago Press, 1982).51-68 and Werner Krusche, *Das Wirken des Heiligen Geistes nach Calvin* (Göttingen: Vandenhoeck & Ruprecht Verlag, 1957):161-184.
- 56 Zachman, Image and Word in the Theology of John Calvin, 244.
- 57 Calvin, Commentary on the Twelve Minor Prophets, Vol. I: Hosea, trans. by John Owen (Edinburgh: T. Constable [Calvin Translation Society], 1846):42-43 CR 70, 203 ..., sed hoc loco mihi dubium non est quin propheta se constituat tanquamm organum spiritus sancti. Deus ergo loquutus est in Hosea, vel per Hoseam; quia ipse nihil protulerit ex suo cerebro, sed Deus per ipsum loquutus est, quemadmodum haec forma subinde nobis occurred. Et hinc etiam pendet tota autoritas servorum Dei, quod ipsi non laxant sibi fraenum, sed fideliter quasi de manu in manum tradunt quod Dominus iuesit, et nihil prorsus addunt de suo. Deus ergo loquutus est in Hosea. Postea sequitur, dixit Dominus ad Hoseam.
- 58 B. A. Gerrish, "The Word of God and the Words of Scripture: Luther and Calvin on Biblical Authority," 64.
- 59 Olivier Boulnois, Au-delà de l'image: Une archeology du visual an Moyen Âge, Ve-XVIe siècle, 355-359
- 60 Nicholas of Cusa, "*De beryllo*," in Philosophisch-theologische Schriften: Studien- und Jubiläumsausgabe Lateinisch-Deutsch, Bd. III, , ed., with Introduction, by Leo Gabriel and trans. by Dietlind and Wilhelm Dupré (Vienna: Verlag Herder, 1982):.8.- "... hominem esse secundum Deum. Nam sicut Deus est creator entium realium et naturalium formaruum, ita homo rationalium entium et formarum artificialium; quae non sunt nisi sui intellectus similitudines, sicut creaturae Dei divini intellectus similitudines. Ideo homo habet intellectum, qui est similitude divini intellectus in reando."
- 61 Olivier Boulnois, Au-delà de l'image: Une archeology du visual an Moyen Âge, Ve-XVIe siècle, 359: "Mais cette dignité lui transferee au detriment des arts représetatifs (peinture, sculpture), ..., parce que Nicolas de Cues n'imagine pas qu'ils puissant être des arts créatifs."
- 62 See, for example, Anne Käfer, »Die wahre Ausübung der Kunst ist religös«: Schleiermachers Ästhetik im Kontext der zeitgenössischen Entwürfe Kants, Schillers und Friedrich Schlegels (Tübingen: Mohr Siebeck [Beiträge zur historischen Theologie; 136], 2006.

Eric Crump holds a Ph.D. in Systematic Theology from the Divinity School of the University of Chicago. He currently resides in Gettysburg, PA as an independent scholar engaged in theological research and writing.

Janet Morgan Riggs

The following is the address given for the Seminary's Opening Convocation of the 185th academic year, September 1, 2010. Each year, the faculty elects one from its ranks or from among partner institutions to speak at this convocation. Janet Morgan Riggs is President of Gettysburg College. –ed.

Seminary students, families, faculty, and staff, President Cooper-White, and all friends of the Seminary – it is truly a pleasure and an honor to be here with you today as you begin a new academic year. Let me begin by saying welcome to those of you who are new to this community and by extending a hand to you from Gettysburg College and from the larger Gettysburg community. You've come to a wonderful place to study and learn, a simply gorgeous part of the country, a place that is linked to a turning point in American history, a wonderfully complex community made up of farmers and hotel keepers, of D.C. commuters and apple-pickers, of retirees and young people, of scholars and students...welcome. And as president of Gettysburg College, I invite you – all of you – to come join with us on our campus at any time for music, theater, athletic events, lectures, panel discussions – whatever is going on any given day, you are welcome to join us on our campus, and we hope that you do.

When President Cooper-White invited me to give this address, I jumped at the opportunity and said yes immediately. And then I sat back and thought, "what have I done?" Have I been asked to preach a sermon? My gosh, let's hope not! I began to think about the fact that I am no theologian. I am not an expert on Lutheranism or any religion for that matter. I'm

SRR AUTUMN 2010 41

certainly not good at incorporating Biblical texts into public addresses. (And perhaps I shouldn't admit this, but truth be told, if you ask Pastor Michael Allwein [St. James Lutheran Church, Gettysburg] he'll tell you that my church attendance is far from stellar.) So who am I to be standing here before the Seminary community giving an address? And then I looked at the bracelet that I almost always wear, which carries a quote from Hamlet, one that my mother used to reel off regularly: "*To thine own self be true*." And I realized that it would not be wise to stand here pretending to be something I'm not.

Rather, I decided that I would deliver a message that might be framed very differently from other seminary addresses you have heard; that I should speak to you with words that come from my head and from my heart, words that focus on our two institutions, and words that I hope will bring inspiration to all of you – new students, continuing students, faculty, and staff – as you look ahead to a new year.

During the summer of 2009 I went to the New Jersey shore for vacation and one morning on the beach I scribbled notes in the margin of a magazine, notes that eventually framed the address that I gave at my inauguration on the Gettysburg College campus a year ago. Well apparently history does repeat itself, because this past summer I found myself again one morning on a New Jersey beach scribbling notes – this time all over the margins of a Sudoku book – and those notes have become this address. Clearly there's something about the ocean that frees up my thinking.

That day at the shore, I began to reflect on the differences and similarities between Gettysburg College and the Lutheran Theological Seminary at Gettysburg, and I thought that comparison might provide an interesting foundation for my message today. So let's start with some obvious differences:

Despite our common location in this wonderful town, you're up on the hill and we are...well, we are not.

Though our faculties share a similar level of intellectual liveliness, you have an intimate group of about 15 to 20 faculty members, and the sense of community that comes with that must be extraordinary. We have more than 200 full-time faculty members and many more adjunct faculty, which means that we really have to work at getting to know each other. And we do work at it.

You are a school of about 230 students who are at the graduate level. We're a school of about 2,600 undergraduates, almost all of whom are in the traditional 18- to 22- year-old age group. I could be wrong, but I daresay that Gettysburg College students attract a little more attention, particularly on Friday and Saturday nights, than seminary students do!

42 JANET MORGAN RIGGS SRR AUTUMN 2010 43

Here at the Seminary, students are prepared for faithful discipleship; at the College we prepare students for effective citizenship and leadership. These appear to be quite different missions, but I'll return to that in just a bit.

The point is that there are some clear differences between our institutions – there is no question about that. But as I thought longer, I began to see that the similarities vastly outweigh the differences. So let's shift our focus to the similarities.

The Seminary and the College are both institutions of higher learning with amazing similarities related to their founding and early years. It is truly extraordinary that both of our institutions were founded by Lutheran theologian Samuel Simon Schmucker.

The College and Seminary both had original locations at the same Gettysburg address: 68 West High Street. In fact, the College moved into this location as the Seminary moved out to the hill.

Both of our institutions bore witness to the Battle of Gettysburg. In fact, flagship buildings on both of our campuses were occupied by Union and Confederate troops and their cupolas were used as lookout posts — atop Schmucker Hall here and Pennsylvania Hall on our campus. Like most large buildings in town, these two edifices also served as hospitals following the battle, providing a place to tend to the wounded and the dead. Interestingly, both of these buildings were also known as "Old Dorm" at later points in their history.

Given our common founder, it is perhaps not surprising that we both have "Schmucker Halls" on our campuses. The College's Schmucker Hall houses our music conservatory program, our art gallery, and components of our visual arts program. The Seminary's Schmucker Hall provides a home for the Adams County Historical Society, and your initiative to renovate this building will provide a tremendous historic interpretative opportunity for the public – perfectly timed to coincide with the 150th anniversary of the Battle of Gettysburg. What a wonderful thing that will be!

Personnel in the form of faculty and students easily flowed between the Seminary and the College in the early days. For example, the first president of the College, Charles Krauth, was on the faculty at the College as well as the Seminary. After 16 years he resigned his College presidency to become Professor of Biblical Philology and Ecclesiastical History at the Seminary, a position he held until his death in 1867. (Now don't worry. I am fairly certain that coming to the Seminary as a faculty member is not in my future!) Krauth's successor, Henry Baugher, attended the Gettysburg Academy, predecessor of the College, and the Seminary. In fact, a walk through the Evergreen Cemetery on Baltimore Street shows many shared historical threads.

The early presidents of the College, all Lutheran ministers associated with the Seminary, are buried there.

Over the last 70 years more than 250 graduates attended both of our institutions and served as pastors and clergy in several traditions. Earlier today we had a special reception for those who are alumni of both of our institutions. Just to give you a little flavor, retired Bishops Carol Hendrix and Guy Edmiston attended both of our institutions, as did current Christ Church Pastor Stephen Herr. Of course one of your very recent graduates, Jean LeGros graduated from the College and is now employed here in a capacity similar to what she did in recent years when she worked at the College.

And I feel certain that I could go on – with areas in which we have intersected historically or intersect currently, areas of overlap and similarity.

But let me move on to something more substantive. What about mission?

Is there similarity between our missions? On the surface, our missions might seem to be quite different. As I already noted and according to the Seminary's vision statement, the Seminary prepares students for faithful discipleship – to lead in the church and the world through worship, education, service, and encouragement. Gettysburg College states as its mission the preparation of students as active leaders and participants in a changing world. Certainly these missions are different from one another, but I also think they overlap in some significant ways. And I think focusing on their common qualities is appropriate.

I note first that one of the main goals for the Seminary is to teach its students how to think and how to adapt their skills and knowledge in ever changing contexts for ministry. There is a clear focus on life-long learning. At the College, we too focus on the development of critical thinking and a passion for life-long learning, both of which will allow our graduates to adapt to changing contexts.

Both institutions focus on preparing leaders. There are all kinds of connotations associated with leadership, and not all of them are good. But I would guess our institutions have a very similar definition of leadership. The Seminary talks about public mission leaders. At the College we define leadership as taking effective action in service of the greater good. Our view is that you don't have to be in a leadership position to lead. Anybody can step into that leadership role – and it's something we at Gettysburg College expect of our students and our graduates, and clearly the Seminary expects this of you students as well.

Next, both of our institutions clearly value service. Service appears in the Seminary's vision statement, and it appears in the College's statement of 44 JANET MORGAN RIGGS SRR AUTUMN 2010 45

core values: specifically at the College we cite the value of a lifelong commitment to service. Many of you are familiar with our very active Center for Public Service which promotes service-learning: thinking critically and acting compassionately. Our Commencement speaker last May was hunger activist Robert Egger, founder of the Washington, D.C. Central Kitchen, which collects leftover food and distributes it to the homeless, also offering food service training and employment to those who are interested. A few years ago he spoke about his work at Fall Convocation on our campus, and he inspired one of our students to begin our own Campus Kitchen. That student has since graduated, but her work here in this community lives on as we continue to collect and distribute unused food to those in need in the local community, from Meals on Wheels to the Soup Kitchen. Establishing this program was no small undertaking for this student. And what is so inspiring is that her efforts have had lasting impact on the lives of many. I mention Louisa's work because it exemplifies the kind of leadership roles we expect our students to take on and the value we place on service – and I believe this matches up very well with the Seminary's focus on leadership through service.

Another point of similarity relates to another of the College's core values – the worth and dignity of all people, a value that I am certain is shared by our colleagues here on the hill. Related to that is the value we place on having a free and open marketplace of ideas and the exploration of the ethical and spiritual dimensions of those ideas. Both of our institutions value debate and reflection and a respect for a diversity of perspectives. I believe that creating and maintaining that kind of environment requires a high level of integrity.

Integrity is one of those words that is hard to define; you know it when you see it, and you know it when it's lacking. I think of integrity as a blend of honesty, sincerity, and respect – and it's something that we talk about regularly with our students. With integrity comes a sense of trust. And in an environment that is inclusive and welcomes those who come from a variety of backgrounds and who bring a multiplicity of perspectives, a high level of integrity is essential.

While we celebrate and welcome diversity, there is no question that diversity also creates tension. We don't all see things the same way; we bring different experiences to bear on how we approach intellectual and social issues. But these are healthy tensions, and we owe our students the opportunity to wrestle with them in an environment that is honest and respectful and trusting.

In short our learning communities here at the Seminary and at the College must be characterized by a high level of integrity. And frankly, it is

essential for our institutions to instill these values in our students – integrity and an appreciation for difference – if they are to be effective in their roles and lives beyond our institutions in communities that are becoming increasingly diverse.

There is a final ingredient that I think is critical to our learning communities, though it's a little hard to verbalize. I thought I'd use a story to illustrate it and I'm taking it from David Foster Wallace, who gave a Commencement address at Kenyon College five years ago. Here's the vignette he shared and I hope you'll forgive me for the language, but it is a direct quote. He said, "There are these two young fish swimming along and they happen to meet an older fish swimming the other way, who nods at them and says, "Morning boys. How's the water?" And the two young fish swim on for a bit and then eventually one of them looks over at the other and goes, "What the hell is water?"

Of course the point is that some of the most obvious things are hard to see, that we live with realities that we don't even notice, let alone question. I would suggest that a good deal of the education here and down the hill is about helping students to think about the everyday things, to be acutely aware of what's going on around us, to face the difficult issues head on. Things don't have to stay the same. There is the opportunity for positive change, but it's difficult to change if you don't have a clear consciousness of the reality you want to change. You need to see the water.

So students, you might not have noticed, but I've just laid out a series of expectations that I would think your faculty have of you. These are expectations that go well beyond the specific classes that you take and the papers that you write. And they dovetail with your responsibility for faithful discipleship. These expectations include the development of adaptive thinking skills and an ability and desire for life-long learning, a lifelong commitment to service and an ability to take action in service of the greater good, an appreciation for the worth and dignity of all others, the development of relationships that are marked by integrity, and a raised consciousness of what's going on in the world around you. All of us have an obligation to focus on life *before* death, to support each other, to make the world a better place – sometimes with an everyday act of kindness that will positively affect another individual, sometimes with actions that will have longer-term impact and will change the future for many.

We live in a world of complexity, a world that can bring us wonderful surprises but also its share of bleak moments. We've witnessed horrific, heartbreaking events in our lifetimes: 9/11, war in the Mideast, school shootings, the BP oil spill, ethnic cleansing in Kosovo and Darfur, the earthquake in Haiti. On the Gettysburg College campus, less than a year and a half ago, a homicide. At the time, I remember thinking over and over again,

46 JANET MORGAN RIGGS

how could this have happened right here on our campus? I don't have any answers to that question, and I haven't heard any answers that I can "buy." In a world that sometimes seems a little dark – sometimes very dark – we might want to just turn it off, to deny the terrible things, to close our eyes and ignore the water we're in. In those dark moments, many will be strengthened by their faith and will be buoyed by their belief in God. But I would suggest that many of us also look to you Seminary students with hope. What gives me hope is that I believe that your experiences at our institutions will prepare you to take notice of the water we're in, to feel the call to action, and to be effective in answering that call.

Last year, our student orientation coordinator selected a quote for the shirts that were given to our orientation leaders. It's a Margaret Mead quote that some of you may have heard, and one that I believe with all of my heart. She said, "Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has." Students, I believe in your ability to change the world, and I am certain that your faculty share my belief. This is your time to prepare to have that impact, to make that difference.

My son gave me a book not too long ago titled very simply Hero. On the back cover of the book, there is a definition provided for the word hero. Specifically, it says, "A hero is someone we admire. Someone we look up to. Someone who gives us hope. Not a myth, or an icon, or a legend – someone solid, genuine and real. An ordinary person who does extraordinary things. A hero picks us up when we are down. Believes in us before we believe in ourselves. Inspires us to expand and embrace what's possible. Helps us realize that we can be heroes, too."

Gettysburg College and the Lutheran Seminary at Gettysburg both assert that we prepare leaders, but you know maybe what we're really doing is preparing heroes. I wish you all a heroic year.

References

Yamada, Kobi, compiler. *Hero.* Seattle, WA: Compendium, Inc., 2008. Foster Wallace, David. *This is Water.* New York: Little, Brown and Company, 2009.

Janet Morgan Riggs is President and Professor of Psychology at Gettysburg College. Her Ph.D. and M.A. in social psychology are from Princeton University; her B.A. in mathematics and psychology is from Gettysburg College.

Muslim-Christian Dialog 2010 Spring Convocation

Zeyneb Salim and Mark Swanson

In bringing Mark Swanson, Zeyneb Salim and Kristin Largen Johnson together, all scholars with exceptional academic credentials in the interfaith arena, the Spring Convocation planners hoped for more than stimulating content-laden lectures and responses. We sought to present an engaging conversation model that could be brought home and carried out over tables in houses of worship or in living rooms and across backyard fences. We called the Spring Convocation, "With Ears to Hear," hoping to strengthen our capacity to listen to our neighbor with reverent curiosity and respect. On our campus we look forward to Islamic-Christian dialog continuing. Building on the model presented at "With Ears to Hear," Salim and Largen will lead a two-part morning session in the Seminary on Saturday series, on November 20, called "Islamic-Christian Dialog: A Model for Interfaith Communication That Seeks to Dismantle Fear and Enhance Insight that can be Replicated in Congregation and Community Settings." For details visit www.Ltsg.edu. Following is a Convocation excerpt, which includes a brief introduction to the six articles of faith by Salim, a response and a moderated Q&A session. -Kathleen Reed

The Six Articles of Faith – The Foundation in Islam¹

In order to give a brief introduction of the beliefs, practices and institutions that make Islam a major religion, I would like to begin with a famous and authentic *hadith*, a report from the life of Muhammad, which contains in capsule form the basis of Islamic teaching:

'Umar ibn al-Khattab, a companion of the Prophet, said: One day when we were with God's messenger, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognized him. Sitting down before the Prophet, leaning his knees against his, and placing his hands on his thighs, he said, "Tell me, Muhammad, about submission (Islam)." He replied, "Submission means that you should bear witness that there is no god but God and that Muhammad is God's messenger, that you should perform the ritual prayer, pay the alms tax, fast during Ramadan, and make the pilgrimage to the House if you are able to go there." The man said, "You have spoken the truth." We were surprised at his questioning him and then declaring that he had spoken the truth. He said, "Now tell me about faith (iman)." He replied, "Faith means that you have faith in God, His angels, His books, His messengers, and the Last Day, and that you have faith in the measuring out, both its good and its evil." Remarking that he had spoken the truth, he then said, "Now tell me about doing what is beautiful (ihsan)." He replied, "Doing what is beautiful means that you should worship God as if you see Him, for even if you do not see Him, He sees you." Then the man said, "Tell me about the Hour." The Prophet replied, "About that he who is questioned knows no more than the questioner." The men said, "Then tell me about its marks." He said, "The slave girl will give birth to her mistress, and you will see the barefoot, the naked, the destitute, and the shepherds vying with each other in buildings." Then the man went away. After I had waited for a long time, the Prophet said to me, "Do you know who the questioner was, 'Umar?" I replied, "God and His messenger know best. He said, "He was Gabriel. He came to teach you your religion."2

To begin explaining this *hadith*, let us flesh it out by adding some background information that would be obvious to the original listeners but not to a reader situated many centuries and miles away. Try to imagine the situation. The Messenger of God, at the time the greatest human being on the face of the earth (as far as his companions were concerned), is sitting at the edge of an oasis in Madina with a group of his companions, that is, people who have accepted that he is the mouthpiece of God. Suddenly a man appears whom no one recognizes. Madina, at the time, is a tiny community in the midst of the desert (with a population of several hundred or perhaps a few thousand). Everyone knows everyone. If a traveler arrives, it is no small event, given the difficulty of travel and the small population. Everyone learns about new arrivals within hours. The system of personal relationships established by familial, tribal, and other bonds ensures that news is spread

around much more efficiently than can ever be accomplished by today's six o'clock news. A man appears whom no one knows, but no one has arrived in town for several days, except the uncle of so and so, whom several of them have already seen.

Not only do the companions fail to recognize the man, but he also shows no signs of travel, which is very strange. If they do not know him, then he must be a newly arrived traveler. Someone would not be able to freshen up that quickly after several days of travel in the desert, even if he had traveled only by night on the back of a camel. (You think you feel bad after six hours in a car – think of six days in the hottest and dustiest environment you can imagine, with no air conditioned rest stops for coffee or soda.)

As soon as the man arrives, everyone is all ears. Who can this person be, and how did he get here without our knowing about it? Next strange fact: The man is obviously on familiar terms with the Prophet of God. He comes right up to him and kneels down in front of him, his knees against the Prophet's knees. Notice that the Prophet himself is kneeling, not in prayer as modern Westerners might kneel, but simply because kneeling is, for most Orientals, the simplest and at the same time the most respectful way to sit. Remember that, even in houses, chairs were unheard of. People sat on the ground, as they still do in much of the world – and this includes some of the richest and most sophisticated parts of the world, such as Japan. For most of the ancient world, chairs were the prerogative of kings.

You would not go right up to a person and kneel with your knees touching his unless he were, for example, your brother or a very close friend. The normal procedure, even if the person sitting there was just an ordinary person, would be to greet him from a respectful distance and keep a distance. But the stranger from the desert obviously knows Muhammad very well. He even places his hands upon Muhammad's thighs, which would be an unheard piece of effrontery if the man were a stranger. Then the man addresses Muhammad by his name, whereas people always address him by his title, Messenger of God. The man begins talking without introduction as if he had been part of the conversation all along.

Once Muhammad answers the man's first question, the man says, "You have spoken the truth." 'Umar remarks, "We were surprised at his questioning him and then declaring that he had spoken the truth." This is an enormous understatement. More likely, the companions were flabbergasted. What kind of insolence is this? To come up to God's own messenger and begin to grill him, and then to pat him on the head as if he were a school boy! This is inconceivable. But then again, the companions took their clues from Muhammad. He was acting as if all this were perfectly normal and natural. What could they do but follow his example?

After the man leaves, Muhammad waits awhile, allowing his companions to think about this strange event. Finally, he tells them what had happened. They would not soon forget, and you can be sure that by that night, everyone in Madina had heard about Gabriel's appearance. No one was supposed to forget about this visit, for the Prophet had just presented them with their religion in a nutshell. If they ever wanted to know what was essential in Islam, all they had to do was remember the strange events of this day.

The *hadith* of Gabriel provides us with a picture of the religion of the followers of Muhammad as a three-dimensional reality: Religion thus embraces right ways of doing things, right ways of thinking and understanding, and right ways of forming the intentions that lie behind the activity. In this *hadith*, the Prophet gives each of the three right ways a name. Thus one could say that "submission" is religion as it pertains to acts, "faith" is religion as it pertains to thoughts, and "doing the beautiful" is religion as it pertains to intentions. These three dimensions of religion coalesce into a single reality known as Islam. There is much to say on all of these domains but in the following, I shall focus only on the doctrine of God within the second dimension.

