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FULLER

THEOLOGY, NEWS & NOTES

FALL 2009



Winds of the Spirit

TRADITIONS OF CHRISTIAN SPIRITUALITY

INTEGRATED BY TODD E. JOHNSON, PhD

The Spirituality of Saint Francis of Assisi **LAWRENCE J. CUNNINGHAM**

Quaker Spirituality: How Can We Serve Unless We Listen? **GRACE ADOLPHSEN BRAME**

Pietism: Reborn in Order to Renew **C. JOHN WEBORG**

Finding God in New Things: Ignatian Spirituality Revisited **KATHLEEN DOLPHIN**

Life as Prayer: The Development of Evelyn Underhill's Spirituality **TODD E. JOHNSON**

Trends in Baptist Spirituality **E. GLENN HINSON**

Prayer in a World Gone Mad **DESMOND MPIOLO TUTU**

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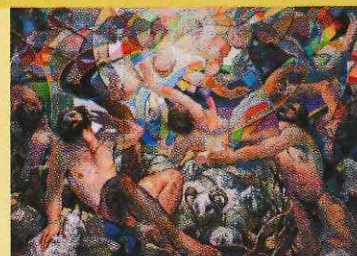
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professor in Fuller's new PhD in Christian Worship. His latest book (coauthored with Dale Savidge) is *Performing the Sacred: Theology and Theatre in Dialogue* (Baker Academic, 2009).



THE COVER ARTIST: EDWARD C. KNIPPERS

Knippers is an advisory board member for Fuller's Brehm Center for Worship, Theology, and the Arts. "The human body is at the center of my artistic imagination," he says, "because it is an essential element in the Christian doctrines of creation, incarnation, and resurrection." *Annunciation of the Shepherds* (<http://edknippers.com>)

Photographed by Mahmood Fazal

Winds of the Spirit: Traditions of Christian Spirituality

THIS ISSUE OF *Theology, News & Notes* is a mixed bag. It is historical and contemporary. It is Protestant and Catholic. It emphasizes contemplation and action. It is Northern and Southern Hemisphere. It reflects the multiple ways that the movement of the Holy Spirit and the life of the Spirit are and have been experienced and interpreted. This eclectic collection is intended to provoke thought and challenge stereotypes. It invites the reader to enter into a dialogue that is centuries old and yet as new as tomorrow.

One only need to drop by the local bookseller to see how imprecise the term "spirituality" has become. At times, spirituality is seen as simply the subjective side of the divine-human encounter. Spirituality is the expression of our values or meanings or purposes of life. Spirituality can sometimes simply refer to those transcendent qualities or dimensions of our life: those elements of our lives through which we see something greater than ourselves at work, giving meaning and purpose to our lives. At its worst, spirituality is simply a name given for spiritual self-justification. This issue of *Theology, News & Notes* is offered with the intention of providing a guide to elements of the spiritual landscape as seen in the beginning of this new millennium.

The issue begins with Larry Cunningham's essay on Francis of Assisi and Franciscan spirituality. Cunningham hopes to dispel unhelpful stereotypes and reestablish the catholicity of Franciscan spirituality in the minds of all Christians—especially in hopes of removing him from being relegated to lawn art. More importantly, Cunningham seeks to define spirituality in clear and obvious (not to mention biblical) ways: spirituality is simply life in the Spirit.

Next is an essay by Grace Brame on Quaker spirituality defined by the ebb and flow of receptivity and release. Using this paradigm, she interprets Quaker spirituality in its active and passive (as well as public and private) dimensions. Following Cunningham's essay, Brame's work provides a concrete expression of listening to the Spirit and being empowered by the Spirit.

John Weborg offers a corrective to those who would see Pietism as a spirituality of rampant subjectivity and passive, private prayer. Like the Quaker tradition, Pietism is often stereotyped and misperceived. Weborg, like Brame, offers a

revisoning of both Pietism and spirituality as being removed from the cares and concerns of the world. Drawing on the writings and thought of early Pietist leaders, Weborg makes a strong case for Pietism as a spirituality with strong social, relational, and ethical dimensions.

Kathleen Dolphin introduces what is one of the most active spiritual traditions, that is, the spiritual exercises of Ignatius Loyola. Dolphin not only presents Ignatian spirituality in its classic sense, but also introduces new interpretations of the spiritual exercises, demonstrating how spiritual traditions are living traditions, changing over time to reflect the context of God's people and the movement of God's Spirit.

Following Dolphin's essay is my own on Evelyn Underhill, one of the most famous spiritual writers of the last century. Underhill, who is most well known for her work in mysticism, demonstrates a very active understanding of intercessory prayer, in which the prayer becomes the intercessor.