The First Article of Faith: God

The first article of Islamic faith is God. But who or what is God? Practically all Muslim authorities maintain that a true understanding of the word 'god' is impossible without divine revelation. In other words, God himself must tell people who He is. After all, it is difficult enough to understand other people, and almost impossible to do so unless they express themselves through speaking. People we can see and touch, but God lies beyond the range of our vision. If we are to understand who God is, He Himself must tell us. God tells people who He is by speaking through the Prophets. His words are recorded in the books of the Prophets, that is, the scriptures: the Torah, the Psalms, the Gospel and the Qur'an in which a Muslim is required to have faith as previously revealed scriptures. The fundamental message of all the Prophets, beginning with Adam until Muhammad (peace be upon all of them) is the same - There is no god but God. Muslims believe that all messengers called their people to the same six fundamental articles of faith. With regard to the evolutionary development of humanity though, God sent different regulations and guidelines for humankind. Thus the laws and regulations among the Prophets may differ, but the fundamental message remains the same. Or in other words, the primordial religion, submission to God or Islam had only different outward, external forms and expressions but internally it was the same fundamental message. When the Qur'an says that God sent every messenger speaking "the tongue of his people" (Qur'an 14:4), this is a specific reference to the idea that divine messages are adapted to the cultural, historical, and linguistic circumstances of the people to whom they are revealed.

Muslims understand this word God to refer to the reality that reveals itself through the Qur'an. Clearly, the first step in understanding God is to understand the Qur'an. The Qur'an is God's speech, directed at human beings. Whatever God says in the Qur'an is an expression of Himself. Often times, participants in dialog circles make the wrong equation between the Bible and the Qur'an. Thus, one can maintain that the Qur'an as the Word of God occupies the same central role for Muslims like Jesus Christ (peace be upon him) being the Word of God for Christian believers. Such an equation is more fitting than comparing the Bible with the Qur'an. The Qur'an addresses Jesus (peace be upon him) also as "a Word of God" but has a different interpretation in mind than the classic Christian understanding.

When Muslim scholars study the Qur'an, they look at every chapter, every verse, every word, and every letter as God's self-expression. Ultimately, the whole religious enterprise in Islam involves understanding the Qur'an and embodying its message through everyday life. If the Qur'an expresses God, however, it is not the only thing that expresses Him. Other scriptures also express Him, and also do His creatures. The Qur'an employs the word aya (sign) in almost four hundred instances, in the most general sense to anything that gives news of something else. In a slightly more specific sense, the word is used to refer to anything in the heavens and the earth, inasmuch as it gives news of God. All things are signs of God for the same reason that they are Muslim – because they submit to God's creative power. Everything that happens tells us something about God's activity within creation. Signs are found not only in the natural world and historical events, but also inside ourselves. The general Muslim view is that divine help is necessary to understand the signs. Trying to read the signs without prophetic guidance is like trying to understand speech without knowing the language, or without recognizing that it is speech.

The Qur'an summarizes its teachings about God in what it calls "the most beautiful names" (*al-asma' al-husna*). The word *al-husna* is the superlative adjective from hasan, which means "beautiful" and "good." By calling God's names "the most beautiful," the Qur'an is implying that, just as God is good and beautiful, so also the names he gives to himself in the Qur'an are good and beautiful, because they express his beauty. Among commonly employed Qur'anic names are Merciful, Compassionate, Knowing, Desiring, Alive, Powerful, Creator, Forgiver, and Loving. In a famous *hadith*, the Prophet said that God has ninety-nine names. The number ninety-nine

should not be taken too literally since the Qur'an exhausts this number. The highest name, "Allah," (*al-ism al-a 'zam*) is the supreme and personal name of God and is usually understood to contain all ninety-nine names. Allah, the all-comprehensive name, denotes all divine attributes at once. The locus classicus for listing the divine names in the literature of Qur'anic commentary is Qur'an 17:110, "Call upon God, or call upon the Merciful; which so ever you call upon, to Him belong the most beautiful names." Muslim thinkers have frequently classified the names of God into three groups. The first group of names tells us what God is not, the second tells us what He is, and the third tells us how He interrelates with the universe. These can be called the "names of God's essence," "the names of His attributes," and "the names of His acts."

The beautiful names portray the characteristics of God's being and are not simply abstract attributes. These attributes can be divided into two broad categories, the names of beauty (*jamāl*) and the names of majesty (*jalāl*), or the names of gentleness (*lutf*) and the names of severity (*qahr*). The first group designates attractive and gentle attributes that instill a sense that it would be nice to be close to someone who possessed them. One might call these attributes motherly, since they are warm and embracing. They include such divine names as Merciful, Compassionate, Loving, Kind, Beautiful and Forgiving. The second group of names is not so appealing, because they instill in those who think about them a sense of awe and fear. They include names such as Wrathful, Vengeful, Severe, Majestic, Just, Harmer, and Slayer.

Human Beings as Mirrors of Divine Names

In the confrontation of human beings and God, Islam does not emphasize the descent or incarnation or manifestation of the Absolute, nor the fallen, sinful and imperfect nature of humans. Rather, it considers a human being as s/he is in his/her essential nature and God as He is in His absolute Reality. Islam is a religion based not on the personality of the founder but on God Himself. The role of the Prophet in Islam and Christ in Christianity are thereby quite different at the same time that naturally as "messengers of God" they also bear similarities to each other. Islam emphasizes over and over again not how God manifested Himself but what His nature is. Islam without in any way overlooking the limited and weak aspect of human nature does not consider a human being as a perverted will but essentially as a theomorphic being who is the vicegerent (*khalifah*) of God on earth and who is the central theophany (*tajalli*) of God's Names and Qualities. God is incomparable (*tanzīh*) with each thing and all things. On the other hand, each thing displays one or more of God's attributes and in this respect the

thing must be said to be "similar" (tashbīh) in some way to God. There is something "God-like" in humans as attested to by the Qur'anic statement: "I have made him and have breathed into him my spirit" (Qur'an 15:29) and by the tradition "God created Adam upon His own form" as a mirror reflecting in a central and conscious manner His Names and Qualities. There is, therefore, something of a "sacred nature" in humans (malakūtī); and it is in the light of this profound nature that Islam envisages human beings. This belief is not, however, in any way anthropomorphic, for the Divine Essence (al-dhāt) remains absolutely transcendent and no religion has emphasized the transcendent aspect of God more than Islam. The Islamic concept of humans as theomorphic beings is not an anthropomorphism. Is not God made human. Every creature other than a human being is a sign of God in which a specific, limited, and defined configuration of divine attributes is reflected. In other creatures, some divine attributes are permanently manifest while others are permanently hidden. In human beings, all divine attributes are present and any of them can become manifest if circumstances are appropriate.

The fact that although a human being is made in the "image of God" and has a theomorphic being, s/he is always in the process of forgetting it. Humans have in themselves the possibility of being "God-like," but they are always in the state of neglecting this possibility. That is why the cardinal sin in Islam is forgetfulness. It is negligence of who we really are. And because humans are always in the process of forgetting their nature, they are always in need of revelation. In Christianity, humans have sinned, their nature has become warped. Because their nature has become warped, they need a miracle to save them. Through baptism and the sacraments this wound in the soul is healed and by participation in the life and sacrifice of Christ humans are saved. In Islam, however, there is no original sin. The Qur'an tells us that "God taught Adam the names, all of them" and this saying strongly resembles the Christian and Jewish understanding when we say "God created Adam in his own image." Adam (peace be upon him) was taught the names of the whole of creation, but the angels and other creatures were taught the names of only some of creation. It is important to keep in mind that the name Adam designates the first human being and, by extension, any and every human being. The Qur'an and the Islamic tradition in general use the word Adam as a synonym for human being.

Each name of God designates God's reality. By coming to know the names, we come to know God's qualities and characteristics. Hence, the name of a thing designates its nature and reality, especially if that name is taught by God Himself. Clearly, Adam (peace be upon him) had been

taught not only the names, but also their meaning. Through knowing the names of all things, Adam (peace be upon him) understood what the things were and what they were good for. When God said, "This is an almond tree," Adam (peace be upon him) knew for certain that it produced almonds and that almonds were good to eat and yielded an oil with fine healing properties. When God said "crocodile," Adam (peace be upon him) grasped the essence of the crocodile (and would have avoided taking a bath with one). By teaching Adam (peace be upon him) the names, God gave him power over the named objects. Knowing the name is equivalent to knowing its identity and reality, and without that knowledge, we cannot control and manipulate things. Knowledge is power, and it has always been so. Adam's (peace be upon him) power over creation was at issue from the beginning, since God says that he is placing a vicegerent in the earth. A vicegerent is someone who is given the authority and the means to rule in someone else's stead. When God taught Adam (peace be upon him) the names, He gave him a share of His ruling power. The Qur'anic account does not allow for ascription of blame to Adam rather than Eve (peace be upon them), or vice versa. Both of them slipped, and both of them acknowledged their error and asked to be forgiven. Not only that, but "His Lord chose him" (Qur'an 20:122), that is, God appointed him as a prophet and honored him. The first human beings slipped and fell, like all of us do, but in contrast to us, they only fell once. Moreover, they immediately repented and were forgiven. They were kept free from error and sin. Far from being someone who caused us to suffer, they are the model of human perfection. If people could live up to their father Adam and their mother Eve (peace be upon them), they would have nothing to fear. Adam and Eve's entrance into the earth as vicegerent and prophet is a sign that God's mercy takes precedence over His wrath.

Because people are free, they can easily abuse their natural vicegerency. Only by using their freedom to choose God – by surrendering to Him through following prophetic guidance – can they act as His true vicegerents in the earth. To be someone's representative, after all, you have to follow that person's commands and instructions. Hence, to be a servant of God is to submit oneself freely to God, to be a Muslim by following divine guidance through emulating the Prophet who is considered to be the embodiment of the Qur'an and the best mirror of the attributes of God. Following the Prophetic example is nothing else but treating the divine attributes received from God as trust in the best way. Every action, even the manner of walking and eating, should manifest a spiritual norm which exists in the mind and the heart. Therefore, Muslims try to emulate the Prophet the best way they can because he shows the way how to build up a relationship with God in every

single act of life. The mundane and the profane are transformed into a sacred act and thus simple actions turn to be precious acts of worship. Every aspect of Islam rotates around the doctrine of unity which Islam seeks to realize in its fullness in the human being in his inner and outer life. Islam basing itself on unity had to integrate all of human life and could not overlook any aspect of it.

Notes

- 1 This presentation is largely based on the very good introduction of Islam written by Sachiko Murata and William C. Chittick, *The Vision of Islam* (St. Paul: Paragon House, 1994).
- 2 Hadith collection of Muslim, Iman 1.

Mark Swanson's Response

Thank you to Pastor Reed and all of the community for setting this up, and to all of you for your welcome and hospitality. I'm feeling nervous. The last time I spoke in this place was 30 years ago, as a senior seminarian. And as I look out on this gathering I see a couple of my professors out there, as well as the daughter of the pastor who confirmed me, and the pastor who married my wife Rosanne and me in Egypt. So, I'm intimidated. We'll try to do something here. Thank you again, and thank you to Ms. Zeyneb Salim for this wonderful, wonderful talk. Basically what I'm going to do in the next couple of minutes is simply to underline some of the things that my colleague has said so very, very well.

I'm delighted that my colleague used the *hadidth* of Gabriel as a starting point. This is a story that I regularly use as well in my teaching. And its importance is this: whether or not you want to accept that story as an account of what really happened, it's a story that Muslims have used to explain the religion of Islam from the very, very early days of the Muslim community. So, for those of you who are hearing this story for the first time, you are being initiated and very hospitably, into a tradition of interpretation that can be traced back in written form to the 9th century and in oral tradition for centuries before that.

As my colleague emphasized in her presentation, one of the attractive points of this story is its comprehensiveness. Remember that according to this story the Prophet was asked about "submission" (*al-islâm*). And responded with a list of things that Muslims *do* (the testimony of faith, ritual prayer, the

alms tax, the Ramadan fast, pilgrimage, the well-known list of the pillars of Islamic practice). Then, the Prophet was asked about "faith" (*al-îmân*) and responded with a list of *beliefs*. There are six and they divide into three categories: God and God's angels and God's sovereignty or God's measuring out, as we heard it now. The books and the messengers and the last day. Finally, the Prophet was asked about "doing what is beautiful" (*al-ihsân*) and responded with the statement that deserves memorization: "Doing what is beautiful means that you should worship God as if you see him for even if you do not see him, he sees you." This after the emphasis on *actions* and *beliefs* gets at the matter of intentions, motivations, what we might call "spirituality." As one of my Muslim students once put it: Islam is a matter of the body, the mind and the heart.

It's perhaps worth pointing out, too, that this particular charting of the religion will not be that strange to Christians. First of all there are certainly Christian parallels to the actions described under the label of "submission" (al-islâm). And perhaps, especially for those familiar with Eastern Christian traditions, (you remember Rosanne and I lived in Egypt for 14 years) and we came very familiar with Coptic orthodox practice. And there you have lively traditions of prayer including actually using the body in prayer, bowing, prostrating one's self in prayer. Traditions of rigorous fasts. Traditions of making pilgrimage to Jerusalem and other shrines and holy places, so there are clear parallels here. Under the label of "faith" (al-îmân), the standard list of Islamic beliefs is parallel I think in many three-volume works of Christian systematic theology. Volume I is on God, and there will be a chapter about the angels and certainly a section about predestination, providence, how God measures things out. Volume II can well be on Revelation, including prophesy. Jesus will certainly come in this volume, and the scripture will come in at Volume II. And then Volume III on escatology, the last things.

There's a rough correlation between this tripartite structure and the three articles of the creeds. And then as for this statement "doing what is beautiful" means that you should worship God as if you see him for even if you do not see him he sees you. This, it seems to me, points to an enormous area of Christian/Muslim commonality. We all seek to live our lives in the site of God. Worship God as if you see him. I think of Romans 12:1, where we are called on to "present your bodies as a living sacrifice [that is present yourselves as embodied prayer], holy and acceptable to God." Or, I think of a great hymn in the *Lutheran Book of Worship* (LBW), for some reason it got left out of the *Evangelical Lutheran Worship* (ELW), which concludes with the hope that I quote that in these grey and latter days there may be those whose life's life is praise. Each life a high doxology unto the holy trinity. LBW 396. That hymn may point to an area of Christian-Muslim disagree-

ment in its description of God. But, the aspiration that our lives may be characterized as worship is a critically important similarity.

The Intersection of the Word of God with Human History My colleague has emphasized that for Muslims, I quote, "the first step in understanding God is to understand the Qur'an" the role of which in Islam is better understood by analogy to the role of Christ in Christianity than to

is better understood by analogy to the role of Christ in Christianity than to the role of the bible in Christianity. This again is a critically important point. If we ask the question, "where has the word of God most fully and decisively intersected with human history?" Muslims will answer "the Qur'an" but Christians answer "Jesus Christ."

Indeed some scholars have gone so far as to coin a word. If Christ is the incarnation of the Word (the Word become flesh) John 1:14, perhaps one can speak not of an incarnation but an inlibration of the Word (the Word become book) in Islam. And this analogy is, well it's fun, actually. It can be spun out in some really helpful ways. For example, there is then a certain analogy between the place of the Prophet Muhammad in Islam and the place of the Virgin Mary in Christianity. They are the word-bearers. In rather similar ways, Islamic tradition and Christian tradition have both sought to express and protect the qualifications the purity of these wordbearers. I think one can draw parallels between some Islamic stories and then trends in Christian doctrine. One can draw a certain analogy between the ninth century debates within the Islamic community as to whether the Qur'an was created or uncreated. Consensus. Uncreated. And the 4th century Nicene-Arian debate within the Christian community with the question concerning Christ as to whether there was when he was not. It's again a created/uncreated question. Was there when he was not? And the consensus is no. (Of course one always has to be careful with analogies. Whenever I start waxing too eloquent about these things in class, my Muslim colleague and team-teacher gently reminds me that analogies only go so far. He reminds me, for example, that Christians worship Christ whereas Muslims do not worship the Qur'an.)

Speaking of God

How do we speak of God? There is rich, rich material for Christian-Muslim conversation here, and I'm delighted that my colleague has introduced us to some Islamic convictions. For example, she has introduced us to the notion of the signs (âyât) of God. The signs in the Qur'an since every verse of the Qur'an is an aya or a sign, but also the signs in the heavens and the earth.

Personally, the passages in the Qur'an that move me most are those that point us to the creation round about us, and to its marvels as full of the signs of God's power and mercy. Signs that are memorably described as "traces of the mercy of God" (âthâr rahmat Allâh) 30:50. Especially now in these days of spring, but even as we rise every day from sleep, we find ourselves surrounded by parables of God's power, God's power specifically to raise the dead. The Qur'an calls it hearers, again and again to ponder, to reflect, to pay attention. [Again, this should not be strange to Christians. The tradition is full of calls to pay attention to God's creation. One of the most beautiful is the first section of Saint Bonaventure's Journey of the Mind to God (Itinerarium mentis in Deum).]

And let me say in passing that one of the joys that I find in interfaith conversation is the way that I am led back or I am just pushed back into the Christian tradition, including some corners that somehow I missed during my seminary education at Gettysburg.

Zeyneb Salim has gone on to introduce us to the notion of God's most beautiful names. She has pointed out how they can be divided into two broad categories: the names of beauty, (jamâl) and the names of majesty, (jalâl). Isn't that great? Two rhyming words jamâl and jalâl? And here I cannot resist adding an observation that one of our greatest scholars of the Islamic spiritual traditions, the late Annemarie Schimmel wrote in one of her books. She relates that she was teaching at the Islamic faculty of divinity in Ankara, Turkey in the 1950's and was attempting to explain

Rudolf Otto's distinction between the *mysterium tremendum* and the *mysterium fascinans* – the Numen that reveals itself under the aspect of awe-inspiring majesty and fascinating beauty. Suddenly, one of the students stood up and said proudly "but, professor, we Muslims have known that for centuries. God has two aspects. His *jalâl* – majesty, power and wrath, and God's *jamâl* – beauty, kindness and mercy."

Human Beings as Mirrors of the Divine Names

I want to express my admiration for the part of Zeyneb Salim's paper devoted to this topic human beings as mirrors of the divine names. There are a great number of things that we can talk about in this section. It strikes me that there are some statements here that are quite daring. For example, the description of a human being as a "theomorphic being who is the vicegerent (*khalifah*) of God on earth and who is the central theophany (*tajalli*) of God's names and qualities." The middle part of that I know is Qur'anic, that the human being is created to be the vicegerent, the *haditha*, the agent

of God on earth. That's in Surah 2. But the other pieces strike me as language that Christians might use about Jesus Christ. Theomorphic. It was Christ "who was in the form of God" Philippians 2:6. And Christ is certainly Christianity's central theophany.

Let me just add something that I thought of just now as I was listening. I am very intrigued by this description of human beings as combining, as being unique combinations of God's attributes. It struck me as I was listening that Christians often talk about participation. We use the language of participation and talk about participating in the life of God, or participating, for example in the *missio Dei*, in the mission of God. We use this language of participation. Here's a place where it strikes me there is an Islamic language of participation. It's participation in the attributes of God. That would be fun to explore.

We can talk about the exalted dignity of human beings. We can also talk about the plight of human beings. It's good to be reminded that for the Qur'an the human being is forgetful and negligent as the human being is also, according to the Qur'an, weak, hasty, proud, prone to idolatry, and subject to attacks from the devil. There's a rich vein of discourse about the plight of the human being that Christians and Muslims have in common. The Qur'an speaks of the human tendency to make gods out of our own whims or caprice. And of course Martin Luther reminds us that "That to which your heart clings and entrusts itself is, I say, really your God." (Large Catechism).

But Zeyneb Salim has also reminded us that Muslims have rejected the Christian doctrine of original sin. And she has at least hinted at a Muslim suspicion that Christian soteriological doctrine is dependent upon Christian Anthropology. In other words, the human being is so warped that it requires a radical divine intervention. There's the logic: original sin, therefore, incarnation. Now this is an interesting challenge to Christians. We do know that there have been Christians especially in the east who believe in incarnation and do not accept the language of original sin. But certainly much of our apologetics has had precisely that pattern. Plight of the human, therefore, divine intervention in Christ. Is this really what Christians want to say and teach? I wonder. Is there a more adequate way to speak of the relationship between the Christian understanding of the human being and the Christian understanding of incarnation and redemption? And again an aside: this is one reason why interfaith dialog is important in a Christian theological education. Questions come up. Challenges are made. And they push us deep into our Christian tradition.

And finally, it is important for Christians to hear my colleague's words in praise of the Prophet, who is "the embodiment of the Qur'an and the best mirror of the attributes of God," and therefore, a guide for the life of

Muslims who "try to emulate the Prophets the best way they can." This is very important. Christians cannot hope to have any understanding of Muslims' piety without understanding the Muslim community's love for the Prophet Muhammad.

Now there are certainly some things that Christians and Muslims can talk about here. I'd like to think about the importance of emulation. At Zeyneb's word, or imitation in the life which is lived in the sight of God. After all, imitation is a New Testament category. St. Paul calls on his readers to imitate him and the Lord in I. Thessolonians 1:6. And believers are even exhorted to be imitators of God in Ephesians 5:1. I don't remember that from my catechetical training – to be imitators of God. Have you heard any sermons about this lately? Perhaps the Christian-Muslim conversation can help Lutherans who don't use the language of imitation very much, to recover what this biblical category might mean. And so let me conclude. At the end of her talk, Zeyneb Salim comes back to where she began with the comprehensiveness of the Islamic vision. "Every aspect of Islam rotates around this doctrine of unity (tawhīd), which Islam seeks to realize in its fullness in the human being in his inner and outer life. Islam had to integrate all of human life and could not overlook any aspect of it." That is beautifully put. And so I thank my colleague, and I thank all of you for your attention.

• • •

KATHLEEN REED: I take the buzz in the house to be something very, very positive and energized. This is a pair of days when alumni/ae return and so this would be an appropriate moment within that context to lift up in the spirit of the theology of abundance the riches that we share and celebrate not only across interfaith lines but sometimes, with more difficulty, across rival seminary lines. Yes. I just think it's quite wonderful that Dr. Kristin Johnston Largen is a Wartburg M.Div., and got her Ph.D. at the Graduate Theological Union in Berkeley, that Mark Swanson, one of ours, is teaching at the Lutheran Theological Seminary at Chicago and that he and Zeyneb Salim share an alma mater in the Hartford Seminary, and we wouldn't have been able to bring this gathering together without the participation of our friends in the Washington Theological Consortium. Fr. John Crossin would ask me to bring you the greetings of the Consortium on his behalf. He is not able to be on campus today, but it was through his encouragement that we found our way to the doorstep of Dr. Richard Jones, who I ask to stand up and be recognized. Dr. Jones is emeritus on the faculty at Virginia Theological Seminary, but more currently is involved in a certificate program at

the Washington Theological Consortium and it was through a contact with him that we found his co-teacher and that we were introduced to Zeyneb Salim and so that's just an example of how one is knitted to the next in surprising and amazing ways.

KRISTIN JOHNSTON LARGEN: To get us started this afternoon, first Zeyneb Salim is going to make a short response to Mark Swanson's presentation and then I have a couple of questions that I am going to invite them both to reflect and enter dialog together.

ZEYNEB SALIM: I just wanted to thank Dr. Swanson again for his wonderful and interesting observations on my presentation which I hope gave you a little insights into the basics of the faith. I wanted to come back to the idea of human beings as theomorphic beings, because I always try to emphasize that – it's always a problem with terminology – how do you find the right terms to explain the concepts? I was trying to find the right word for tajalli, (in Arabic tajalli means that we as mirrors of God are only in so far precious that we are connecting ourselves with the divine attributes trying to reflect them in our human lives). So, a mirror itself has no meaning. The mirror is only valuable in the moment, reflecting the light and delivering the light and enlightening others. I think I just want to underline that Islam over and over tries to step away from the idea of an anthropomorphic God and that was always very much underlined in the Islamic tradition. So when I talk about theomorphic beings as the Qur'an states there is something of a sacred nature in human beings and in that sense every human being, every single creature is dignified and has to be respected.

For me this is actually the basic foundation, the fundamental element where interreligious dialog starts, because if you don't acknowledge the fact (and we as Muslim and Christian believers internalize that every being was freed as an image of God, as a mirror of the diving attributes no matter what religious affiliation, no matter what religious background) this being, this human being is a mirror of God reflecting his attributes, even if he or she denies the very existence of God. So the moment I don't step into dialog with the other I'm indirectly denying that God created this very being according to this image and I think that's very important to keep in mind — that you deny that every human being can be a revelation if he or she denies the existence of God. For me, when I see a human being I see the attributes of God in every creature even if he or she doesn't believe in God but I see them because I see them. I see that they are reflected consciously. For us as believers I think it's very important to keep in mind that it is a very fundamental element underlined in our traditions and where dialog for me starts.

I just wanted to bring us back to that and emphasize this notion, but also emphasizing that we are stepping away from the anthropomorphic.

MARK SWANSON: Yes. May I say a word? That really helps me to see this contrast. So often, well, God is described as an anthropomorphic being, so you're flipping that talk about human beings as theomorphic beings which is really interesting. What I hear in that is a couple of things. First, that reality comes from God, so that is the flow of reality so that we cannot describe God finally in anthropomorphic terms but because you can make that switch. And this leads then to a real reflection on human beings as created in the image of God, which seems to me to be a point of Christian-Muslim commonality and we can think about what that means.

SALIM: Yes. To respond again to that, the fact that every one of us is a single unique combination of the divine attributes is a fact that brings us back to say that everyone is a very important piece of the larger picture and without the puzzle this collective personality will not come into existence. This means we appreciate the diversity out there, and every human being has a single piece of God and is unique. I mean, there's no second copy of us, right? If you go into the Middle Ages there will not be a second Zeyneb and not a second Dr. Swanson so this collective personality and Islam what I would recall *Shakhs al-ma'nawi*, so there's an invisible big collective personality which only comes into powerful existence by every single piece of every human being. And I think because of this fact that everyone is single and unique, everyone brings strength and wonderful abilities and potential to create a more harmonious world. As a Muslim that's where I see dialog as so important, and that's where there is also a certain commonality.

LARGEN: To continue the kind of format that we just started, I'd like to hear you both speak a little bit on the interpretation of sacred scripture in your traditions. (the overarching guiding principles and specifically how you might use scripture to interpret scripture if you will). I think this is of some importance given that there are those in both traditions who use scripture to justify very different treatment and views of the religious other and those you have described in your presentation this afternoon. It is clear that you both find solid scriptural support for your favorable views of interreligious dialog and the mutual transformation that can result, but certainly there are those in both traditions who would argue instead that our scriptures both emphasize the need for proselytizing and conversion. And thus interreligious dialog is then valuable only as a means to such an end. How are you able to assert your interpretation of sacred scripture on this point over a contrary interpretation?

SWANSON: There's a lot there. How much time do we have for this? Should I say something?

SALIM: Go ahead.

SWANSON: Okay, I'll go first this time. I'll give this a shot.

The bible is a very big book.

It's a very big book. It's a very complicated book and so the huge question that has faced Christians and I think that probably Zeyneb will say something similar about the Qur'an, is "how do you live with this book?" And for the community that claims it as its book, how do you then live with this book? Certainly Lutherans have had some very specific ideas about how to live with this book. We have talked about the cannon within the cannon. We've talked about looking for that which urges Christ, so that Jesus Christ, the Gospel of Jesus becomes the center of the scripture and the center from which all else is interpreted. So, again, the bible is a very big book. My sister right now is writing a book about Judges - the book of Judges in the Old Testament is full of all sorts of really terrible stories. Terrible stories of violence, violence against women, against children and so on, so how do we interpret that? Well, again, the center of the bible is Christ and we are reading from that center. And so when we come for example to those stories of violence (we remember the one who absorbed violence into himself and overcame it, rather than the one who dished out violence for violence). So, Christ is the center. Obviously there's a long, long history of trying to work out how you do that. One thinks of, say Origin of Alexandria where you simply allegorize away all the pieces that are difficult. There's a long, long tradition of typological reading of the Old Testament so that as you go through the Old Testament, you find all kinds of pointers to types of Christ in the story of Christ. Christians have had different strategies for trying to unify the scripture around Christ, but Christ then becomes the center by which we read it.

You asked about how is it that we find in scripture motivation for what we do for interfaith dialog. Often when I'm called into congregations to talk about this kind of thing I'll talk first of all about the stories that scripture is full of, which you might call outsider stories, where the hero in the story is somebody from outside the community of faith narrowly understood. And of course the great, perhaps the greatest outsider story is that of the good Samaritan. But all through scripture think back to the Abraham stories and there's mysterious King Melchizedek who shows up out of nowhere and blesses Abraham.

Or, there's King Abim'elech, I won't go into that story right now, but it's one of those embarrassing stories that we never read in church. In the

whole unsavory story the one person who speaks a word of truth is King Abim'elech, who speaks a word of truth to father Abraham. "You have done what ought not to have been done" and that is the word of truth. But then as we go into the New Testament and again and again and again it is the outsider. Think of St. Mathew's Gospel where the first to bow to the infant on their knees are the magi coming from nowhere, and the one who confesses Christ as truly the son of God is the Roman centurion at the cross. But scripture does, if you do allow yourself to be shaped by the scripture is it makes you look around. It readies you for surprises from outside the immediate community. It readies you to hear the word of God on the lips of someone from outside the immediate community. So there's that. Also, I don't know if you've noticed, but in the past decade there's been an explosion of works on hospitality. And I think that part of the reason for that is just where we are historically. In the period after 9/11/2001 where suddenly Christians awakened to the realization that we share our communities with people of other faiths and then of course there's also the whole immigration question. Christians have gone and have searched the scriptures again and found out that the whole bible from the beginning right on through can be read as a story of hospitality. The creation is a great act of hospitality.

Gregory of Nissa wrote a treatise in which he describes it as just that. Why did God create the human last? Well, basically it was to prepare the party. To prepare the beautiful setting into which the human being was going to be invited. That particular text refers to God as the great entertainer of our nature. God is hospitable. And then we can carry this theme right on through of course. Much of the story of Jesus can be told as the story of hospitality sought and given and received and so on. So as we look at that we find that critical piece of scripture and it's St. Paul in Romans chapter 12 that has a little sequence of exhortations to support materially those of the household of faith, to pursue hospitality and to bless those who persecute you. And that's an interesting sequence because it puts the pursuit of hospitality in between what you do for those for the household of faith. And, on the other hand, what you do with those who are persecuting you. In other words, there are those who are not of the household of faith but who are not persecuting you. What are you called on to do? Pursue hospitality. One last thing that you asked, about the question of conversion and so on. Christians and Muslims understand themselves to be called on to bear witness to their faiths, and to invite others into the community. I think this is one of the things that Christians and Muslims do talk about and have to talk about. And shouldn't it be possible for us to bear witness, to bear mutual witness to share that which is deepest in our own faiths? And agree to do so, in a way that is not manipulative?. In a way that follows the Qur'anic conjunction *la ikrah fi'd-din*, uh there is no compulsion in religion.

SALIM: Thank you. I just want to reiterate the theme of hospitality which also resonates a lot to me and Abraham, (peace be upon him), whom you mentioned in the Qur'an is also narrated as a person who never wanted to eat alone, so he was always a very generous and hospitable person and always invited people to come and join him for the table. So I think we all need to revive the sense of hospitality that most often, I mean I remember in my own building what kind of relationship do I have to my Christian neighbor or to my Muslim neighbor? These things are very important. When people come together and share their table it's easier to talk to each other so I love the theme of hospitality.

Coming back to the question of scripture, the Qur'an is also a very thick book, actually the same size as the New Testament, so you can imagine that there are also lots of critical verses, I think in every scripture there are verses which we need to contextualize, and analyze and I'm very fond of Professor Wilfred Cantwell Smith's statement I think he was a great scholar in comparative religion. He said "scripture is a human activity." It's a community which gives scripture meaning, it is the community which reads meaning into the scripture and I think that every one of us approaches scripture with his or her human baggage. I mean, everyone comes with a certain understanding to the Qur'an or to the Bible. Now, if I'm someone who is against oppression of women, of course I will try to use the Qur'an and use scripture to emphasize this position. I'm not saying that our scriptures are not rich enough, but that we are just reading meaning into them. Our scriptures are rich enough to make these claims, to support them, but they are also critical verses in scripture which are abused by certain people and which want to and utilize them to reach and mobilize people. They are using religious language to justify violent or terrible acts and that's very important to keep in mind, that scripture is not something which is not related to human beings and that there are passages which need more sensitive attention.

But what is my motivation, coming from the Muslim perspective, believing that the Qur'an is the very word of God? Well, I can definitely say that the Qur'an embraces pluralism, and makes a compelling case to engage with the other, to embrace the other, to step into dialog with other religious communities. First of all, we've mentioned Adam, (peace be upon him), today, a lot, at least I try to do that in my presentation, and God honors humanity by addressing people with the honorable title "Children of Adam" constantly emphasizing the title. God is the one who steps into the dialog

with the other, addressing everyone, so who can I be then? Why do I claim then not to be able to step into a dialog with other persons? If God, the creator of the worlds and the heaven lowers himself, addressing all children of Adam, so as a Muslim believer I have to think about this and I have to take this very seriously.

Now, another Qur'anic theme, the Qur'an as Dr. Swanson certainly knows, is addressing Jews and Christians as the "people of the book," as those communities who hold a special bond to diving revelation, who have received scriptures and Muslims have to enjoy special relationships with these communities. A particular Muslim scholar Mahmoud Ayoub said this term ahl al-kitab, the book ahl can also be interpreted as "family of the book" and family, as you know, brings terms into our minds like "love" and "embracing the other" loving and being compassionate, so I think we have to go a step further. For me, this is a very important theme and stepping into that dialog with Christians and Jews another Qur'anic theme which motivates me personally to engage with other people of faith communities is that the Qur'an allows the food and the marriage to other communities of members of the communities of Christians and Jews. Farid Esack, a South African Scholar and intellectual activist is a Muslim and he experienced by himself the system of Apartheid and he says that if the Qur'an allows such an intimate relationship as marriage with Jews and Christians, why can't we expand this coexistence and embrace others? And, of course, personally I was born and raised in Germany as Dr. Largen explained. I always experienced the tensions between Muslims and non-Muslims. There's no alternative to dialog. If people don't talk to each other not knowing the other is always having fear about the other, having certain misperceptions, stereotypes and then that's what actually brought me to this country - to learn more about Christian-Muslim relations in a country which is so religiously diverse and bring it back to my people at home, helping them to bridge that gap and trying to get to know one another more.

SWANSON: Could I ask you to expand on one thing that we've talked about? Now, I've mentioned that in the Christian community there's been a kind of explosion of articles and books on hospitality. One of the things that I've noticed in the Islamic community is a lot of discourse about their set of Qur'anic verses, such as 49:13, 5:48 and others which together, some have suggested, create a kind of Qur'anic theology of pluralism or something like that.

SALIM: Yes. I'm glad that you reminded me of that. The Qur'an talks about the fact that God deliberately created diversity that he made humanity into

tribes and nations that "you come and know one another," that we come and know one another. I love Dr. Swanson's point on that. With dialog he was able to go into the corners which he hasn't explored before and that's actually what I experienced too. That the other makes you actually able to go step into dialog with your own self, clarify your values, learn more about your faith and think to yourself "I never thought about this, thanks for reminding me and thanks for bringing me back to that." So it's a theme that God created diversity and it was divine wisdom that we have this multiplicity and this diversity.

SWANSON: One of the Qur'anic passages that really affected me is Surah 5 verse 48 which again is of the character of the one that you quoted from 49:13. Paraphrasing wildly, it says "if God had wanted to, God could have created you a single community."

SALIM: Right.

SWANSON: But, understand, God did not do that. But, rather, God will test you by what God has given you. So what we do in the meantime, the term is *Faistabiqul-khayrāt*. Which you can see compete with one another. Race against one another in doing good. Compete in goodness. Then it goes on to say that God will have the last word. But it's God's last word and not our last word, which I find really significant.

SALIM: I think that's very important, that we as a people of faith not obsessively focusing on our differences but that we shouldn't forget about the bigger picture – the global vision which we have all a mind to create a more humane world, a world which offers more goodness for people. I think that's a very Qur'anic theme, to really come together and work for common good, for coming together bearing witness and not compromising our faith traditions or trying to negotiate our non-negotiable elements. We've mentioned the byproduct of conversion, well that cannot be avoided if someone wants to convert. We shouldn't have a problem with that. It's natural but it should be an environment of reason, of flourishing, where people are not forced to convert or whatever, but really coming together, bearing witness and working for social issues. I think that's very important.

LARGEN: The second question I'd like to ask you to reflect on and dialog together concerns anthropology. One of the key components of any religious world view is its anthropology, the core claim that it makes for humanity and its de-

scription of the relationship between humanity and the divine. Zeyneb Salim, in her presentation, noted several assertions Islam makes about the nature of humanity. Some seem to be analogous to those found in Christianity: the belief that humans are similar in some way to God, and then some that are disparate: the rejection of original sin. I think it would be helpful to hear both of you articulate these fundamental anthropological claims, specifically as they relate to the doctrines of sin and salvation. In, you know, 15 minutes... (laughter). Given what you've said about the human condition, what does it mean to be human, to be saved, to be in relationship with God?

SALIM: As a feminist I insist you go first.

SWANSON: You insist? I'll take a drink of water and a deep breath and, give this a try. Certainly that question "what is salvation?" is a big one and a big one in interreligious dialog, and I think it was actually in this place, studying with Professor Robert Jenson, that I learned that salvation doesn't have a lot of content until you learn about the rest of the faith. Finally, salvation for the human creature is whatever it is when God has God's way with you. So, there would be some differences in the description of salvation between Christianity and Islam.

I might, as a Christian, describe salvation as participation (there's that participation word again) participation in the life of the triune God and I don't think that that's the expression that you would use. So that the description of salvation there does depend on a description of God. But, it does seem at the same time that there are things that we can say in common and I think that should be apparent from what we've been talking about so far today – that there's so much common ground here between Christianity and Islam. We have some idea perhaps of what that salvation is. What is it like when God has his way with us? What might that mean for our communities, our lives already here? We've gone into some deep areas already. That last reflection that we were talking about before the break was in many ways a conversation about what it means to be created in the image of God.

Now, on the Christian side that's a really deep and complicated issue. There are Christian theologians who have said that human beings basically lost that image and others who have said no, not lost, but that the image of God has been distorted, damaged, defaced in human beings. As we go into soteriological reflection the question is "how is it that the image of God in human beings can be restored if you go one way, or we can say yes, restored but restored in the sense of healed. Of made fully reflective." There actually I think some of the language that you were using about the human being as

a mirror could be helpful. But certainly it's a Christian conviction that nearer if we can talk about a mirror that's been distorted, that's not reflecting very well and so the question becomes "how is it that that mirror can become what God intended it to be?

SALIM: Deep questions. First, I think I need to emphasize the doctrine of salvation in a way which is known in the Christian tradition. Correct me – you are also a specialist on Islam. It is not the same in the Christian tradition. We don't talk about salvation other non-Muslim communities. For Muslims it's not even clear if they will be saved, so I don't know if I will be saved because according to the Islamic tradition a Muslim should be always in a state of fear and hope – (khauf) and (rajaa), so to always fear that you can lose eternal life at any moment, but always hope that you can be blessed with eternal life every moment. It is to put a believer in humility, not saying that God owes me something because I'm doing good things. Yes, the Qur'an emphasizes faith and good works. It always goes together, but it's not saying that just because we are doing good things that God owes me something now, that he has to save me, or that salvation is granted or guaranteed. So, this notion is absent.

The Qur'an talks about those who do have faith and accomplish good deeds will enter heaven, but we don't know who that will be and at the end of our lives we don't know it until the very end – if we will have faith – and how sincere our deeds are. We cannot walk around and open the hearts of people and say "well, you know, he has deep faith, or this person is not covered and not praying," so we don't know how much sincerity is in these deeds. And this is a thing where Muslims step away and say "the question of salvation is not our business." I mean, God only knows who is going to make it or not. There are stories in the life of the Prophet where there are people who didn't practice a lot, actually very bad people, but they did some deed with so much sincerity in it and this sincerity brought them to heaven, so these stories are actually trying to educate Muslims to say "never judge about people and never make claims about salvation." I think that's a major difference.

I was invited to a class at a seminary a couple of weeks ago and the professors asked the Anglican-Episcopal students "Do you think think Zeyneb is going to hell or not? They have to discuss the issue of salvation and it was hard for them because they had a believer there and a practicing Muslim and it was hard to tackle that question. What I'm saying is, Muslims don't address this in a way which Christians would do and when people ask me if Christians and Jews are saved I say first that I don't know if *I'm* saved so it's not my business to go and say that. But certainly there would be Muslims

who would say "Well, those people are going to hell and those Muslims are going to hell. Maybe they are very radical people who would say because of the fact that I'm dialoging with other people of faith that I'm going to hell, so there are these crazy people out there but if we look into the normative tradition, the final judgment belongs to God alone according to from an Islamic perspective.

SWANSON: That last statement is one that I appreciate very, very much indeed. There are several important things in what you've just said. One is a reminder to the Christians that very often we tend to import Christian categories. "So, what does Islam have to say about salvation?" Well, that's a Christian category. On the one hand you could say Islam has nothing to say about salvation, that's something that Christians worry about. On the other hand, we certainly can talk about what Islam has to say about our ultimate future as human beings and what God intends for us as human beings, what we hope for. So, we have to find the language which in fact is common rather than simply importing Christian concepts. I appreciate what you said about avoiding the judgment of others. That sometimes has been a Christian temptation: to sort people. And frankly, I don't think that anybody has any right to sort people like that, certainly not to say "they're going to hell." I think it's true in both of our traditions all through Christian history and all through Islamic history. There have been plenty of people who have very cheerfully consigned most of humanity to hell. I guess that's a Christian-Muslim commonality.

SALIM: Absolutely, unfortunately.

SWANSON: Unfortunately. What I do appreciate about the Islamic testimony here is to leave that to God – that there are those things that human beings are not qualified to say. And certainly to say anything about what God's judgment on what another human being is, certainly God's negative judgment on another human being, that is none of my business. Luther said that, you know.

SALIM: Right. I think that this sense of criticism should be first directed to ourselves and always be gracious and compassionate with others, but there is this emotion to criticize. I think it has to be challenged to ourselves first. If someone is really humble and self-critical of himself, well, that speaks a strong language I think, and always embracing the other no matter what background or how many faults or mistakes. I think that we are channeling these emotions wrong. The sense of criticism, I believe, was given to us by

God to control ourselves, to be critical with ourselves, but we are abusing that emotion by taking the sense of criticism and directing it to others and saying "his person is going to hell" and "this is wrong and he is doing this bad and this and that." Understanding our inner emotions, these capacities, is very important and to really direct them to ourselves. Love and compassion are to be used to embrace the other, but criticism is more to direct at ourselves and less for others.

SWANSON: Can I ask one little question here. This particular issue, the issue about the sense of one's own personal salvation, this very, very regularly gets asked. I'm sure you've been asked this question a million times. But, if you have a Muslim guest who comes into a church for an adult forum or something there's always the question about do you know if you are saved and when the Muslim says "no, that's something that only God knows" how then do you live? Aren't you just trembling in your boots every minute? And I suppose this is especially the case in Lutheran churches since we have our own founding mythology about Martin Luther, who was so afraid for his own salvation that it drove his theological discoveries. This is part of the Lutheran heritage that's bubbling up here. So, are you trembling in your boots? Or, sorry, in your lovely shoes, so that you really can't function in life?

SALIM: Well, I think – yes. I would certainly say yes to the question, but this is a positive trembling because you strive to be always better and to prove yourself and as I said the self-criticism and uncertainty actually, whether you will be blessed with eternal bliss or these kinds of things. It helps you to strive for the better and always be more envisioning a higher standard an there's a beautiful incident in the life of Umar I was mentioning here in the presentation the first, the second Caliph in Islamic history, he said "If I would know that all people would go to hell and it's only one person who wouldn't – sorry – if I would know that all people who would enter heaven and only one person would go to hell, I would be afraid that that person would be me." And if I would know that all people would enter heaven but only one person would go to hell then I would again be afraid that this person would be me. And this Umar was always considered as one of the highest, a very pious person in the Islamic tradition and Muslims always relate this story, that they narrate the story to the children, and to their fellow believers, emphasizing that to be always not sure about the salvation, it's actually improving yourself and striving for the higher – but I've never experienced it as a negative thing. I'm sure my husband would agree with that.

SWANSON: I think also certainly there are many, many, stories and many, many, sayings about the mercy of God.

SALIM: Absolutely. Every chapter of the Qur'an starts with "In the name of God the most compassionate, the most merciful." So Muslims always long for the mercy and compassion and grace of God, but not God's justice. When it comes to them, they're always, like "I want to have mercy but justice for others." Because if God would be just to me, then I wouldn't deserve eternal life. I know that, but it's only his mercy and his compassion, I think. But I cannot even with my humble deeds I cannot pay back all the gifts he has given me, the very fact of existence, this body, the emotions, the feelings, the blessing of faith. I think no matter what we do we would always fail to really pay that back. And so it wouldn't be just to put me into heaven. It is only mercy.

SWANSON: So what I'm hearing is this balance of trust in the mercy of God, thankfulness to God for all of God's benefits. For just the miracle of this life. And at the same time an avoidance of any kind of human pride of hubris here that claims finally to know the mind of God on any particular issue. That's the kind of balance that I hear here.

SALIM: And coming back to human nature, weakness and spiritual poverty are two which we call *Ajz* and *Faqr* in Arabic terms. They are inherent in human nature. Weakness and spiritual poverty. It's not seen as something negative. It's actually perceived as something which moves you closer to God, the more you understand your own darkness, your weak and poor nature, the more you rely on your creator.

SWANSON: That's a very, very rich theme in the Christian spiritual traditions as well. The one who knows best is the one who does not know.

LARGEN: We do have about 20-25 minutes for questions, so if you have a question you can direct that to either one of our speakers. Come to one of the microphones and they will be happy to take your questions or comments. Go ahead please.

FIRST QUESTION: In spite of the fact that God is sometimes referred to as "father" and "he," Christians understand deep down in their hearts that God is neither male nor female, or perhaps more recently, that God is both mother and father and therefore parent to children of God, which has profound implications I suppose for the ordering of human society. In Islam we heard that

humanity are children of Adam and there any tendency to regard Allah as either male or female and does this have any implications for how society is ordered?

SALIM: Thank you very much for that question. I think that's a very important question about a gender of God. What is interesting about the term Allah in Arabic, is that it doesn't allow for a masculine form or a female form or a plural form so Allah is in that sense gender-blind, if you so will. I talked about the attributes of God and I wanted to show you, (I'm always careful, but Islam wants to stay away from that idea of personifying God or giving him a gender because he's absolutely transcendent). No matter how we envision him his essence is unknown, so there the attributes which you can on one side describe them as "motherly" attributes and on the other hand the majestic more just side as "fatherly." So there are both sides, the *jamāl* and the *jalāl* side of God and when these both attributes come together the result is perfection. So what is interesting is the Islamic tradition when a man and a woman a man has certain attributes, a woman she has certain attributes There is an emphasis. Both have all the divine attributes but it's a matter of emphasis and that's why the Qur'an talks about when these both come together the man and the woman, that they actually create the sense of unity (tawhīd) which I have talked about. So, because both of them as mirrors of God have a certain emphasis on these divine names but when they come together they create such a strong unity that these attributes come into their full perfection by that unity of the female and the male side. So in that sense, yes. We can talk about the motherly side of God and the fatherly side, but in Islam we don't call God as the father or the mother or as I said there is no plural form, but in the Prophetic teachings you see that the Prophet talks about God as more merciful than a mother, more merciful than all the mothers on earth, so he's trying to explain God's attributes and show that God's motherly side is greater than anything we can imagine. But again always emphasizing that he's beyond everything that we can imagine. Does that answer your question?

SWANSON: Could I add a word? One is simply, you asked about the reflections in human society. I'd just say here that patriarchy has been very strong in all human societies and has always been ready to push back against any teachings about full female-male co-humanity. And that's as true in Christian societies as has been true in Islamic societies.

Another point is I really know of no faith that emphasizes so much the transcendence of God, the difference of God from human beings and cer-

tainly the Islamic tradition knows very well that God is not male or female. I think that my own theory is that part of the reason that contemporary North American Christians are being so careful with pronouns has to do with the inadequacy of the English language. There are languages, Finnish and Hungarian, I believe, where there is no difference between he and she. So all we have to do is learn Finnish and then we don't have trouble with pronouns. And in Arabic everything does have a gender, but everything has a gender so the table is feminine and the chair is masculine. So, you have grammatical gender that is not necessarily implied by a logical gender. But in English, "he" is biologically male. "She" is biologically female. And so you've got a problem. What do we do with it? That's been a specifically North American Christian issue to try to figure out how are we going to talk about God and what are we going to do with our scripture translations? It's been more of a problem than people who have been worshipping within Arabic scripture.

SALIM: Right. Yes. Next question?

SECOND QUESTION: This question has probably been put to you many times, but we live in a world of terrorism, and the examples of course that come out are that if I blow myself up then I will earn my way to heaven, my salvation is assured. Could you address what's going on and I assume this is a radical aspect of Islam that we don't hear about, but can you please address that issue and make it a little clearer for us?

SALIM: Yes, absolutely. I'm glad that you addressed it, because that's what the prevalent image of Islam is today: a radical, oppressive, extremist, violent religion. Let's just put it out there. And unfortunately the voices of Muslims like me, the majority who are peaceful and who see that the Qur'an is not encouraging or can be abused for justifying these terrorist acts, they are not heard.

Those people who do that, well, out of the political climate, out of the social climate, they are not theologically literate enough to really go and make a sufficient interpretation of some critical verses, whereas one verse for example which is often quoted: "Don't take the Jews and Christians as friends." Now, this is a very specific verse which needs scholarly interpretation because it has huge implications for people who live in diverse communities. There is a very nice book by Jane McCall of Qur'anic Christians. She looks into the commentaries and comes to the conclusion that people who were always Muslims who were exposed to diversity, Muslims who lived

with Jews and Christians together always had a very positive interpretation of these verses and they are also referred to the life of the Prophet who was actually married to a Jewish and a Christian woman, and who lived with Jews and Christians in Madina. But for the terrorists, those things are totally ignored. They put them aside, have a very narrow, literal approach to this verse, and abuse it to justify their means. Islam in its very nature says that Islam struggles for peace, not for war and terrorism. So we know that violence, anger, hatred, these are things inherent in human nature but they need to be channeled. They need to be controlled. Islam is teaching how we should control these emotions and saying that this is a struggle for peace, a Jihad for peace. "Jihad" means "in a struggle" to bring your emotions and all your abilities into harmony.

But what these terrorists are doing is radically distorting Islam, terrorizing not only other non-Muslims but also terrorizing us Muslims. I think that's very important. I was recently reading about an event which shocked me. Some Muslims attacked Christians in Malaysia. Why? Because the Christians used the word Allah and it should be only Muslims. But if you look into Islamic history, Arab Christians (and Dr. Swanson, who lived in Egypt for many years, can affirm this) referred to Allah as God by "Allah." If you look into the Arabic translation of the bible you see the word Allah used. So what is the deal here? Why are these Muslims going crazy and attacking Christian churches, which the Qur'an says are places of worship and have to be protected? And then the Christians of Najran, living close to Madina, come to the Prophet. He opened the mosque and they prayed and worshipped. They did their own worship in the mosque. I think the problem is that in some countries Muslims need serious education that we as Muslims have to reach, and Christians need to reach out and educate those people, and say "here is your primary authoritative source, your example, your prophet who did that" as an example, so why don't you follow? Why don't you understand? It's more about ignorance and more about, as I said, political issues, social issues. Proper theology has to be appropriated to the proper reality in the countries. And I think if we look deeper it's not about theological issues. The people who did the attack at 9/11, they were not using theological, sophisticated language. There were other intentions behind the attack, and I think that's very important to keep in mind.

THIRD QUESTION: I'm wondering if you could say a little bit more about the role of Isa in the Qur'an. For instance, although it's difficult to imagine, when the baby Isa begins speaking immediately after the birth, it seems to me to be making the same point as Jesus speaking to the elders in the temple as a young

teenager. So what are some of the parallels? What is the role of Isa as teacher and prophet in Islam and as revealed in the Qur'an?

SWANSON: It's always interesting for Christians to read the Qur'an and to discover that Jesus is a major figure. One of the things that you need to do is to gather the various parts of the Qur'an that talk about Jesus. The Qur'an is divided up into 114 chapters or Surahs, many of which are like sermons, so that there is overlapping content. You have to gather up the various pieces that are like Jesus. There's quite a bit, in the end, about Jesus. And much of it is very, very recognizable to Christians. Or, put it this way, it would have been recognizable to Christians in the seventh century although we Western Christians have forgotten an awful lot of the stories that Christians used to tell about Jesus. For example, there is the story about Jesus speaking from the cradle. That's not one that I learned in Sunday School. However, seventh century Christians all knew that story. Or the story, for example about Jesus forming a bird out of clay and breathing into it, and it flying away. That's a very, very popular story from Christian antiquity, but especially western Christians, and especially western Protestant Christians have this kind of amnesia about the stories that used to be told.

So, again, it's a way – by reading the Qur'an – we go back into our own tradition to find out what Christians have actually said about Jesus. There's much there. Even beyond the Qur'an, there's a fascinating Islamic discourse about Jesus. There was a wonderful book a few years ago by Tarif Khalidi called *The Muslim Jesus* which collects stories that have been told in Islamic tradition about Jesus. In there we find Jesus as the aescetic teacher. Jesus the compassionate one. The Jesus who really looks a whole lot like the Jesus of the Sermon on the Mount. As if that particular portrait of the teachings of the Sermon on the Mount, those teachings which are so very difficult for Christians, but *that's* the Jesus who really makes a major impression in Islam, so for Christians to go back and find that reflection of Jesus, that's, that's a challenge.

SALIM: Well, there's a whole chapter in the Qur'an dedicated to Mary, "Surah Maryam" and it's interesting. I remember going there on a visit with my husband to a Methodist church and a lady asked me "so what do you think about Jesus?" I said "I love Jesus (peace be upon him) and she was just shocked. "What?" I said "Yes, of course." So for me I am ashamed as a Muslim that we as Muslims have failed to explain to our Christian friends that we love Jesus. There are Muslims who name their children "Resa." What did we miss as a Muslim that those people don't know that we love Jesus (peace be

upon him)? If you go to a village in Iraq and say "Resa", "Jesus," people will know about him and the story and his life because the Qur'an constantly talks about his the messengers, talks about Jesus as one of the greatest messengers in the word of God, the spirit of God, that he was among the closest to God. So, for me it's always these facts are encouraging me to learn the bible and the Torah on their own premises. The Qur'an doesn't go into much detail about the life of Jesus or the other messengers because the Qur'an presumes that Muslims go and learn with Christians and Jews about these stories. Always, Muslims were aware of details. They know about the Torah and the bible but unfortunately today Muslims tend to say 'well the Qur'an has the whole package talking about messengers but they don't make the effort to learn the tradition on its own premises from Christian believers.' I think it's very important to really know what the other is saying on their own premises. So, I think it's sad that Muslims have failed to deliver that message, to try and reach out and explain that we love Jesus and if there would be a room full of Muslims here and you would ask them "do you believe in the virgin birth?" They would all stand up. They would all rise and say "of course we believe because the Qur'an tells about the story."

FOURTH QUESTION: Within the broad world of Christianity and of Islam there's now tremendous controversy over human sexuality and also about the role of women in the religion. And I wonder, how are we to know what is scripturally based and what is culturally based?

SWANSON: Perhaps in about 50 years we'll be able to look back and say "we do our best." We do our best to search the scriptures and to find guidance for the decisions that we make and as is obvious in our own Evangelical Lutheran Church in America, this leads people to different decisions. To different views about things. Certainly, though, as far as the role of women, there's an exploration that began some time ago that we had the question of whether women could be ordained. There was a lot of discussion. We learned some things and I think now, some decades on we can say "yes. We got that one right." So, perhaps it takes time to find where we can try to sort out – where are we really hearing the scripture? Where are we most influenced by our culture? Hopefully the scripture and the culture are coming together in a dialog that will result in some decisions that are in fact decisions that honor God?

SALIM: Well, on the question about the role of women I just want to say that in pre-Islamic Arabia, before the coming of Islam, the status of

women was absolutely bad. Horrible. Women had no rights. Of course we can not look at Muhammad with 21st century eyes whether he was a feminist or not but when Islam came, women were allowed to inherit. Before they didn't have any right to have property, to inherit. Islam gives equal rights to women. I was raised in the middle of Europe with all the freedoms and western values, so when I tell people that I'm a practicing Muslim, they cannot comprehend that. They don't know how someone can really choose Islam, a religion which seems so oppressive to women, but we know that we always have to distinguish between normative tradition, normative religion and the culture and society and all of the traditions and customs. Now there are things Islam absorbed by going into countries, entering the societies and erasing those false ideas and women were actually elevated. A woman in Islam has a right to work. She has a right to lead prayer if she's with women. She has a right to keep her name. I have the right not to share money with my husband. So, all these are rights given to women, but unfortunately what we see today is that women all over the world struggle. It's not something particular to Islam. It's not just that Muslim countries are patriarchal societies. I know from Germany where women doing the same job as men are still underpaid. So these things are issues. You have the theory there which is perfectly fine granting justice and equal rights to both men and women. But in practice these things look differently. Muslim men are usually not a lot of you know educated about the rights of women. A Muslim woman doesn't even have to do the household, do housework if she desires she can be paid for that. All these things are granted to Muslim women, but as said if you go into society you see how much there is this drift or this split from Islam and how much culture plays a roll.

Now in terms of sexual ethics or human sexuality, the Qur'an and the majority of orthodox Muslims see in the Prophetic example how the Prophet dealt with sexual issues. Women and men came to him and asked him the most intimate questions because, as I said, Islam as a whole trying to integrate God in all aspects of human life, also the sexual life which is also important in the life of human beings so there's an ethical and spiritual code to be observed. The Prophet is very specific about these things and revealing about this intimate life and so that we as human beings, as Muslim believers know how to deal in these situations, how to deal with sexual ethics and all of that. One issue, for example, is that the Qur'an talks about illicit sex as a sin. Premarital relationships are not allowed in Islam, so I never had a boyfriend. And so these things are not permitted. There's wisdom behind them. We can talk about this for a longer time. Or, issues like homosexuality. Illicit sex with people with whom you are not married to is a

sin like drinking alcohol, so we don't make a distinction here, and you have to understand, a Muslim perceives the Qur'an as the word of God so when there's a problematic passage or critical verse, we cannot simply say "I deny this or I reject this verse." Imagine Jesus (peace be upon him) steps up to this woman and says a certain thing we would all believe because he's the word of God, right? And so the relationship with the Qur'an between Muslims is the same like what is in the Qur'an is taken as absolute. There is human interpretation but there are certain verses that do not leave room for interpretation, which are very clear. There are also ambiguous passages and Muslims have always tried to interpret those verses. But this is all that I can say about the sexual nature of human nature.

SWANSON: I would just like to add there that I think some of the most interesting, well a really fascinating body of recent literature is being created by Muslim women scholars who are studying the Qur'an in particular, who are studying the scripture and studying the tradition, in order to address precisely these sorts of questions. So, I think a lot of Christians are surprised to find out that there is such a rich tradition of scholarship that is being created by women who are going back to the Qur'an for example and recovering in the Qur'an these teachings about the full co-humanity of men and women in the Qur'an and then trying to bring that to knowledge within their communities.

SALIM: Absolutely. That's one of the new developments to really advocate a more female-inclusive reading of the Qur'an because we know that in the history of Islam the Qur'an also evolved in patriarchal societies. The interpretation was dominated by men. Now there is this effort to bring more female scholars into the reading and of course this voice is absolutely needed and has been there. The greatest scholar, the wife of the Prophet Ayesha was considered one of the greatest scholars. Men would approach her and she would teach them, and the Prophet said "go to Ayesha and learn about your religion from her because she has half of the knowledge." At that time, seeking knowledge was not an issue about gender. I think over time that got lost and Muslims are trying now to revive that tradition.

SWANSON: Yes. It's not a matter of reading something into the Qur'an it's a matter of seeing what's there, but what has been covered up by the interpretive tradition.

LARGEN: Well, we are at the end of our time. I know there are many more questions to be asked. I hope that this has planted some seeds that will bear fruit

80 ZEYNEB SALIM AND MARK SWANSON

in your own lives and ministries as you go from this place. Please join me in giving a hearty thank you to our speakers.

Zeyneb Salim is a doctoral student of Religious Pluralism in the Department of Theology, Georgetown University, Salim holds graduate degrees in Christian-Muslim Relations from Hartford Seminary, and Oriental Studies and Law from the Johannes Gutenberg University, Mainz, Germany.

Mark Swanson is Harold S. Vogelaar Professor of Christian-Muslim Studies and Interfaith Relations, Lutheran School of Theology at Chicago, and Associate Director of the Center of Christian-Muslim Engagement for Peace and Justice. A graduate of Lutheran Theological Seminary at Gettysburg, Swanson, along with his spouse the Rev. Dr. Rosanne Swanson, were awarded "Distinguished Service in Specialized Ministry" Alumni Awards at the 2010 Spring Convocation.

Kathleen O. Reed is Chief Advancement Officer & Director of Lifelong Learning at Lutheran Theological Seminary at Gettysburg.

Kristin Johnson Largen is Associate Professor Associate Professor of Systematic Theology at Lutheran Theological Seminary at Gettysburg. She is editor of Dialog: A Journal of Theology, and serves on the editorial board of the Journal of Inter-Religious Dialog.

The Church for Others: Dietrich Bonhoeffer's Pioneering Ecumenical Vision

Tomi Karttunen

This lecture was given March 4, 2010 by a pastor, scholar and church administrator in the Church of Finland. Karttunen lives and works in Helsinki. – ed.

The Ecumenical Koinonia of the Church

Embodying the saving presence of Christ in this world, the Church as a community views reality through the theology of the cross, that is, through the eyes of the suffering. This Church or community is at the center of Dietrich Bonhoeffer's thought. Bonhoeffer (1906-45), the famous 20th century German Lutheran theologian, was a partaker in the conspiracy against Adolf Hitler, and was executed at the concentration camp at Flossenbürg, near the border of the Czech Republic. Although mainstream research sees that the theological and spiritual basis of his approach is evident, his concept of the Church was (especially in the 1960s and 70s) generally understood and described from an ethical point of view and, though somewhat more rarely today, from the viewpoint of radically modernizing hermeneutics. Those interpreters have proven to be too hasty to read their contemporary ideas into the texts of Bonhoeffer without a thorough knowledge of his basic theological ideas and lines of argumentation as a whole.

Furthermore, in the history of the ecumenical movement in those decades – after a rise in questions about poverty and liberation in the third world and a general leftist tendency in thinking – tension arose between a radical, social-ethical orientation and a more conservative line of thought.

Since the 1990s, an attempt has been made to bridge the gulf between ethics and spirituality or ecclesiology. This discussion about the relationship between spiritual and ethical continues to be acute today. This seems to be true not only in some European countries, but also in America and elsewhere (presumably in Australia, for example).

Surprisingly enough, the current context with the return of religion or new spirituality has led, generally speaking, to a more holistic and appropriate picture of the theology of Dietrich Bonhoeffer. You could say he was not radical in a so-called liberal way, but more in the way the early Christians were. As one Orthodox Christian put it, after reading a sermon from Bonhoeffer, the text bore witness in a way that resembled the testimony of the Church of the martyrs. Bonhoeffer himself once said in a letter from prison, that the Church fathers, like Tertullian, Cyprian and others, were in many ways more timely than the Reformers and form a basis for the dialogue with the Catholic Church. Bonhoeffer wanted to find from the Church, as a community of faith and revelation, a manifestation of the concrete interconnection between the reality of God and the reality of the world, not imperialistically but something between secularism and fundamentalism from the perspective of the theology of the cross. A mainstream tendency in Bonhoeffer-interpretation is that he combined classical Christian spirituality and reality-centred ethics in his thought. He also showed this in practice. He supported his students spiritually at the seminar of the Confessing Church in Finkenwalde and applied some findings not only from the Lutheran heritage but, from Anglican and Methodist monasteries, from the Catholic tradition of spiritual exercises, and from the spirituals songs of black Christians.

Bonhoeffer has been, and still is an influential figure in the ecumenical movement. From this point of view, it's interesting how his ecclesiology and his basic thought structure can be described as a community or koinoniaecclesiology in which the being and the acting of the Church, or communality, and existential personality are in balance with each other. In the crisis of Nazi-Germany in the 1930s, it wasn't easy to maintain a stable Church structure during the so-called Church struggle between "German Christians," who had taken over in the state Church "Reichskirche," and the Confessing Church. During the reconstruction period following the Second World War, the functional understanding of the Church dominated. At the same time, the identity of the Church wasn't always quite clear. This led to vivid and thorough ecclesiological work. It can be estimated on good grounds that ecclesiology is the most crucial ecumenical question in ecumenical discussions, including those at the moment. Old structures are rethought and new Christian movements, like independent migrant Churches, appear.

The ecumenical movement emphasizes the communal character of the Christian faith, the importance of a common Christian identity and unity in the diversity of Christian churches. From its inception in 1927, the Faith and Order Commission has perceived the essential nature of the church as koinonia, a "communion of believers in Christ Jesus," although the term "koinonia" was not mentioned. The term has been used explicitly, especially since the World Conference of the Faith and Order movement in Santiago de Compostela in 1993 where its report *On the Way to Fuller Koinonia* was presented. Since then, this term has been frequently used in ecumenical ecclesiological discussions in various versions: the Orthodox Eucharistic ecclesiology, post-Vatican II Roman Catholic or Anglican or Lutheran communion-ecclesiology, etc. It also has a key role in the most recent major ecclesiological work of Faith and Order, in the document *The Nature and Mission of the Church* (2007).

The strength of the concept koinonia is, no doubt, in the fact that it's biblical and stems from the New Testament, especially from its apostolic writings, and most especially from the theology of St. Paul. Moreover, it is recurrent throughout the New Testament and implicit in such terms and images as covenant, unity, participation, sharing, Body of Christ, vine tree and others. It is also popular among the Apostolic Fathers and early patristic theology. Ignatios of Antiochia, Irenaeus, John Chrysostom and Augustine are perhaps the best examples. "Koinonia" in this New Testament context means participation in Christ and participation of believers in Christ's relationship to the Father in the koinonia of the Spirit. The image "body of Christ" describes the bond of unity with Christ and to one another in the Church as a fraternal communion. It's a question of unity in diversity, overcoming the separating barriers between people but not abandoning the qualitative difference, which is an expression of individual dignity. Between individuals it means that the Church of the Trinitarian God "is given to participate in the life of the Father, the Son and the Holy Spirit and to manifest this participation in a fraternal koinonia."²

From this we come to the contribution of Dietrich Bonhoeffer. The former General Secretary of the World Council of the Churches, Willem Adolf Visser't Hooft, tells in his memoirs that he used the thoughts of Dietrich Bonhoeffer in his preparatory work for the ecumenical conference in Oxford in 1937. In 1932, Bonhoeffer had already, at an ecumenical conference in Ciernohorske Kupele, very sharply asked for theological foundation for the ecumenical movement, so that nationalism – or internationalism – and other interests wouldn't lead the ecumenical work into a questionable direction. A well-argued, theological and spiritual vision with ecclesiological roots in the Bible and in doctrinal and confessional theology of the

Churches was needed. W. A. Visser't Hooft took up the challenge with this vital question. Wolfdieter Theurer notices in his study *The Trinitarian Basis of the World Council of Churches* (WCC) that while Rudolf Bultmann pointed out the existential relevance of Christ Bonhoeffer wanted, with his interpretation of the Christological Dogma of Chalcedon, to let the person of Jesus Christ remain a mystery that shouldn't be left untouched by human speculations. At the same time, Christ should remain the point of orientation for concrete faith and the work of the churches. Theurer underlines that Bonhoeffer stood by those theological forces and aspirations which wanted to let God be truly God and Christ be truly Christ – that is, those tendencies which were influential in the planning and establishing of the WCC – a good example of those influential persons is the first General Secretary of the WCC, Visser't Hooft, a personal friend of Bonhoeffer's.³

Bonhoeffer was a thinker ahead of his time – after all, he was only 21 when he finished his doctoral thesis, an ecclesiological classic. To him, the presence of the Church as a communion sent to the world was important, and in this context it was the living contact of theology to the heartbeat of the Church. I will try to show his theological and philosophical-theological starting point in his early academic works, in which he developed his basic thought model. I will also reflect a little bit on the practical consequences for today. In doing so, I will mainly use the results from my doctoral thesis *The Polyphony of Reality: Epistemology and Ontology in the Theology of Dietrich Bonhoeffer* (in German: *Die Polyphonie der Wirklichkeit. Erkenntnistheorie und Ontologie in der Theologie Dietrich Bonhoeffers* 2004), which dealt with Bonhoeffer's fundamental philosophical and theological argumentation and with the question concerning how he realized his theological model of thought in the material theological solutions.

2. Theology's Answer to the Challenge of Modern Culture
Bonhoeffer had been deeply worried about the privatization of the postreformation Protestantism to a private thing of the conscience which had
meant its marginalisation. Thus, he reflected on the acute dilemma of the
public and on the communal dimension and public expressions of Christian
faith in a modern, privatized world. This is also acute in the discussion with
the new atheism – in America and Australia as well as in Europe. While
searching for profound new ways to regain the lost communal character of
the Church, Bonhoeffer developed a model which shouldn't fall entirely into
a collectivistic and totalitarian way of life. On the other hand, it would provide room for people to breathe and to be themselves. Namely, the first
marks of the rising collectivism and totalitarianism could already be noticed.⁴

When developing his own solution or model of theology, Bonhoeffer engaged in critical discussion with his German Protestant predecessors. The father of modern Theology, Friedrich Schleiermacher 5 (1768-1834), and the father of the Ritschlian school, Albrecht Ritschl (1822-1889)⁶ and their theological heirs had, in his eyes, made a basic error by letting their philosophy dictate the presuppositions of theology too much. This led to the narrowing of the contents of theology. Ritschlian theology, which had been influenced by the neo-Kantian philosophy, pointed out that we knew from the object of faith only what it meant for us (Ding für uns), not the thing itself (Ding an sich). This led to suspicion towards the Trinitarian and Christological dogmas. Bonhoeffer also noticed the speculative understanding of history of the idealist philosopher Georg Wilhelm Friedrich Hegel (1770-1831) in the school of liberal theology. This led to the understanding of Jesus as a religious idea and not as a real human being.⁷ As a result religion also came to be understood exclusively as an internal idea, which further marginalized its relevance.8

The figure symbolizing this criticism towards liberal theology was the reformed theologian Karl Barth (1886-1968), whose critical questions Bonhoeffer appreciated, but at the same time he noticed that Barth wasn't quite consequent in his criticism of so-called liberal theology or neo-Protestantism. Namely, Bonhoeffer also saw in Barth characteristic traces of influence of the philosophy of Immanuel Kant (1724-1804). The philosophical presuppositions of Barth made him formally understand the revelation in Christ in such a way that underlines its momentary, actual and happening character and simultaneously neglects the reality of the historical person. Consequently, the Word becoming flesh in Christ wasn't articulated properly and led towards the danger of a docetistic Christology, which Bonhoeffer had identified in the heritage of the liberal 19th century theology and the first impulses in the formulations of the 16th century Reformer Philipp Melanchthon, which separated Christology and justification from each other. Barth's formal approach to Christ and the incarnation led to difficulties, not only in the area of doctrine, but also in the understanding of concrete ethics, because the historical reality of fellow man didn't fit properly in the system.⁹

Bonhoeffer thus clearly recognized the paradigmatic impacts of 18th and 19th century modern philosophy on the theology of his professors in Berlin. In his lecture on systematic theology in the 20th century (1932/33), Bonhoeffer asserts that Adolf von Harnack (1851-1930), his honorable teacher, a colleague of his father and the famous

historian of dogma, practiced constructive historiography expanding upon the philosophical suppositions of Ernst Troeltsch (1865-1923). With

Troeltsch he also shared the "mistake of rationalism." Namely, when reaching the essence of historical reality is regarded as fundamentally impossible, the researcher at the same time claims the right to interpret history on the basis of his own theology. In Harnack's "Christian humanism" the Church is not essentially understood as a community but the meaning of the individual is underlined subjectively. 12

In support of the interpretation of Bonhoeffer, it can be said that others have also noticed that the ecclesiological thoughts of Harnack and Troeltsch were only versions from the ecclesiology of Rudolph Sohm, in which the Church as an organization has nothing to do with the Church of Christ. Accordingly, it was thought that the Church as an organization was able to be changed voluntarily without touching the essence of the Church. The inability of the German Evangelical Church in the Church struggle in Nazi-Germany can be seen to a great degree as resulting from this model of thought. The Catholic Church was readier to meet the challenge of the Third Reich, although it also had its difficulties. 13

In Berlin, Bonhoeffer came to know the theology of Martin Luther as it was apparently originally meant to be: the reformation of the practices of the Roman Catholic Church at the beginning of the 16th century. Bonhoeffer was taught by the leading names of the so-called Luther-Renaissance: the Church historian Karl Holl (1866-1926) and the historian of dogma Reinhold Seeberg (1859-1935). ¹⁴ Holl interpreted the impact of modern individualism as fateful for Protestantism. Like Luther, he regarded the meaning of the community of the Church as essential. That is why it would be wise to go back to the basics of the Reformation, in order to renew the culture to a more communal direction. ¹⁵ Thus, Holl underlined the ecclesiological dimension of the Luther's doctrine of the justification. ¹⁶ He developed the critical Melanchthon interpretation of Albrecht Ritschl and made a distinction, like Ritschl, between Luther and the later Lutheranism. Bonhoeffer adopted this point of view. ¹⁷

On the other hand, Bonhoeffer noticed problems in Holl's solution. ¹⁸ In his dissertation *Sanctorum Communio*. *Eine dogmatische Untersuchung zur Soziologie der Kirche* (1927), he clearly distances himself from Holl and evaluates his attempts to find anew the communal sides in Luther's thought as unsuccessful. Holl's interpretation of Luther's theology as a "religion of the conscience" was still individually centered, and it could not provide a genuine basis to the community of the Church. Bonhoeffer found the reason for this in Holl's vague Christology: Christ didn't function as the basis of justification in the thought of Holl, but rather the first commandment. ¹⁹ In spite of that, Holl's community-orientation was meaningful for Bonhoeffer's orientation. ²⁰

In the above-mentioned lecture on the theology of the 20th century, Bonhoeffer positively regards the thought of Reinhold Seeberg (1859-1935) because he thinks more theologically than Harnack. Like Hegel, he tries to combine reason with the concept of revelation. Bonhoeffer thanks Seeberg for the thought, inspired by the philosopher Hegel, that sociality belongs to the essence of man.²¹ We may conclude that for Bonhoeffer a central question and an important theological task is how to understand, in a balanced way, the relationship between the individual person and personal community. This would have received obvious attention from his teachers on the theological faculty of Berlin.

3. Protestant Individualism and the Community of the Church In his lecture series on the Essence of the Church (Das Wesen der Kirche, 1932), Bonhoeffer maintains that the communal character of Luther's ecclesiology was already broken immediately after his death.²² Bonhoeffer found that during the newest period of history the individualistic tendency grew stronger and stronger, and it simultaneously dug the ground out from under the credibility of Protestantism. He even made this stunning conclusion: "Individualism has destroyed the Protestantism of the Reformation".²³

From individualistic "modern religiousness" a "placelessness of God," resulted which is the modern experience of God's disappearance. The Church which understood itself as a cultural phenomena in liberal Protestant thought wanted to be present everywhere, but the result was that it wasn't present anywhere. ²⁴ The crucial task of theology is for Bonhoeffer, therefore, the "defining of the place of the Church as the place of God in the world." From the horizon of the theology of the cross, that defining is carried out where human possibilities have been made into nothing. In its weakness, the Church is strongest. ²⁵

It is commonly known in the thought of the fathers of modern philosophy, René Descartes (1596-1650) and Immanuel Kant (1724-1804), the certainty of knowledge was not any more defined as developing from the object, but rather from the subject, from his abilities to know for certain. The understanding of the reality became more and more dependent on the perspective. Religion also became a private matter, a provincial part of the culture – a "matter of Sunday." Drawing from that positive theological conclusion, Bonhoeffer points out in his lecture series on the Essence of the Church that "God is not only a perspective to reality. The whole reality, not forgetting the everyday life, has to be seen!" That's why the Church and the world cannot dualistically be separated from each other.²⁶

Because the Church should be the place of the presence of God and because it is as such the "critical center" of reality, it should also be at the center of dogmatic theology. Bonhoeffer doesn't praise Catholic theology uncritically, but he wants to underline the positive side to it: theology and the Church have a bond.²⁷ Bonhoeffer thus evaluates the meaning of the tradition of the faith of the Church positively. He wants to describe the tradition expanding upon a Lutheran self-understanding directed through the intentions of Luther and to take the modern context and its challenges seriously.²⁸

Bonhoeffer explicitly points out that the Reformer Luther wanted to maintain the unity of the Church and didn't want to come up with a tradition with no communal aspect.²⁹ In Lutheran theology, the given reality of the Church and the empirical Church as an object of critical theology should be combined. For Bonhoeffer, the revelation in Christ and its continuing presence in the Church is the presupposition for theology.³⁰ According to him, the Reformer had emphasized that the congregation is the primary subject of the knowledge of God, not the individual. He was either a "common believer" or a pastor.³¹ This knowledge is divided into an existential "knowledge of the faith" and a "churchly knowledge," that is, to the knowledge of the proclamation and theological knowledge.³² With this departure point, Bonhoeffer demands the replacement of the transcendental philosophy with a "churchly theory of knowledge".³³

4. The Church as a Personal Community as the Basis of Theology In his ecclesiologically-oriented doctoral dissertation Sanctorum Communio. Eine dogmatische Untersuchung zur Soziologie der Kirche (Communion of Saints: A Dogmatic Study on the Sociology of the Church, 1927) and in his philosophical-theological habilitation or second dissertation Akt und Sein. Transzendentalphilosophie und Ontologie in der Systematischen Theologie (Act and Being: Transcendental Philosophy and Ontology in Systematic Theology, 1930), Bonhoeffer tried to formulate a method for theology that would function according to scientific principles, but at the same time would do justice to the self-understanding of Christianity and Church as the place of God's revelation in Christ. It is reasonable enough when trying to understand the presuppositions and the contents of Christian theology, that one has to pay attention to and know the specific character of the community at hand as the source and object of research. Regarding this, Bonhoeffer critically discusses social-philosophical, sociological and general philosophical models of thought and builds conceptual tools on the bases of this dialog, which would help the systematic theological work to go ahead.

In his dissertation, Bonhoeffer criticised the modern theory of knowledge in which the subject takes itself as the starting point and consequently doesn't meet other people in a genuinely social way. In this sense, the approach wasn't any better than pre-critical, objectivistic philosophy. The newest turn in the philosophy had brought thoughts to the discussion in which man and his existence were considered in a new way. Bonhoeffer used these thoughts in leading a critical dialogue with Eberhard Grisebach, Max Scheler and Martin Heidegger. As a result, he formulated his "Christian concept of a person" as "In Christian philosophy the human person is born only in the relationship to the opposing divine…"³⁴

Accordingly, a human being must be shown his limits from the outside. Bonhoeffer sees no other possibility, if one is to truly face reality. He obviously criticises human understanding as being exclusively rational, because it would narrow the multi-sided character of the reality. One ought to always be regarded in one's thinking and functioning without compelling them to be like an abstract idea in one's mind.³⁵

The social I-You-relationship overcomes, according to Bonhoeffer, the objectifying subject-object-relationship, when persons are defined as already in a continuous relationship to the other as "You," not as another "I". ³⁶ Assuming his own presuppositions, the sinner can't see the other person genuinely as "you" let alone God. A man knows God's "self" as an authentic "You" only in the revelation of his love in Christ. God must come to the believer as "I." When one is taken into the communion of the love of God in the revelation, the other person can also be seen as neighbor. That is why the Church, as the place of Christ's presence, is the starting point of theology and as such the uniting factor of dogmatics and ethics. ³⁷

Bonhoeffer regards this starting point to be in the tradition of the work of Martin Luther. He frequently makes references in his dissertation notes to the sermon of the Reformer on holy communion, *Sermon von dem hochwürdigen Sakrament des heiligen wahren Leichnahms Christi* from the year 1519. According to Bonhoeffer, this sermon has "fine and deep" thoughts about how a person participating in love copes with his neighbor and carries his burdens.³⁸ Christianity is the fundamental direction in life, not just a partial dimension.

Bonhoeffer points out that being members of the congregation "with others" means being "for others," so that a Christian becomes a Christ for other human beings.³⁹ The love of Christians for each other has its basis in the ministry of Christ for us and on behalf of us. This love also has consequences. Accordingly, the direction towards the outside belongs to the essence of the Church, as he explicated in his prison writings with the famous phrase "being there for the others." This side of the matter was rather

neglected in the Church struggle in the Third Reich. Bonhoeffer describes the concrete, empirical Church as the "presence of Christ in the world."⁴⁰

In his book Act and Being, Bonhoeffer focuses his attention on where and how one can know the revelation in Christ and what consequences come from this starting point for theology, Church and individual Christians. The act of revelation and the continuous presence of revelation in Christ meet each other in the person community of the Church, where a believer in his concrete historical situation and the community of the Church are in a dialectic relationship. The being of the revelation in it means that a person, in the actual meaning of the word, becomes free only through faith, that is, as a believing member, as a partaker of the person community of the Church. Through faith, which the Word and the sacraments create, a person finds a new sphere of knowledge and a new sphere of object, that is the "existence in a social relationship," and is released from the bonds of destructive egoism. As a member of the community of saints, however, a person remains a member of the community of sinners. This concept of knowledge in a social sphere in the Church as the community, in and as which "Christ exists as community" creates the basis for a "churchly theory of knowledge." Assuming this theory, the reality of the world is seen from a new point of view: as the world which is loved by the Creator.⁴¹ Luther also pointed out that the essence of God is to give, to be there for others. Accordingly, creation is meant to be there for others. In this way, everything has a unique value individually and in relation to others.

Bonhoeffer uses philosophical concepts more frequently than Luther, but at the same time, he points out that although philosophical models of thought can be useful for the understanding of revelation, as human structures of thought they are not enough for Christian theology in and of themselves. The basis must be the revelation of God in which his person encounters the human being. From this point of view, the structures of thought and action also serve the explication and proclamation of the revelation in Christ in a way in which both the limits and the actual scope of use of these concepts can be seen as possible. In the person community of the Church, the social, the relational character of knowledge and its ontological character are deeply connected - act and being. A person "is" only in the act where he gives himself, but simultaneously he "is" as a person free from that to which he gives himself. Although Bonhoeffer himself didn't clearly and thoroughly explicate his thought from a pointed Trinitarian point of view, it can be noticed in his line of argumentation how act and being (or also person and community) are mutually indwelling like the persons of the Trinity. He seems to have been one of the pre-thinkers of the Trinitarian paradigm, which is the standard line of thought in current ecumenical theology. In the

perception of Bonhoeffer, the preached Christ gives himself to a member of a congregation as an object of faith. He himself is present in the faith of the congregation and makes his presence evident. Through the presence of Christ, the believer is opened from an internally selfish being, and he or she sees the other person in a social sphere, as a neighbor.⁴²

5. The Body of Christ for Others

Bonhoeffer's theological model of thought thus underlines the simultaneous separateness and belonging together of the individual person and community. Ultimately, this is based on the presence of the Trinitarian God in the Church as the basis of its life. For Bonhoeffer, the congregation is the Body of Christ in quite a realistic way, although Christ and the congregation cannot be totally identified with each other. The Lord of the Church has, after all, descended into heaven. Bonhoeffer writes in his dissertation Sanctorum Communio "The Church is the presence of Christ, because Christ is the presence of God. The New Testament knows the revelation form of 'Christ existing as a community'." In his book *Nachfolge* or *Cost of Discipleship* (1937), Bonhoeffer writes "The Church is the present Christ himself". This is an encouraging thought. On the other hand, as stated earlier, the presence of Christ is to be understood from the perspective of the theology of the Cross and repentance, not in an idealistic way which would easily lead to dangerous paths.

The thought that Christ is really present helps us to see how the Christian faith speaks of God as being both God-centered and human-centered. Against the formal interpretation of the freedom of God Bonhoeffer underlines its material side, its content, in the book *Akt und Sein (Act and Being)*: "God is not free from men, but free for them". ⁴⁵ Through the Word and sacrament he releases the person community of the Church to be free in faith and love to be a "man for others," to partake in love in the suffering of the world. ⁴⁶

Bonhoeffer recognized the problems of the scientific-mechanical world view and used as a conceptual tool the distinction which had been developed in the neo-Kantian tradition to answer the challenging question of the distinction between causally determined nature and a free human person. On the other hand, he sees the problems of this dualism from the point of view of holistic biblical anthropology and points out that human beings and the rest of the creation belong together.⁴⁷ From this point of view, his theology also has ecological relevance.

There are many similarities in the reasoning of Bonhoeffer and Luther. Both were independent and very creative thinkers, and they lived in different contexts from each other. Thus, it is inevitable that there are also differ-

ences. Luther distinguishes between the natural and the Christian knowledge of God on the basis of the distinction between law and gospel.⁴⁸ Bonhoeffer seems to emphasize, although not always explicitly, the above mentioned modern distinction between nature and person, in order to distinguish between natural and revelatory knowledge, yet he tries to avoid an ethical-anthropocentric interpretation of Christianity, which easily results from this distinction and points out that man and nature also belong together as Christ was God and a human being at the same time. Assuming the Lutheran doctrine of the Eucharist, Bonhoeffer stresses the personal, real presence of Christ in the Church and that person and nature belong together in the one and undivided reality of the world. Human beings are made from the dust of the earth. Even Darwin, Bonhoeffer points out, could't have explicated the mutual origin and interrelatedness of creation, of man and earth, in a clearer way.⁴⁹ In spite of his critical evaluation of modernity, Bonhoeffer still lived in his modern tradition with its possibilities and problems. After the rise of modern science and modern philosophy with its turn from a classical object-oriented approach to a subject-metaphysical orientation, the preconditions of faith were to be argued in a pretty different way, although the rationalistic Enlightment philosophy and the German idealistic philosophy with their optimistic belief in the development of man had also faced setbacks after World War I.

Bonhoeffer's starting point, in which the reality of God and the reality of the world belong closely together and form a "polemic unity" with theological, spiritual and ethical implications, together with his personal experiences (from which stem his credibility as a witness in an era of confusion, nihilism and totalitarian violence), have encouraged many people in their faith and life during, and especially after the Second World War. His witness has been exceptionally strong in places where people suffer under totalitarianism or some other kind of terror and discrimination, as in the former German Democratic Republic, in South Africa during the apartheid-system, in China and in South America. A core sentence from Bonhoeffer's book Widerstand und Ergebung, Reality and Resistance (1951), from his prison letters, states: "The Church is a Church only if it is a Church for others." 50 The thought is ethical, pastoral and missional due to its focus on the essence of the Church. This aphoristically short, but extremely inspiring thought speaks to Christians all over the world. In the United States, to my knowledge, Robert Jenson, Larry Rasmussen and Stanley Hauerwas, three quite different thinkers, have been inspired by Bonhoeffer in these points.

I would like to conclude with something more general about the pioneering ecumenical contribution of Dietrich Bonhoeffer – from the point of view of theology, social ethics and practical church life.

6. Bonhoeffer and Ecumenism – what Actually was his Pioneering Contribution?

Firstly, I'd like to mention the importance of reflecting on the theological self-understanding of the ecumenical movement and its ecclesiological relevance, and on Dietrich Bonhoeffer's input in this. As already mentioned, he pointed out the importance of a solid theological basis, especially in the stormy or turbulent times. When the identity remains weak, the ecumenical movement is at the mercy of political tendencies. This statement was prophetic, not only during the right-wing radicalism of the 1930s and 40s, but also during the left-wing radicalism of the 1960s and 70s – and it still is in various contexts.

Pointing out the importance of theological self-understanding means that the truth-question is taken seriously. Although theology is rarely pure theology, it is important to have a well-founded theological basis and aims which stem from the Bible and the tradition of the church in dialogue with the contemporary context. Otherwise, the Church will turn loose its identity and its special understanding of the truth of the Christian faith and its reality in the context of this world.

Bonhoeffer regarded three things as vital regarding the essence of ecumenical ecclesiology: 1) The continuity of the Church, 2) the historical character of the Church and 3) the repentance of the Church in front of its Lord. He also pointed out that the Church of the Reformation understood itself as the "reformed Catholic Church". Thus, it can be concluded that the classical marks of the Church from the Nicene-Constantinopolitan Creed – one, holy, catholic and apostolic – were essential to him. At a time when the Church lacks visible unity, its catholic character – its universality and its identity as the Body of Christ – challenges every church. The "Church for others," as a communion of saints and sinners, is a church which humbly seeks ways to pray and work, in order to also be seen in the visible world as more one, holy, catholic and apostolic. Yet the work of the Holy Spirit cannot be rushed, and we must wait for God's work to go on in his own time. This point is a part of Bonhoeffer's heritage as well.

Ecumenical Social Ethics

The global influence of Bonhoeffer in the ecumenical movement has been continuous. For instance, at the general meeting of the World Council of Churches (WCC) in Vancouver in 1983, Christians from the German Democratic Reupblic came up with the thought of Bonhoeffer from his famous speech in Fanö Denmark 1934 of a universal "evangelical council" of the churches, which could speak with one voice for peace. This paved the way for the conciliar process "Justice, Peace and the Integrity of the Cre-

ation" of the WCC in the 1980s.⁵² Last year was the commemoration of twenty years since the collapse of the Berlin wall. The pastor of the Nikolai Church in Leipzig, East Germany, Christian Fuhrer, who took part in the peaceful "candle revolution" that led to the collapse of the Berlin wall, was inspired by Bonhoeffer and his idea to be there for others.

Bonhoeffer was only one of the persons who stood behind this development process, and his thoughts were not always seen from the perspective of his whole literary production. In Germany and in many other places – also in Finland – the "political" Bonhoeffer is occasionally underlined at the expense of the "churchly-pious" Bonhoeffer – and vice-versa. In recent years Bonhoeffer's experiences from the seminary in Finkenwalde and the practice of daily spiritual moments in the life of the Church, together with the spiritual use of the Bible, has gained new contemporary relevance. Bonhoeffer summarized the heritage of these years in his works *Discipleship (Nachfolge)* (1937) and *Life Together (Gemeinsames Leben)* (1938). Neither of these has lost their strength.

Bonhoeffer's vision of the visible, empiric Church as body of Christ with its divisions and schisms, which disturb its credible witness, leads inevitably to the understanding of the fundamental and necessary character of the ecumenical task. The brokenness of the body of Christ is an injury of the Church. Of the modern Lutheran theologians, Dietrich Bonhoeffer is ecumenically one of the most important. Not only among Lutherans and Protestants, but also among Orthodox Christians, and especially among Roman Catholics, he has been highly appreciated after the Second Council of Vatican in the 1960s. Bonhoeffer's ecclesiological thoughts also contributed to the Lutheran-Roman Catholic ecumenical document "The Church and the Justification" (1994), which partly paved the way towards the *Joint Declaration on Justification* (1999).⁵³

In summary, in the ecumenical movement after the Second World War, many perceptions of Dietrich Bonhoeffer were understood and seen as coming to the point. One was the necessary task of reflecting on ecumenical ecclesiology, the role of the Confession, doctrine and the truth-question and a balanced relation between ecclesiology or spirituality and (social) ethics (in questions like peace, racism and ecology), another was the importance of knowing the real conditions and the "view from below" when making ethical decisions or statements. Also important were an openness to common wells of ecumenical spirituality and to the contemplative Christian tradition regarding the contemporary profound relevance of classical theology as well as the underlining of the importance of the Old Testament for Christian spirituality and Biblical theology. These thoughts and inspirations of Bonhoeffer appear in various contexts from the Taizé movement to liberation

theology, in different protestant denominations, in Lutheran and Anglican theology, and in Roman Catholic and Orthodox theology. His credibility came not only from his intellectual brilliance and theological skills, but from his personal witness as well. I remind all of us, once again, that his limitations must also be recognized. He didn't want to be a superhero. Of course, and fortunately, he can give inspiration, but like every remarkable figure of church history, he would have underlined the importance of the Church's mission today, not his own contributions as such. According to Bonhoeffer, "what is always true is not true right now."

Bonhoeffer strived to avoid wrongly separating theory and practice from each other. The incarnational concreteness comes from the depth of revelation. Christian humbleness and repentance are needed in order to unite individuality and communality in the real Church. Bonhoeffer summarizes in his book *Life Together*:

... life together under the Word will remain sound and healthy only where it does not form itself into a movement, an order, a society, a *collegium pietatis*, lbut rather where it understands itself as being a part of the one, holy, catholic, christrian church, wherre it shares actively and passively in the sufferings and struggles and promise of the whole church.⁵⁴

Notes

- A good example of this from Bonhoeffer's book *The Cost of Discipleship*, 215. (1937): "The sacraments begin and end in the Body of Christ, and it is only the presence of that Body which makes them what they are. The word of preaching is insufficient to make us members of Christ's Body; the sacraments also have to be added. Baptism incorporates us into the unity of the Body of Christ, and the Lord's Supper fosters and sustains our fellowship and communion (koinonia) in that Body. Baptism makes us members of the Body of Christ. We are 'baptized into' Christ (Gal. 3,27; Rom. 6.3.); we are 'baptized into one body' (I Cor. 12.13). Our death in baptism conveys the gift of the Holy Spirit, and gains the redemption which Christ wrought for us in his body. The communion of the Body of Christ, which we receive as the disciples received it in the early days, is the sign and pledge that we are 'with Christ' and 'in Christ', and that he is 'in us.' Rightly understood, the doctrine of the Body is the clue to the meaning of these expressions."
- Juha Pihkala, Koinonian kirkko-oppi. Opetusmoniste. (1995, 2-3); J.-M.R. Tillard, "Koinonia" in Dictionary of the Ecumenical Movement, (Geneva: World Council of Churches, 2002, 2nd edition). Ed. Nicholas Lossky, José Míguez Bonino, John Pobee, Tom F. Stransky, Geoffrey Wainwright and Pauline Webb.2002, 646-650.
- P. Wolfdieter Theurer, *Die Trinitarische Basis des Ökumenischen Rates der Kirchen* (Bergen-Enkheim bei Frankfurt/Main: Verlag Gerhard Kaffke, 1967), 147.

- 4 DBW 14 Illegale Theologenausbildung: Finkenwalde 1935-1937, Hg. von Otto Dudzus und Jürgen Henkys in Zusammenarbeit mit Sabine Bobert-Stützel, Dirk Schulz und Ilse Tödt, (München: Chr. Kaiser Verlag, 1996), 485.
- 5 Wolfhart Pannenberg, Problemgeschichte der neueren evangelischen Theologie in Deutschland (Göttingen: Vandenhoek und Ruprecht, 1997), 66.
- 6 Josef Außermair, Konkretion und Gestalt. "Leiblichkeit" als wesentliches Element eines sakramentalen Kirchenverständnisses am Beispiel der ekklesiologischen Ansätze Paul Tillichs, Dietrich Bonhoeffers und Hans Asmussens unter ökumenischem Gesichtspunkt. Konfessionskundliche und kontroverstheologische Studien Band LXVII. (Paderborn: Bonifatius, 1997), 132; Pannenberg 1997, 121.
- DBW 12 Berlin 1932-1933 (München: Hg. von Carsten Nicolaisen und Ernst-Albert Scharffenorth, 1997) 320-321. See also Wolfhart Pannenberg, Wissenschaftstheorie und Theologie (Frankfurt am Main: Suhrkamp, 1973), 254-255; Tuomo Mannermaa, Sielunhoidon paikka ja tulkinta kirkossa Sielunhoidon Aikakauskirja 1. (Helsinki: 1988) S. 1-12 and Ulrike Stölting, Zwischen Tradition und Moderne. Eine Analyse der Theologie Dietrich Bonhoeffers unter besonderer Berücksichtigung seiner Christologie. Saarbrücker theologische Forschungen, Bd. 6. Diss. (Saarbrücken: P. Lang, 1998), 40.
- 8 DBW 11 Ökumene, Universität, Pfarramt 1931-32. Hg. von Eberhard Amelung und Christoph Strohm. (München: 1994), 149.
- 9 See closer Tomi Karttunen, Die Polyphonie der Wirklichkeit. Erkenntnistheorie und Ontologie in der Theologie Dietrich Bonhoeffers. Theologische Veröffentlichungen der Universität Joensuu 11, 2004, 33-38 and 44-51.
- 10 About Troeltsch see Johann Hinrich Claussen, Die Jesus-Deutung von Ernst Troeltsch im Kontext der liberalen Theologie. Beiträge zur historischen Theologie 99 (Tübingen: Mohr Siebeck, 1996), 14-36.
- 11 Compare with DBW 11, 152.
- 12 DBW 11, 167.
- 13 Pihkala 1978, 20. To Sohm see also Mannermaa 1975, 93-97.
- 14 To Ritschl and Holl see Risto Saarinen, Gottes Wirken auf uns Die transzendentale Deutung des Gegenwart-Christi-Motivs in der Lutherforschung. Veröffentlichungen des Instituts für Europäische Geschichte 137. (Stuttgart: Franz Steiner Verlag 1989), 25. Zugleich: Dissertation Helsinki, 1988 and Martin Ohst, Die Lutherdeutungen Karl Holls und seiner Schüler Emanuel Hirsch und Erich Vogelsang vor dem Hintergrund der Lutherdeutung Albrecht Ritschls Lutherforschung im 20. Jahrhundert. Rückblick-Bilanz-Ausblick. Hg. von Rainer Vinke. S. 19-50. Veröffentlichungen des Instituts für europäische Geschichte Mainz. (Mainz: Hg. von Gerhard May, Beiheft 62, 2004), 20.
- Ahti Hakamies, Ernst Troeltschin ja Karl Hollin Luther-kuvan probleemihistoriallinen sidonnaisuus Ecclesia reformanda (Kuopio: Professori Lennart Pinomaan juhlakirja. S. 26-43, 1971), 26; Joachim von Soosten, Die Socialität der Kirche. Theologie und Theorie der Kirche in Dietrich Bonhoeffers "Sanctorum Communio" (Diss. Heidelberg 1979). Öffentliche Theologie 2. (München: Chr. Kaiser Verlag, 1992), 139, 142.
- 16 Karttunen 2004, 38.
- 17 DBW 12, 289.
- 18 Jonathan D. Sorum, "Bonhoeffers's Early Interpretation of Luther as the Source of His Basic Theological Paradigm," *Fides et Historia* 27/97, 1997, 44.
- 19 DBW 2 Akt und Sein. Transzendentalphilosophie und Ontologie in der systematischen Theologie, Hg. von Hans-Richard Reuter (München: Chr. Kaiser Verlag, 1988), 140; Soosten 1992, 168.

- 20 See Karttunen 2004, 38-39; DBW 11, 174 and 185. To the problems in the thought of Holl see Tuomo Mannermaa, Itse ihmisen hyvä tahto on läsnäoleva Kristus. Karl Hollin Luther-tulkinnan filosofinen lähtökohta Teologian näkymiä 1980-luvun alkaessa. STKSJ 123. S. 67-74. Helsinki, 1981, 69-71; Grundlagenforschung der Theologie Martin Luthers und die Ökumene Thesaurus Lutheri. Auf der Suche nach neuen Paradigmen der Luther-Forschung. Hrsg. von Tuomo Mannermaa, Anja Ghiselli und Simo Peura. Veröffentlichungen der Finnischen Theologischen Literaturgesellschaft 153 in Zusammenarbeit mit der Luther-Agricola-Gesellschaft A 24. Helsinki. S. 17-35, 1987, 24; Saarinen 1989, 91-112; Simo Peura, Mehr als ein Mensch? Die Vergöttlichung als Thema der Theologie Martin Luthers von 1513 bis 1519. Helsingin yliopiston systemaattisen teologian laitoksen julkaisuja 10, 1990, 19-20.
- 21 DBW 1 Sanctorum Communio. Eine dogmatische Untersuchung zur Soziologie der Kirche. Hg. von Joachim von Soosten (München: Chr. Kaiser Verlag 1986), 38, Anm. 1: 86.
- DBW 11, 144-147. To Luther and Bonhoeffer see Regin Prenter, Dietrich Bonhoeffer und Karl Barths Offenbarungspositivismus Die Mündige Welt III. Weissensee 1959, München 1960. S. 11-41; Regin Prenter, Bonhoeffer und der junge Luther Die Mündige Welt IV. 1. Weissensee 1961 2. Verschiedenes, München 1963. S. 152-169; Regin Prenter, Jesus Christus als Gemeinde existierend. Ein Beitrag zum Verständnis Dietrich Bonhoeffers Lutherische Monatshefte 4 (1965) 262-267; Ulrich Duchrow, Christian Gremmels, Reinhold Mokrosch und Larry Rasmussen, Bonhoeffer and Luther (München: 6. Internationale Bonhoeffer-Forum, 1983); Hans-Walter Krumwiede, Dietrich Bonhoeffers Luther-Rezeption und seine Stellung zum Luthertum Die Lutherischen Kirchen u. die Bekenntnissynode von Barmen, (Göttingen: hg. v. W.-D. Hauschild u.a., 1984), 208; Gaylon H. Barker, "Bonhoeffer, Luther and Theologia Crucis," Dialog (Minnesota) 34 (1995) 110-112, 12 13; Sorum, 1997. See also Krumwiede 1998, Profile des Luthertums 65-66.
- 23 DBW 11, 145.
- 24 DBW 11, 244-246.
- 25 DBW 11, 248-249.
- 26 DBW 11, 250-251.
- 27 DBW 11, 252.
- 28 DBW 11, 252, 254.
- 29 DBW 11, 258-259. See also DBW 11, 150-153 and 160-162.
- 30 DBW 11, 256-257.
- 31 DBW 16, 497.
- 32 DBW 2 Akt und Sein. Transzendentalphilosophie und Ontologie in der systematischen Theologie. (München: Hg. von Hans-Richard Reuter, 1988), 123-134. See also Karttunen 2004, 141-148.
- 33 DBW 11, 260.
- 34 DBW 1, 29.
- 35 DBW 1, 29-31.
- 36 DBW 1, 32.
- 37 DBW 1, 32-35.
- 38 Bonhoeffer refers (DBW 1, 117, footnote 41) especially to Luther's sermon in WA II, 750.
- 39 DBW 1, 120-121. Compare also with DBW 1, 166-167.
- 40 DBW 1, 191, 193.
- 41 DBW 2, 125.
- 42 DBW 2, 124-125. See Karttunen 2004, 131-140.
- 43 DBW 1, 87.

98 TOMI KARTTUNEN

- 44 The Cost of Discipleship (Kutsu seuraamiseen 1965, 186).
- 45 DBW 2, 85.
- 46 The Cost of Discipleship (Kutsu seuraamiseen 1965, 247).
- 47 DBW 3 Schöpfung und Fall: Theologische Auslegung von Genesis 1-3. Edited by Martin Rüter and Ilse Tödt (Munich: Chr. Kaiser Verlag, 1989), 62.
- 48 To Luther see Pekka Kärkkäinen, Luthers trinitarische Theologie des Heiligen Geistes. Veröffentlichungen des Instituts für europäische Geschichte Mainz. (Mainz: Hg. von Gerhard May. Band 208, 2005), 78-85 and Antti Raunio, Luthers politische Ethik Lutherforschung im 20. Jahrhundert. Rückblick-Bilanz-Ausblick. Hg. von Rainer Vinke. S. 151-170. Veröffentlichungen des Instituts für europäische Geschichte Mainz. (Hg. von Gerhard May. Beiheft 62, 2004), 163-169.
- 49 DBW 3, 71.
- 50 DBW 8 Widerstand und Ergebung. Hg. von Christian Gremmels, Eberhard Bethge und Renate Bethge in Zusammenarbeit mit Ilse Tödt. (München: Chr. Kaiser Verlag, 1998), 560.
- 51 DBW 14, 308.
- 52 See for instance Huber 1993, 372.
- 53 So Außermair 1997, 388.
- 54 Dietrich Bonhoeffer, Life Together (San Francisco: Harper & Row, 1954), 37.

Tomi Karttunen is Executive Secretary for Theology, Department for International Relations of the Church Council of the Evangelical Lutheran Church of Finland. He received the 2008 John Templeton Award for Theological Promise for his doctoral research and dissertation. In 2007-2008 Kartunnen was a lecturer in Systematic Theology at the University of Joensu, where he received a doctoral degree in 2004. He is an ordained Lutheran pastor in the Church of Finland and received degrees at the University of Helsinki as well. Karttunen served as a parish pastor in Finland from 1994-2008.

BOOK REVIEWS

Contemporary Christologies: A Fortress Introduction

Don Schweitzer (Minneapolis: Fortress Press, 2010) Reviewed by Brent A. R. Hege

It has long been said that Christian theology, if it is to be genuinely *Christian* theology, must first and foremost concern itself with Christology. The history of doctrine is in many ways a history of the church's concern to express its faith in Christ as the savior (what we might designate as "soterology") across many different times and places. As contemporary Christians face unique challenges and opportunities to confess faith in Christ as savior in a rapidly changing and quickly shrinking postmodern world, Don Schweitzer's review of contemporary christologies offers a particularly timely and welcome overview of fifteen christologies from the last sixty years.

Any project claiming to capture a snapshot of the "contemporary" state of affairs in any discipline inevitably confronts certain limitations of scope and must forfeit its hopes of presenting an exhaustive analysis. One laudable feature of Schweitzer's book is that he candidly acknowledges the limitations of his project, particularly in terms of its geographical scope. Nevertheless, he manages to marshal a representative cross-section of significant and influential contemporary christologies in this short introduction.

Students of contemporary theology will no doubt recognize several of the theologians included in this volume, including Karl Rahner, Rosemary Radford Ruether, and Jürgen Moltmann. Others, including Dorothee Soelle, Carter Heyward, and Raimon Pannikar, might be less familiar to casual observers of the contemporary theological scene. Included are representatives of several Christian traditions as well as figures from North America, Europe, Asia and South America, women and men, and theologians of color. Schweitzer's selections represent the increasing diversity that characterizes contemporary

theological reflection. At the same time, he is to be commended for resisting the temptation to organize his work according to the categories of identity politics. Instead, in his organization he implies (rightly, I believe) that we have arrived at a moment in which diverse voices are allowed to speak without first drawing attention to race, gender, sexual orientation or geography. Here we are not confronted with *Latin American* theologians, *black* theologians, *queer* theologians, or *feminist* theologians who for much of the recent past have had to labor under an identifier not required for white male theologians. Instead we are simply introduced to *theologians* who happen to be African-American or Indian, female or male, gay or straight, European or South American, Roman Catholic or Protestant.

Instead of organizing his study according to identity, Schweitzer presents his chosen christologies according to their theories of atonement. One especially significant feature of Schweitzer's study is the guiding theological principle of his analysis, namely his contention that the person and work of Christ are finally inseparable and that the most productive approach to contemporary christologies requires an acknowledgement that any theological investigation of the meaning and significance of Jesus will inevitably lead one to a consideration of his saving work as the Christ. Fittingly, then, each chapter presents three christologies organized by soteriological emphasis: Jesus as Revealer, Jesus as Moral Exemplar, Jesus as Source of Ultimate Hope, Jesus as the Suffering Christ, and Jesus as Source of "Bounded Openness." In each chapter Schweitzer offers brief summaries of the major themes in the work of three leading theologians on christology, noting shared emphases but also points of departure and unique insights on the person and work of Christ.

Atonement has traditionally been labeled a "theory" rather than a "doctrine," and this designation has granted theologians significant latitude in their descriptions of the saving work of Christ (in theory if not always in practice). This question of the capacity of Jesus Christ to function as savior has guided the theological work of the church from the earliest doctrinal formulations of the Seven Ecumenical Councils, especially the First Council of Nicaea (325) and the Council of Chalcedon (451). Schweitzer consistently returns to these formulations (the Nicene Creed and Chalcedonian Definition) as touchstones of the church's christology without necessarily confining validity or value only to those positions materially consistent with Nicene and Chalcedonian orthodoxy. Rather these formulations are treated as markers or plumb lines, providing a point of reference against which to judge contemporary formulations without necessarily serving as standards of orthodoxy. Instead of imposing external tests of orthodoxy on each of the christologies, Schweitzer judges them by their own internal logic, their use and reworking of the tradition, and their

value for the present. The result is a study that values the historic teaching of the church on the person and work of Christ and likewise values the demand for each generation to confess Christ in language and thought forms appropriate to its own time and place.

Theories of atonement only make sense when paired with doctrines of sin consistent with the proposed means of atonement, and Schweitzer also includes a brief discussion of each theologian's doctrine of sin as an entrée to their proposed theory of atonement. Doctrines of sin have become as diverse as theories of atonement in recent years, including such faculties as the will and consciousness as well as multiple contexts of relations. Naturally theories of atonement will strive to address and overcome the deficiencies laid bare by the doctrine of sin. On the other side of atonement stands ethics, the resulting change of life and attitude in the Christian made possible by the saving work of Christ. Fittingly, then, Schweitzer does not end his discussions with the atoning work of Christ but extends the conversation backward and forward to place these discussions within the broader context of the Christian life so that each section comprises three theological moments: the problem of sin, the atoning work of the person of Christ, and the positive transformation effected by that atoning work.

Anyone doing ministry, studying theology, or simply living the Christian life in a postmodern context such as ours will be richly rewarded by a careful reading of Schweitzer's introduction. Like other texts in the Fortress Introduction series, *Contemporary Christologies* includes helpful supplementary material, including discussion questions, suggestions for further reading, a particularly useful glossary of terms, and citations to major works of each figure. Unfortunately, however, these citations are contained in endnotes rather than in a separate bibliography. Readers hoping to find a straightforward pronouncement on the orthodoxy of each christology will be disappointed with this study; however, those readers willing to engage diverse reflections on the nature of sin, the person and work of Christ, and the ethical implications of christology for Christian life and ministry in the twenty-first century will find a trustworthy reference and guide to deeper reflection in Schweitzer's introduction.

Brent Hege is Lecturer in the Department of Philosophy and Religion at Butler University in Indianapolis, IN. A 2001 M.A.R. graduate of Gettysburg Seminary, his Ph.D. is from Union-PSCE in Richmond, VA. His dissertation, published as Faith at the Intersection of History and Experience: The Theology of Georg Wobbermin (Wipf and Stock, 2009), was awarded the 2010 John Templeton Award for Theological Promise by the Forschungszentrum Internationale und Interdisziplinäre Theologie at the University of Heidelberg.

The Immortal Life of Henrietta Lacks

Rebecca Skloot, (New York: MacMillan, 2010)

Letters from the Land of Cancer

Walter Wangerin, (Grand Rapids: Zondervan, 2010)

Reviewed by Leonard Hummel

Medical anthropologists have made a mental distinction that often obtains in reality – that between "disease" and "illness." "*Disease* refers to a malfunctioning of biological and/or psychological processes, while the term *illness* refers to the psychosocial experience and meaning of perceived disease" Arthur Kleinman, *Patients and Healers in the Context of Culture* (Berkeley: University of California, 1980), 72. This difference plays itself out in many ways including there being two often distinct literatures concerned with the phenomenon of cancer: one that analyzes the human struggle to understand the nature of the disease and how to treat it; the other that relates, often in narrative form, the oft complicated histories of those suffering with cancer. Yet may not these two be one or, at least through the eyes of faith, be seen to share common ground in their concern for human well-being and even for the ways God that may be concerned for human well-being?

Two recently published books are each exemplary of the finest and most helpful of one of these literary genres. *Letters from Land of Cancer* is composed of just that – twenty-two letters and seven meditations by the esteemed theologian and oft appreciated raconteur Walter Wangerin subsequent to his diagnosis with a very likely lethal form of cancer. *The Immortal Life of Henrietta Lacks* by Rebecca Skloot recounts the life, death, and through her ever multiplying cancer cells, the continued life in death of an African American woman – along with her family's struggle to find justice, if not meaning for all that was and still is Henrietta Lacks. Two very different kinds of stories indeed – the first focused on the illness experience of cancer, the other on some bewildering complexities of the disease – but, this reviewer avers, alike in describing some consolation for suffering through the consolation of Christ.

Letters from the Land of Cancer contains a prologue and a postscript. Wangerin begins his book by recording the summary offered him of his just diagnosed condition: "This kind of cancer doesn't go away. It will kill you.

Sooner or later, it will be the cause of your death" (11). He concludes it with these words, "Stable. My tumors sleep. The Earth turns. My Lord is near. I am quiet here – and stable" (199). Throughout his book, Wangerin describes his inner world, his relationships with others, and the unfolding events around him with a familiar – to those who accustomed to his many other works – irony, bite, beauty, and grace. Wangerin describes much – his treatments, his doubts, struggles, disappointments – all framed by his faith in goodness of God. In his prologue, he recalls an illness that he, a thirteen year old, experienced during a brutally cold Canadian winter and the consolation he received from his mother, and through her, the consolation of Christ the Good Shepherd. Wangerin's hard times with cancer are laid out in this book – and the gift of faith he has carried with him from his earliest times until now.

Wangerin is going neither gently or raging into death because he does deem it a dark night. Fully human, Wangerin again and again returns to a Christ fully present to him in His humanity as a source of life. Readers of this cancer narrative have been given a memoir that testifies to a divine presence in, with and under this one person's dying – and, thereby, a testament to God's concern for the well-being of us all.

Johns Hopkins Hospital in Baltimore was established as and, in many ways still is, the flagship for modern, medical research and teaching. Within a centrally domed building of this admittedly secular institution, many passer-byers encounter an over ten foot statue of Christ the Consoler. In Johns Hopkins Hospital on October 4, 1951, Henrietta Lacks died – died from a cervical cancer that aggressively filled her body with tumors and pain. However, Ms. Lacks' illness and death is not the end of her story as related by Rebecca Skloot. Before she had died, Ms. Lacks' cancer cells were cultivated without her knowledge by Hopkins researchers and subsequently have distributed for research and teaching purposes throughout most cancer laboratories in the world. In more than a few locales elsewhere, "He-La" cells, as they have come to be widely known, have multiplied aggressively out of control and all over labs themselves. Henrietta Lacks' cancer cells live on because cancer cells themselves are immortal – that is, if nourished, they will never cease dividing. Accordingly, there is very arguably much less pain and suffering among much of humanity – because of the cells of Henrietta Lacks and because of research completed using them, research done on them.

However, as Skloot details in her thoughtfully and interestingly told tale, other forms of pain and suffering were brought to her family by this research. Indeed, the history of Henrietta Lacks' immortal cells fits

uncomfortably but very recognizably well into the larger, longer narrative of African-American abuse/neglect by the U.S. health-care system. Neglect: Who was HeLa? — a desert lizard, a goddess of death, a comic book heroine, or someone with many names (e.g., Henrietta Lane) resembling but not quite that of Henrietta Lacks, herself? Not a human, but a cipher, Henrietta Lacks lived on in health-care research but was never well remembered by researchers. Abuse: the use of Henrietta Lacks and her cells as a means to the ends of the good of humanity, to be sure, but without proper attribution or proper recompense to Ms. Lacks herself or her family.

The pain and suffering of the Lacks family is palpable in Skloot's telling of their struggles with lawyers, the health care system, and the insensitive public revelation of details of Ms. Lack's own pain and suffering. Yet, some kind of immortal hope emerges in this story. In the end the surviving family members finally enter Hopkins itself, contemplate the statue of Christ the Consoler and find consolation in being able to view the immortal cells of Ms. Lacks. "All that's my mother," remarks her daughter (262). Later the family experiencex a "soul cleansing" in which they ask Jesus to bear "the burden of the cells" since they, themselves, no longer can without His help.

Letters from the Land of Cancer. The Immortal Life of Henrietta Lacks. Two books that represent two different genres — one, the narrative of a person who is dying from cancer and the other of the disease of cancer cells that persist apart from any person. Two different ways of encountering cancer, but alike in revealing to those with eyes of faith something of the goodness of God that may show itself in the midst of cancer — and other kinds of human need and human suffering.

Leonard M. Hummel is Associate Professor of Pastoral Theology and Care and Director of Clinical Pastoral Education, Lutheran Theological Seminary at Gettysburg. His M.Div. and S.T.M are from Yale Divinity School, his Ph.D. is from Boston University. Hummel integrates experience in medical and mental health clinical settings into his teaching and research. He is co-editor of the recently released Pastoral Bearings: Lived Religion and Pastoral Theology.

Introducing the New Testament: A Historical, Literary, and Theological Survey

Mark Allan Powell (Grand Rapids: Baker Academic, 2009) Reviewed by Tonya Eza

This was not the first book on the New Testament that I have studied. When I combed through my bookshelves, I found three other "Introductions to the New Testament" that I have from various classes I have taken over the years. None of the information in Mark Allan Powell's book was new to me, but there are several characteristics about Powell's book that make it unique. Powell outlines these features in the preface of his book. The first feature that struck me is that when there are scholarly disputes in reference to any issues surrounding books and personalities of the New Testament, Powell details both sides of the argument without taking sides. The second feature that struck me is the rich variety of artwork employed throughout the book.

One example of a balanced presenting of both sides of a scholarly dispute, relevant in many church bodies in America today, can be found in Powell's chapter on Romans. On page 260 in a box entitled "Condemnation of Homosexual Acts," Powell deals honestly with Romans 1:26-27 where the Apostle Paul calls such activity "degrading" and "unnatural." Besides presenting both sides of the debate, Powell lists other Biblical texts that deal with homosexuality, in order to give his readers a chance to look at all sides of the argument and come to an informed decision. With the help of the professor or pastor in the teaching role, learners may gain insights from both sides of the debate.

Another part of the book where Powell does an excellent job is the question of pseudepigraphy. He defines pseudepigraphy on page 222 as "a word meaning 'false ascription,' applied in New Testament studies to the practice of ancient authors attributing their own writings to other people, such as a revered teacher or prominent church leader who had influenced their thinking." In this section on pseudepigraphy, he explains in easy-to-understand terms that different scholars think differently on the issue of pseudepigraphy, and he explains different "levels" of pseudepigraphy and

what each level would mean in terms of relating it to some of the letters ascribed to Paul and to others in the New Testament. He also explains how historically the church has looked at the issue of pseudepigraphy, as well as how modern scholars determine the probability of whether a specific letter is authentic or pseudepigraphical. Again, Powell is very careful in this section, and in the sections describing individual epistles of the New Testament, not to display a personal bias, but instead to lay out evidence for both sides of the argument, allowing readers to see and evaluate for themselves.

beautiful artwork from all around the world is interspersed throughout this book. In the preface, Powell writes that he hopes that "the art will convey something of the influence of these writings – the importance of the New Testament to history and to culture." (11) The artwork chosen reflects not only Western European Christianity, but different cultures and times where Christianity has had an impact. Everyone has different tastes, but there is sure to be at least one piece of art that will make its impact on a reader. There are also photographs included from various New Testament geographical locales. Some of the photographs are of ruins, while others depict the locations in the present day, in order to give the reader some idea of the landscape where important events took place.

While this book gives a very good overall survey of the New Testament with accurate, up-to-date, scholarly opinions, there are still a few questions where I wish he had given more clarification. For instance, when Powell lists "Material Not Found in John's Gospel" in a box on page 179, he states that there is no "mention of Jesus' baptism." While it is true that the Gospel of John does not describe the actual *act* of John baptizing Jesus, I believe that from the surrounding language, where John the Baptizer is talking about the Holy Spirit descending on Jesus in the form of a dove, it can be *inferred* that John has baptized Jesus. Perhaps it was more important to John the Evangelist to recount the Holy Spirit descending on Jesus than it was to recount the actual act of John the Baptizer baptizing Jesus. And so I think that for Powell to say only that there is no account of Jesus' baptism in the Gospel of John is somewhat overdrawn. This is, however, a minor point, and such minor points are the stuff which scholars love to debate.

Of course, it must be remembered that this book is a survey and intended for introductory New Testament courses. Still, a strength of this book is that it gives bibliographies at the end of each chapter for further reading. This is helpful for both professors planning their courses, in order to help them choose books to supplement this textbook, as well as students who are looking for resources to complete assignments. The accompanying website, www.introducingNT.com, gives even further resources. Some of

these are in the form of handouts, which are well outlined as well as rich in detail.

In summary, this book is a delightful textbook for introducing the New Testament. Along with providing the basic information necessary for an introductory course, the book is colorfully illustrated and easy to read, which should mesh well with generations of readers that are increasingly visually oriented and visual learners. In addition, it makes use of modern technology with a very helpful accompanying website for further information. It is unique in that the author makes a concerted effort to present both sides of scholarly disputes without betraying which side he supports, in order to keep discussions between students and professors open and lively. This survey of the New Testament will be a good choice for introductory-level courses and use in pastoral and congregation based study.

Tonya Eza is a student at Lutheran Theological Seminary at Gettysburg currently serving her internship with Holy Trinity Lutheran Church in Lancaster, PA. She earned her M.A. in exegetical theology at Concordia Seminary, St. Louis, while training to be a deaconess in the Lutheran Church-Missouri Synod. She became a member of the ELCA in 2008 and began her M.Div. studies in the fall of 2009.

Political Engagement as Biblical Mandate

Paul D. Hanson (Eugene, OR: Cascade Books, 2010) Reviewed by Andrew Genszler

When reading *Political Engagement as Biblical Mandate*, I had the feeling I was reading a more succinct and clearer presentation of some themes raised tentatively in my Masters essays – reassuring and yet embarrassing! So perhaps I'm biased but I think Harvard University professor Paul Hanson addresses a critical need of the ELCA and other Christians if we are to remain a viable and distinct presence in the United States for much longer into the 21st century: namely, can a faithful biblical interpretation inform helpful contributions to public debate?

Hanson is familiar with the tradition of Lutheran public theology and the concept of useful interaction with government that Lutherans bring to public witness, perhaps first formed in undergraduate work at Gustavus Adophus College. The particular gift of this book is that Hanson, as a biblical scholar, grounds faithful, substantive, relevant political engagement in the Scriptures and tells us why this is important as a faith practice.

Addressing what he calls "the heart of matter," Hanson states "there is but one (divine) government to which we owe our ultimate allegiance...our shared citizenship in that regime places upon us concrete responsibilities in relation to our specific nation-states." (3). One can hear the Augustinian echoes here, especially via Luther, but Hanson emphasizes that we are reminded of and commissioned for the role of faithful citizen by the biblical witness itself – in this case, the prophetic voice of Isaiah.

The book is a closely-argued case; diverse in references but compelling for this moment in public life. Hanson describes aspects of a public theology in Isaiah, including the allegiance to divine government above all else, and the importance of covenant. He seeks to rehabilitate the term "covenant" by enlisting H. Richard Neibuhr's "The Idea of Covenant and American Democracy" and outlining the importance of covenant for reminding Christian citizens of our ultimate allegiance (to divine government) while forming firm shared ground for faith-based interaction with governments including common cause with people of another or no faith tradition.

Covenant is an example of a religious principle or term that has secular resonance, argues Hanson, but its aspects "become anemic if separated from an authorizing warrant that transcends human agents." (70). Because Hanson sees this separation operative in our society, he also reviews several legacies of the Enlightenment, including appeals to reason, science and individual will, to demonstrate that the result has been the promotion of the autonomous self over a sense of (covenanted) responsibility. This sense informs the following chapter on the human condition, our propensity to make gods out of penultimate and self-serving interests (ref. Luther!), and the importance of our ultimate relationships, through covenant, with a living God in Christ, with each other, and in participation in just governance. There are many instructive and insightful points here but two that might make especially interesting reading for ELCA adult forums and pastors wrestling with the shape of faithful political engagement in a charged and polarized political culture.

First, Hanson debunks a fundamentalist and facile scriptural hermeneutic and co-option of religion to serve other purposes. But his helpful contribution is that, unlike so many others, Hanson does not stop there. He has given careful thought to what a distinctly Christian but dynamic and respectful biblical interpretation looks like. In a lengthy first chapter, he outlines a typology of political models experienced by ancient Israel moving from theocracy through monarchy to accommodation by way of demonstrating that there is no timeless model to be sought nor definitive national claim on God's blessing and favor. Hanson then describes a five-step (I would add, "counter") hermeneutic saying, "Not timeless answers, but testimony to a living God involved with his creation and the people responding to his call to partnership...such is the authority to which we have fallen heir." (35).

In this way, Hanson fills an important gap for many people of faith between fundamentalism with its misunderstood absolutism and a relativist soup of generally acceptable but largely ineffectual public speech. Hanson seems to understand that when the church uses phrases such as "human rights" and "social justice" we need to know what we mean by these terms as informed by our own faith language. This is so even as these and similar terms (such as covenant) retain resonance in secular debate forming common ground for mutual recognition and respect. This recognition, therefore, is not a humanist adjunct to but rather a constitutive part of being a public Christian.

Second is a point about the very nature of what government is for Christians. Along with the "autonomous self" of Enlightenment legacy, Hanson discusses philosopher Michael Sandel's case that government's purpose has devolved from "the commitment of citizens to the common good and the cultivation of civic virtue to a procedural democracy...the administration of a court system structured to adjudicate between citizens" (44).

112 BOOK REVIEW

It might be fair to ask, with Luther, if Christians were truly allied with divine governing principles of justice, mercy and peace, would we need human government at all? At first, Hanson appears to present Isaiah as lamenting that any human government (i.e. Israel's monarchy) is necessary. At best it seems to be a necessity; a kind of least common denominator for human existence. "(Government models) will reflect the different conditions pertaining to their place in time and space. From a theological perspective, they are all products of human sin." (15).

As Lutherans, we certainly have contributed to the idea of government as necessity to keep us in order – one of the uses of the law. But especially given our dysfunctional political climate and the higher purpose described above, don't we have a more positive and constructive view of government to offer as constitutive of God's own good intention? What is our response to "procedural democracy" as people of faith? It seems that, left to ourselves, humans will inevitably create this form of government that focuses on ourselves and our rights, and we could use a transcendent reminder of the best of God's communal hopes for us.

Fortunately, Hanson helpfully points out that a covenant relationship with the living God and with each other means for Christians that governance is a way God works for our better aims (common good, peace, dignity) and this means our interaction with human government for the good of our neighbors. Threading between Christians who would shrink from and those who would co-opt human government, Hanson presents a (Lutheran) portrait of government as useful when faithfully grounded in divine governance- a mode of gathering and making decisions that needs prophetic critique and measurement, but that is nonetheless a place the dynamic God is at work for us.

Political Engagement as Biblical Mandate is a helpful and constructive contribution to the general body of work about religious voice in the public square, but also particularly for people of faith who need a new blueprint to distinguish between dysfunctional politicking and the best of covenanted decision-making for a hopeful future.

Andrew Genszler is director of advocacy, at the ELCA Washington Office in Washington, D.C. His B.A. is from Wittenberg University. He holds an M.Div. from Trinity Lutheran Seminary in Columbus, OH, an S.T.M from Lutheran Theological Seminary at Gettysburg and a master's degree in Christian ethics from the University of Oxford, England. Genszler has served in a number of roles for public policy, interfaith hospitality and advocacy.

POETRY + THEOLOGY

Seeing, Considering

Katy Giebenhain

During the 2010 opening Eucharist, Seminary President Michael Cooper-White welcomed us all to the beginning of the academic year, mindful of the new students adjusting to a new town and campus. He wanted them to know that they belong here, on Seminary Ridge. In the news right now, constantly, we are made mindful of all the ways we may *not* belong. "...it seems that we are surrounded on every side by questions of who and what belong where and when," he said.

Immigration legislation in Arizona, the inclusion of a Muslim prayer center near Ground Zero in Manhattan, and the reaction to sexual identity in our congregations are just a few things reminding us that we misunderstand each other when we don't see each other. A great deal of energy is put into this categorizing. "Many who cling most fiercely to their land and property would have to acknowledge that their ancestors walked onto rich land and simply called it their own in a time of rural homesteading," Cooper-White reminded us. I was thankful for the emphasis throughout his sermon on how we welcome each other into both our most familiar and large-scale circles. "This week's appointed Scriptures issue some theological vectors and pastoral advice that address these very questions of who and what belongs where and when. And their message is consistent, even insistent. The writer of Hebrews sums it up succinctly: Never fail to exhibit, to demonstrate hospitality to strangers!"

What does poetry have to do with neighborliness? One of my favorite descriptions of art's relevance is in Frederick Buechner's *Listening to Your Life*. Buechner tells us that art and religion ask for our attention. He says that "Stop, Look and Listen" might be the basic lesson that the Judeo-Christian tradition teaches us. He is all about placing space around a text or an image or a piece of music so that we can "see" it in the frenzy of distraction that com-

prises a normal day. He wants us to consider. "In a letter to a friend Emily Dickinson wrote that 'Consider the lilies of the field' was the only commandment she never broke. She could have done a lot worse. Consider the lilies," he urges. Buechner then takes it a step further: "And when Jesus comes along saying that the greatest command of all is to love God and to love our neighbor, he too is asking us to pay attention... If we are to love our neighbors," Buechner says, "before doing anything else we must see our neighbors."

The poems in this issue of *Seminary Ridge Review* have something to do with seeing. They ask us to consider. We're lucky to include work by two Welsh poets, and by American poets writing from the Deep South, the Mountain South and the West Coast. Marianne Worthington's redbird, Linda Marion's copper stitches, Tony Curtis's salt-worked planks, Philip Kolin's muddy night, Clare Potter's swing chain and Lisa Parker's downbent bodies show us something keen and marvelous within each of their "frames." And Ron Koertge invites us inside the head of a policeman to consider from another perspective...

Three books I would like you to know about are *Shades of Islam: Poems for a New Century* by Rafey Habib, *The Grace of Necessity* by Samuel Green and *Joyful Noise: An Anthology of American Spiritual Poetry* edited by Robert Strong. And here's a newsflash I can't resist. The new U.S. Poet Laureate, W. S. Merwin, is a "PK." Really. His father was a Presbyterian minister. The poet laureate is appointed by the Library of Congress and will be sworn in on October 25. Merwin is the author of more than 30 books of poetry, translation and prose. His awards include two Pulitzer Prizes. He has been a Zen Buddhist for several decades. Learn more about Merwin's distinguished career, his life, and the role of poet laureate at the Library of Congress www.loc.gov or the Academy of American Poets website: www.poets.org.

The Grace of Necessity

Usually, when I hear a poetry book described as beautiful I do a mental pivot-turn. Not for me. I am afraid that it's code for boring or technically lovely writing without surprises. Beauty can very well describe parts of poems, or metaphors but when it describes an entire book I have learned caution. This is not the case in *The Grace of Necessity*. In fact, while reading it I just keep thinking "beautiful!" Now I am guilty.

Green lives in Washington where he and his wife are publishers of Brooding Heron Press. He embodies Buechner's "Stop, Look and Listen." His reflections are that keen. His implications are substantial and satisfying. It is evident that Green spends a great deal of time outdoors. The titles "Teaching my Son to Kill," "Wood Splitting," "What the Fisherman

Knows," "At Least the Rabbits" and "Picking off the Egg Cases" tip us off to this. There is also a certain neighborliness in the way he treats his readers. He lets us into spaces he is intimately familiar with, but does not tidy up. He opens the door. We are welcome, but not fawned over. And he doesn't show off.

In "Night Dive" we follow the poet into the dark ocean and find ourselves in the company of eyes, teeth and tentacles "the scrubbed cheeks / of rocks slide past in amniotic calm..." and

hands brush the open mouths of anemones, which shower us in particles of phosphor radiant as halos. As in meditation, or in deepest prayer, there is no knowing what we will see. (96)

From the movement of red ants on a rat's skull, a hummingbird's tongue, the classroom of a woman's body, and icicles weighing the walls of a tent, Green nails the details and lets us see how they expand into the world beyond the island where he lives, beyond other borderlines and years and the physical limits of the earth.

The book also includes a group of poems about September 11. The titles in the sequence of short poems are dates. These titles span nearly a year, from August 26-July 22. The fragments of life leading up to and following 9/11 effectively let the magnitude of that day sink in. We internalize things in odd ways when we are in shock. The subtlety of this sequence certainly puts space around details. Here are a few lines from a few of these poems: On August 30: "Across the island / one chainsaw grumbles to life. Another / answers. Another." (45) On September 14: "Everything we see carries / the burden of what we know / until we let it be itself again" and "... Except / for paying attention, what else / is continual prayer?" (48) On October 1: There is the sensation in the orchard, peeling an apple with his grandfather's knife

watching the sweet spirals of color fall away from the blade & no small boy standing there with a story between him & all that sweet white meat. (51)

Visit Carnegie Mellon University Press at www. http://www.cmu.edu/universitypress/.

Shades of Islam: Poems for a New Century

It was with relief that I read the poems in Rafey Habib's new collection *Shades of Islam.* I'm reeling from the strange American responses regarding President Obama's faith and the uneasiness about the "Ground Zero Mosque." There is certainly a radical absence of seeing and paying attention here. I was reminded of the same relief when watching a comedy team from the 2010 Religion Communicator's Congress perform in Chicago this past April featuring Bob Alper (a rabbi in Vermont), Susan Sparks (a Baptist preacher in New York) and Azhar Usman (a Chicago-born Muslim lawyer of Indian heritage). Being in that room at an interfaith forum with communications professionals from diverse media disciplines was a great learning experience. How rewarding and hilarious to witness the details these comedians framed for us, and let us see and enjoy together.

Habib, an American Muslim academic, frames for us experiences about living in the 21st century. There is familiarity in an ode to his wife Jasmeen, to his son at Karate class, and to his other son sleeping. There the reminder of circumstances and relationships we have in common. "Mother" begins "One day you will not be there, sitting / On your armchair, cutting coriander, as I sit / On the sofa, with my laptop, typing..." (57) In "Muslim Love" he admonishes

So when you see those Pretty women in their veils: Don't pity them, don't Condescend, or pretend You know them; they know Themselves, inside, out. (45)

We also read the cultural and personal observations any expatriate might make on a return trip to his country of origin (in his case, India). In the preface, J. T. Barbarese emphasizes that this expatriatism goes further. "Habib's poems are thus the record of a sensibility at least thrice exiled or removed from origins. He writes as a Muslim in a Christian culture, as a native of Great Britain now living in the United States, and – most alienated figure of all – a poet who is trying to live the life of the spirit and the life of the mind at once." (xiv)

"Language" addresses identity through a painful first day of school "brown boy cannot speak. / His language lies / Buried beneath domes, / List years, dim places" and in the next stanza "... What futures hold his words: / Mushairas in London, Chicago, / He does not yet know." (94) There are shifts in who is being addressed in the poems. "To the Muslims of the

Twenty-First Century," "Azan" (Arabic for the call to prayer), "A Muslim Man to a Woman," and "Muslim Slave" are directed at certain groups of people, but also at readers who are indirectly along for the ride.

All religions have radicals. Allowing a tiny group to define an entire faith community is undifferentiated and lazy. It keeps happening, though. Habib asserts his identity in many of the poems. In "To a Suicide Bomber" Habib begins "You do not speak for me: / You who soak yourselves in blood / Are far from the Prophet's mantle." (77) He ends another of the political poems, "A Prayer for Gaza," with the stanza

I am Gaza, the poem of Gaza. I am Muslim, Christian, Palestinian and Jew. I am you. (85)

Habib occasionally veers toward the sentimental. There are enough sharp edges and raw facts to keep it from ever being distracting. Amidst a sense of apology and sadness there is security and steadfastness and wonder. In "To A Secular Cynic" he sticks a pin in smug conformity and assumptions about his faith from the outside. "But your modernity is old, foretold, foregone / In Aquinas and John Donne, Ibn Sina and Ibn / Rushd, al-Ghazali and many more; your / Tolerance ends sharply at the blade of difference…" (40)

Visit Kube Publishing at www.kubepublishing.com.

Joyful Noise: An Anthology of American Spiritual Poetry

A great tapas-bar of a book, *Joyful Noise* offers bites of verse large and small, chronologically laid out according to the age of the authors (when known). I chose to read it front-to-back, but I recommend a more impulsive sampling. *Joyful Noise* could be a very useful part of any theologian's personal, homiletical arsenal. Just reading these poems is a reminder that we can say things differently. You won't like the taste of what's on every plate. But that is no problem with such variety at hand. The flavors are just very, very different. You will definitely be enriched in the sampling, and you will be alerted to what is voiced and how. For example, seeing "The Old Rugged Cross" outside of a hymnal, slotted between Paul Lawrence Dunbar's "Resignation" and Robert Frost's "Rose Pogonias," makes you read/hear/see the text differently.

More than 300 poems span various spiritual traditions in what is now the United States. Native songs from the Inuit, Ojibwa, Chippewa, Pawnee, and Sioux and others are included along with texts of African American spiri-

tuals and work from Gerald Stern, Ralph Waldo Emerson, Gertrude Stein, Linda Pastan, Langston Hughes, Bob Hicock, Jennifer Murphy, B. H. Fairchild, Walt Whitman, Edna St. Vincent Millay, Denise Duhamel, Arielle Greenberg and many others. You will recognize some of the poets from the anthology *Beloved on the Earth: 150 Poems of Grief and Gratitude.* "In Memory" by Eric Pankey is a hopeful taste from the sampling "The body apart from the spirit is dead / But that does not mean the spirit is dead." (266)

Those who have taken religion and Civil War courses at the Seminary will have heard much about John Brown. "John Brown's Prayer" by Stephen Vincent Benét is included, with

And if we live, we free the slave, And if we die, we die. But God has digged His saints a grave Beyond the western sky. (181)

There are other Civil War era poems, too, including some by Walt Whitman. Many of these poems react to nature, and see or search for something spiritual in the natural world. Water poisoning from coal mining via mountaintop removal comes to mind when I read the Hamakhav / Mohave text "This is the water, my water / This is the river, my river" (2) It echoes *this is my body.* At times don't we all feel so run down and crushed that "Deep River" the 19th century spiritual steadies us? "Oh, when I get to heav'n, I'll walk all about, / There's nobody there for to turn me out."(183)

Four centuries of poetry can seem like a short stretch for countries reaching further back into history. We do have a history, though. This collection reminds us of it. I initially found the introduction off-putting because of the sentiment that "all poetry is spiritual." Really? The act of writing, perhaps. I don't know that all resulting poetry is spiritual. Still, this really is a worthwhile resource.

The Pittsburgh-based Autumn House Press publishes books of poetry and fiction as well as the online journal *Coal Hill Review*. Check out their catalog and upcoming events at www.autumnhouse.org.

Notes

- Read the full text of Michael Cooper-White's sermon on the Seminary website www.Ltsg.edu under "Resources."
- 2 Frederick Buechner. Listening to Your Life (New York: Harper Collins 1992) 53.
- 3 Ibid.

Annunciation at Pico and Sixth

Ron Koertge

My partner and I pull over this possible DUI and run her plates. It's just routine, but something about the way she looks in all that hopped-up light reminds me of what my art teacher said that time I went to city college:

In bad paintings nothing fazes Mary, Not the wattage, not the angel, *nada*. But in good ones, she's like this blonde – half blind, a little scared, pretty sure she hasn't done anything to deserve all this.

Ron Koertge retired from teaching English and creative writing at City College in Pasadena, California, in 2001. A poet for more than forty years, he is also the author of prize-winning novels for young adults. A few of his poetry collections include Making Love to Roget's Wife, Geography of the Forehead and Indigo, a new collection of Ghazals. Koertge is a faculty member in Hamline University's low-residency M.F.A. in Writing for Children and Young Adults program. "Annunciation at Pico and Sixth" is reprinted from Fever with the permission of the author and Red Hen Press. Visit www.redhen.org.

Gauguin's The Vision After The Sermon

Lisa J. Parker

It isn't Jacob's bent body, held up or dragged about by the angel.

It's the wrestling, like how my kin in all their striving toward rightfulness — meetings in the Farmer's Co-Op basement, Twelve Stepping their way to salvation — it is how they explained their evils, the drinking, the raised fists, the wandering eyes, how they explained them to us children, that wrestling they did like Jacob.

It isn't those two bent holy figures. It's the women at the left of the tree, their white hats, dark blue dresses. It's their bowed heads, hands palmed together in prayer.

It's the woman in the center, watching the scene head-on, eyes open, the vision coming, benign and banal as wash on a river rock. It's how she does not flinch at the downbent bodies or the angel, wings spread, arms tight to Jacob's shoulder, the back of his neck.

It's how four of the women have no faces, beige and light dun, gray shadow where eyes would be, where mouths would curl to whisper, to call the Rosary and *mea culpa* to see the staggering man. It's how they are faceless as those babies Grandma delivered, twins, a caul over the firstborn's face, a sign of second sight, though he was born blind and his twin without breath or cry, skin gray with what couldn't be.

And me? I'm there, behind the rounded turn of tree trunk, nails digging the bark, one eye on the angel, the other squeezed tight to blur the sight of a man succumbing, the wrestling done, his back curved, His face stricken, maybe, or euphoric.

Lisa J. Parker holds an M.F.A. in creative writing from Penn State University. A recipient of the Randall Jarrell Prize in Poetry, the National Allen Tate Memorial Prize and an Academy of American Poets Prize, her poems have appeared in many journals and anthologies. She lives in Virginia and works in the defense and Intel sector. "Gauguin's The Vision After The Sermon" first appeared in This Gone Place published in 2010 by MotesBooks, (www.MotesBooks.com). Learn more about Parker's work at www.wheatpark.com.

Fragments

Clare E. Potter

The chapel squats on the edge
of the park where I meet Jesus
I'm flying onto clouds
hands smelling of rust from the swing chain
The crows on the chapel roof make a racket
Mrs John's dog yelps
he wants me to steal him again
I'm on the swing untwirling from a spiral
My mother calls five times
Everyone else has gone in for tea
My mother is making her way to the street corner
Mrs. John leans on her gate, straining
for Mam to tell her I steal her bloody dog.
The park is quiet, the chapel lights up.

In bed I reach under my pillow and stroke a piece of porcelain: the Virgin Mary's little finger, broken when I smashed her statue to free Jesus out. Tomorrow, I'll hide it in my ballerina music box.

Bardos*

The poplar tree at the front of our house had its first leaf opening so the shadow it cast on the wall of the birthing room was the shape of a palm reaching up, ready to receive or deliver.

I grunted like a godless creature and she birthed herself. In one hand I cradled the head, pulsing, hot, her body in pause: a divine moment too slippery to hold.

When she was out and I had always known her, I saw God quietly closing the door; I heard Her weep.
And the tree swayed.

*Bardos is a Tibetan word meaning the transitional state between death and rebirth

Clare Potter is a performance poet/writer brought up in South Wales. She graduated from the University of Southern Mississippi with an M.A. in Afro-Caribbean literature. She then moved to New Orleans, where she was a consultant for the New Orleans Writing Project. On returning to Wales after ten years, Clare won the 2004 John Tripp Award for Spoken Poetry and her collection spilling histories was published in 2006 by Cinnamon Press (www.cinnamonpress.com). In the last few years, Potter has been involved in collaborative projects with other writers, musicians, artists and recently performed at the Smithsonian Folklife Festival in Washington, D.C.

The River

Philip C. Kolin

The river feeds on darkness tonight Swallowing stray lights Like hawks do gnats.

Its chocolate currents
Run fast as a snake
Coiling around lingering
Dusk making it disappear
Behind gullible curves
And bends.

But in this muddy night A full moon opens A fanned shell Seeding the dark With crepuscular pearls.

A congregation of fireflies Hang jasper lanterns On the levees For prayers to reach.

Philip Kolin is a Tennessee Williams scholar, a poet and Distinguished Professor of English at The University of Southern Mississippi. His articles and poems have appeared in many journals. Examples of his scholarly books include The Influence of Tennessee Williams: Essays on Fifteen American Playwrights and Understanding Adrienne Kennedy. He coedited the anthology Hurricane Blues: Poems About Katrina and Rita with Susan Swartwout. The editor of Vineyards: A Journal of Christian Poetry, Kolin's recently released chapbook is A Parable of Women: Poems published by Yazoo River Press.

Prayer From the Basement

Linda Parsons Marion

Grandmother at my shoulder, I am puny in spirit and bicep, weak in hipbone. Scrunched at the basement window, webs and egg sacs gumming my hair, I tremble with the heft of staple gun, plastic sheets to block intruder wind. Let me not complain in the pinched crawlspace under air duct and crusty pipe, yodel of sciatica along my thigh, refrain of little matter compared to your dawn gearing up the factory machine, shirtfront an unlikely rich man slipping hour by hour through the needle's eye. Send my sore grip your rhythm at the treadle, downbeat tapping Sunday's first hymn, No. 156.

I close the gap between wood and weather, remind my poor posture to honor your hunchback earned in the unspooled drone of working girls, Rose at the buttonhole, Vera at cuff and collar. Teach me to accept whatever collapses and drips, to sew copper stitches braided as crossbeams overhead.

Let me not wince when I cut too short or jam the gun. Guide my aim through ancient mold, insect casings, sleeves marked red as the clay floor. On memory's anvil, ring back your hallowed name with each bright blow.

Linda Parsons Marion is the author of the poetry collections Home Fires and Mother Land. She served as poetry editor of Now & Then magazine for 14 years. Her poems have appeared widely and are forthcoming in Potomac Review, Pembroke Magazine, and Connecticut Review. She is an editor at the University of Tennessee and lives in Knoxville with her husband, poet Jeff Daniel Marion.

Wyeth's Liberty Launch

Tony Curtis

Beached in the meadow before the house in its winter darkness. The cold light turns the salt-worked planks white. This is the ghost of a boat: the half-remembered fishing trips, passage between the islands, its mooring rope sunk in the grasses.

The keel's peeling paint is red going to brown, the propeller's missing and the shaft is rust-tight.
Out of water, the rudder is a quarter moon pointing dead ahead.
Beyond the house, the coast of Maine, you know the ocean quickens its dance.

Tony Curtis is the retired director of the MPhil in Writing course and Professor of Poetry at University of Glamorgan, Wales. A fellow of the Royal Society of Literature, Curtis is the author of numerous poetry collections such as Crossing Over and The Last Candles, the editor of anthologies including After the First Death: An Anthology of Wales and War in the Twentieth Century and Coal: An Anthology of Mining, and editor of the newly released The Meaning of Apricot Sponge as well as critical books and articles on art and literature. Visit Seren www.serenbooks.com and Parthian www.parthianbooks.co.uk.

To Sing and Sing Again

Marianne Worthington

In all the world there is nothing so brave as the heart of a singing bird. Can you think what it means to be so small and so beautiful in a world full of guns and traps, of cats and hawks, of crafty snakes and crows and squirrels and blue jays, all whom rob the nest — and yet to sing and sing again that all nature is good, is good!—Emma Bell Miles, Our Southern Birds, 1919

The sky is feathered with pewter like the tail-wings of the blue jay at the feeder. His magnificent scream pierced the quiet of morning.

Praise his siren song, beckoning a swirl of blue to the feeder. *Come and be fed*: soon wrens bob and peck around the jays in harmony.

Praise be the squirrel who bosses this feeder – sly chameleon vanishing into the bare maple limbs, reappearing in time

to battle a half-dozen crows, those robed magistrates in their greed. Praise their black surging and sassing on take off.

Praise the red-footed mourning doves, man and wife, who bring their young in at dusk, accept the remains discarded by others.

130 POETRY + THEOLOGY

Praise their meager ways, the sad flutter of their leaving. Praise the watchful redbird who feeds first, alone, then

the females who feed together. Praise mother and child I find on the porch, a festival of red feathers announcing a cat's

hidden perch. Praise the shovel I use to lift them up. Praise their rotting bodies nourishing the woodsy earth, the pines full of nests.

Marianne Worthington is a poet, editor and educator living in Williamsburg, Kentucky. Her Larger Bodies Than Mine (Finishing Line Press) won the 2007 Appalachian Book of the Year Award for poetry. Worthington is editor of the Motif Anthology Series from MotesBooks. This is the first journal publication of "To Sing and Sing Again." It was presented as a limited edition broadside to participants at the Mountain Heritage Literary Festival in June, 2010 at Lincoln Memorial University. Emma Bell Miles, a skilled and much-loved figure in Appalachian literature, was a naturalist, artist, poet, essayist and author of The Spirit of the Mountains, the first comprehensive study of Southern Appalachian culture.

GETTYSBURG SEMINARY FINE ARTS

God's Figures

John Spangler

Before I ever encountered the Bonaventure's likeable phrase, "Jesus is the Art of God," I found the artwork of Jesus to be integral to my efforts to teach young people about the Gospels.

Anticipating the good mind of a young adult catechism student asking "why four gospels?" I often proactively shared a series of portraits of Christ and posed that question for them. I used Rouault's head of Christ, Rembrandt's as well, and depending upon intuition, sometimes a sixth Century icon of Christ the Pantocrator. El Greco's Christ, the ubiquitous head of Christ by Warner Sallman, and sometimes Chagall's also appeared along the way.

I asked my group to tell me which of these was the true picture of Christ. This was not an easy question and my co-learners often struggled at first. They could identify their preference quickly and easily. But it was harder to offer any evidence for the "true" portrait. Was it the oldest? Was it the most realistic? Was it the one that made me think of Jesus as my friend? Was it the most "up to date?" By the end of our discussion, and active struggle with the questions at hand, the young inquirers were set up to understand the gospel writers as painters, who had points of view, who brought their own yearnings to the story of Jesus, and whose work merited interpretation, appropriately done within the community of faith. Could they see these writers as if they had clay in their hands, or brushes lying on their paint palettes?

When I wanted to challenge more experienced, faithful adult Christian learners with the imagery of Christ, I would take my copy of *Jesus Through the Centuries*, an excellent book of Jaroslav Pelikan's from the mid 1980's, off the shelf. It traces the way human expectations, curiosities and aspirations, perspectives and politics could affect the portrait we have of Jesus in our mind's eye. In an enticingly accessible manner, Pelikan described an

134 SEMINARY FINE ARTS SRR AUTUMN 2010 135

evolving and sometimes paradoxical set of portraits of Jesus such as Jesus "The Rabbi," the "Monk who rules the world," the "Cosmic Christ," the "Teacher of Common Sense," Jesus the "Liberator," "Bridegroom of the Soul." This book, which emerged from the DeVane Lectures at Yale, was republished in a beautifully illustrated edition by Yale University Press in 1997. If you can find it, it would be a useful, excellent resource for a study that puts in relief the way human beings project their longings and needs onto the Christ figure. The question, "who is Christ?" for us is integral to the journey both for persons of faith and for theological study.

A Lenten and Easter cycle fine arts exhibit entitled "Grace in the Time of Need" brought a dozen paintings of Washington D.C. – area artist Edward Knippers¹ to Seminary Ridge earlier this year. A detail of his "Mary Magdalene" graces the cover of this issue and other examples of his fine work follow (see page 136-138). The selections that came to Seminary Ridge were bold human figures from biblical material. His interest in the human figure dominates the larger than life canvases, in one case, three panels forming a 12' x 8' triptych of the footwashing scene from Jesus' last gathering with his disciples. In this work, you will see the momentary bewilderment on the faces of the Twelve, and the confusion and wonderment of what the leader is doing among them. His style is bold, expressive, and even a little baroque for a contemporary painter.

Reactions come first to the fact that these figures from Knippers' brush are unclothed, a fact all the more remarkable because of the artist's conservative orthodoxy. The artist came from southern conservative protestant tradition, and has made his journey toward conservative Anglican circles. He is quick to respond to the questions that come: "why no clothing?" with the answer that to clothe his figures would force him to place them in a time period, introducing unintended cultural trappings. Backgrounds signal no clues about the setting. Knippers focuses on the largest questions every theologian is pressing upon us: "Who is God?" "Who is Christ?" And "Who am I?" outside of a recognizable cultural setting.

Most scenes in this exhibit depict active physical movement. And Knippers offers us unusual perspectives on the setting, in more than one case looking over the shoulder of a central figure. It is as if we were not external observers but a little awkwardly standing in the scene ourselves. The combination of this movement, the intense physical presence and the emotional expressions and signals allow this figuration to push and pull us into the stories they intend to tell. Jesus' act of washing the disciple's feet stirs the community to what appears to be almost astonished surprise, as radical commitments to service sometimes do.

Once again an artist working with Christian subject matter is able to

move the needle of human pathos, exploration, of compassion and empathy. Characteristically, he paints what he found and valued in Flannery O'Connor's fiction, a realistic, clear-minded and unsentimental view of his biblical figures.

Knippers is asking the question, who is Jesus? and who are we in relation to him? in each of his paintings in the Seminary's exhibit. We also see the human capacity for tenderness and comfort, pastoral care, perhaps prayerfully undertaken with John in prison.

The nakedness of the figures can be, at first startling, but in spending time with Knippers' work, I became drawn to the faces and appreciative of the strength and boldness of the bodies. One becomes more aware of the non-verbal signals as well. Jesus is the artwork of God, no doubt, but so are the human figures in Knippers' work. And theologically, the painter delivers most of his figures as they are before God ("coram Deo") capable of hiding nothing. The result is a rich opportunity to reflect on the human condition, its angst and fears, its sorrows and joys. Perhaps it is my implanted Lutheran lens at work, but it appears to me that Knippers conveyed, effectively, his figures "coram Deo," the human being as totally dependent upon the mercy and the grace of God.

Notes

- 1 Edward Knippers has exhibited his works on two continents and is an active artist member of CIVA (Christians in the Visual Arts). His M.F.A. is from University of Tennessee. He has been a fellow at S. W. Hayter's Atelier 17, and studied at the Grande Chaumiere, (both in Paris), and the Pennsylvania Academy of the Fine Arts, Philadelphia. His work has been shown extensively in group and solo exhibits throughout the U.S. and in Canada, England, Italy and Greece. Books, museum catalogs, newspaper and journal articles such as LIFE, The Baltimore Sun, Christianity Today, The Washington Post, Image and New Art Examiner feature his work.
- 2 See "The Prize" (Salome delivers the head of John the Baptist to her mother, with Herod looking on.) http://imagejournal.org/page/journal/articles/issue-3/prescottprofile

136 SEMINARY FINE ARTS SRR AUTUMN 2010 137



Above: "The Repentant Magdalene," oil on panel, 5 x 4 ft.

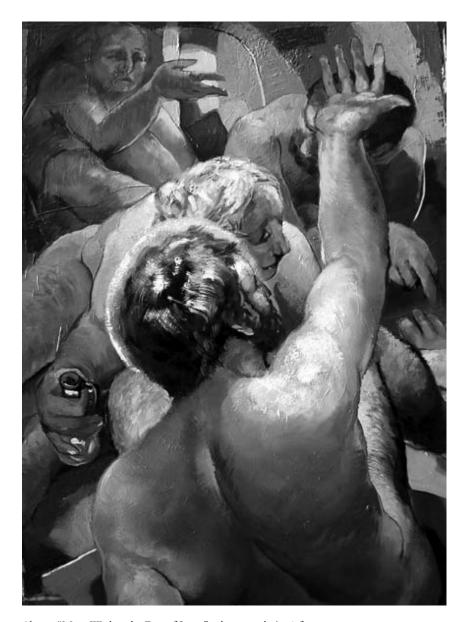
All paintings © Edward Knippers.



Left: "The Foot Washing," oil on panel (detail), 8 x 12 ft.

Below: "John Comforted in Prison," oil on panel, 4 x 3 ft.





Above: "Mary Washes the Feet of Jesus," oil on panel, 4×3 ft.





collosnews The New York Times











See why they're talking.











215.482.7700 whitestonegallery.com WHITE STONE GALLERY Philadelphia, PA

acquisitions, exhibits, presentations

Celebrate the Luther Decade in Martin's footsteps. The 95 Theses door is just a five-minute walk away.



The ELCA Wittenberg Center

Your door to information and inspiration

Contact the Center Coordinator, Rev. Scott Moore: scott.moore@elca.org or visit: http://archive.elca.org/wittenberg/ to learn about travel and study opportunities.



The Waiting Room Reader brings solace to patients and caregivers waiting for health care. Waiting often leads to stress, anxiety, and the need for comfort. The Waiting Room Reader addresses that need by bringing fine and accessible writing to "keep the patients company." The inspiring stories collected within focus on life's gifts—everyday pleasures: love and family, food and home, work and play, dreams and the earth.

THE WAITING ROOM READER:
Stories to Keep You Company

CavanKerry Press is a not-for-profit literary press serving art and community. The Waiting Room Reader: Stories to Keep You Company is an extension of its LaurelBooks: Literature of Illness and Disability Series. Both are co-sponsored by the Gold Foundation for Humanism in Medicine.

\$16

Special rate of \$10 for 10 or more books ISBN:978-1-933880-13-6 www.cavankerrypress.org



The Arnold P. Gold Foundation www.humanism-in-medicine.org





Join 8,000 of your colleagues around the world who already receive *PlainViews*®



Chaplains write *PlainViews* for other chaplains about topics that help us in our work. Twice a month it's a place where we exchange ideas, views, and experiences. Most articles are short, so they're an easy read.

Subscribe to *PlainViews* by December 31, 2010, and get the introductory one year rate of \$29 or only \$1.20 per issue. The regular one year subscription is \$40. Multi-year and corporate rates are available. Subscribe at http://plainviews.healthcarechaplaincy.org/



PlainViews® is a publication of the nonprofit HealthCare Chaplaincy.

New Hope for the Dead: Uncollected William Matthews Edited by Selection Matthews & Stories Plumby 978-1-68799-163-4 (\$36.96)

"William Maid were trans a disquireme, because and regal presence in American portry for thirty years, and the room is sparser since by left. His frame malanchaly and dealt int, discussiby exponented here, were larger than life, and various Are power. Marthers of practices a brilliam American remains of Handwinsteine—Like down of Handwin, Marthers, best power are emblation as advant and inserts, as floorly civilized, they do the improvide—restors the added requirement of estimating. His mentions are superb, his honolodge dark and also, his pink portion. He was and is the all lines are not been also as a first transfer of the improvide and also.



-Ten Haigland



Non-Higgs for the Dead Statemen the hear of Matthews' emusing reconstruct work, including more his power agreeming Marchand profess but traggedly care-about carries. But and has the first new collections. Non-Higgs for the Dead Statemen Matthews' and marked at shorts in a chair more writer, foul writer and district as well as providing more cognit interviews and writer and marchest reason. With subjects ranging from the Haman port, Marchall, in Enterparts life of branches reason. With subjects ranging from the Haman port, Marchall, in Enterparts life of branches provided to the Advandance of Friends—Matthews provided and the phrames of Friends—Matthews provided to an enable, estimated and supprintingly revealed goals.

New Hope for the Dead she features as array of favorite recipes, a series of could plantographs spanning Matthews' carees, letters from Matthews to bis three shown favority fitteds, a lumpertricker recented from an early small press callaboration and the final favority dead for the poet's deak the day of his death. This collection is for all medium four of poetry, fewerines, lumpage, must and are, but right for the results of poetry and as Tany Hangland and Ridy Colfess on soil as for the lower of Eurosey biography and cultural critisions.

Assituate from University of Chicago Distribution Center

Th place on more (808) 621-2718 / money flow, my



Seminary Bookstore

Christmas shopping?
We carry
Schola "Thy Ways Illumine" CDs
Gettysburg Seminary Crosses
and much more.



Seminary Bookstore • 61 Seminary Ridge • Gettysburg, PA 17325 (717) 338-3005 • www.Ltsg.edu