Glenn Hinson's essay on the growth and challenges of Baptist spirituality follows. Hinson surveys changing attitudes in some corners of the Baptist tradition, and juxtaposes these with the reluctance to change in others. Hinson invites all Protestants to consider the challenge facing the Baptists: how do you see your reformation heritage in light of the larger catholic tradition?

This collection concludes with an address given by Archbishop Desmond Tutu at a retreat for an Anglican religious community. Tutu, the activist, argues for the power of God's intercessory work through our invocation of divine help, unlike Underhill—often labled a mystic—who argues that God uses *us* as the intercession by our cooperation with the Divine will in a synergy of human and divine spirits. Tutu focuses on the vicarious nature of intercessory prayer and the mystery of God's response to our earnest request for healing in the world.

The Spirit of God blows where it wills, and often in unexpected ways. Welcome to this selective sampling of the movements of the Spirit in our world today. May it give you pause to reflect on where you and your community are in your spiritual journey, and may you look for signs of the activity of God's Spirit in your midst.

—Todd E. Johnson



The Spirituality of Saint Francis of Assisi

SPIRITUALITY” IS A VERY slippery term in contemporary discourse, so let me stipulate at the head of this modest essay that the way the term is used here is very traditional: spirituality is living in the Spirit rather than living in the flesh (see Romans 8:1–17), with all of the attendant consequences that Paul derives from that antinomy. This living in the Spirit has a decidedly Trinitarian cast to it, best expressed in the traditional words of the Sign of the Cross: living spiritually “in the name of the Father, the Son and the Holy Spirit.” Spirituality, at least as it is understood in the Catholic tradition, also means that there are many modes by which one lives out this living in the Spirit or, to

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Cunningham investigates a figure many think they know—St. Francis of Assisi. Much more than “a medieval Doctor Doolittle,” Francis fully embraced Catholic orthodoxy. His true appeal, asserts Cunningham, is that he was “consumed totally in the desire to live a radical life following Jesus” in simplicity, humility, poverty, and the cross.

phrase it somewhat differently: There are many ways to follow the One who says “I am the Way.” That same tradition holds up everything from the way of monasticism to the way of married life.¹

One way of living in the Spirit has been exemplified by Francis of Assisi (1181?–1226), who became a kind of model for others who wished to learn from and be illuminated by his life. His life has become so exemplary that he is often admired by many who are not Catholics. Such admirers make up a significant body of pilgrims who come to Assisi to visit his tomb and to learn from the art and architecture inspired by him. Unfortunately, that admiration is often based on romanticized stories written about him (such as the fourteenth-century *Fioretti di San Francesco d’Assisi*—a classic collection of popular legends about the life of Saint Francis) with the sad result that he is often perceived as a medieval Doctor Doolittle who speaks with animals or (largely as a result of a nineteenth-century study by the liberal Protestant scholar Paul Sabatier) as a proto-

evangelical, quietly but persistently standing against the pretensions of the medieval Roman church.

The enigma of Francis is far deeper than such stereotypes. He was neither a medieval nature lover (away with the concrete statues for sale at WalMart Garden Centers!) nor a proto-protestant. A close scrutiny of his own writings reveals a few things with abundant clarity. These can be summarized in a basic proposition: Francis was a totally orthodox medieval Catholic, who, unlike the heretical movements of the time, fully embraced the reforms of the Fourth Lateran Council and insisted that his followers live *more catholico* (“after the Catholic manner”): go to confession regularly, receive the Eucharist, affirm the honor due priests and prelates, accept the real presence of Christ in the Eucharist, preach *only* with the permission of bishops, and so on. It is not without significance that Francis went to Rome to have his way of living affirmed by the pope.

The issue then becomes this: how did this totally medieval Christian become such a luminary within the Christian pantheon? The answer to that question is at the core of these reflections.

The Conversion(s) of Francis

We possess a number of writings from Saint Francis, but only once, in his *Testament*, does he make an overtly autobiographical statement: “The Lord granted me, Brother Francis, to begin to do penance in this way: while I was in sin, it seemed very bitter to me to see lepers. And the Lord himself led me among them and I had mercy upon them. And when I left them that which seemed bitter to me was changed into sweetness of soul and body; and afterwards I lingered a little and left the world.”²

LAWRENCE J. CUNNINGHAM, PhD

is the John A. O’Brien Professor of Theology at the University of Notre Dame. Cunningham’s scholarly interests are in the area of systematic theology and culture, Christian spirituality, and the history of Christian spirituality. His most recent book is *A Brief History of Saints* (Blackwell, 2005). He coauthored *Christian Spirituality* (Paulist, 1997) and authored *Francis of Assisi: Performing the Gospel Life* (Eerdmans, 2004).



St. Francis of Assisi was founder of the Order of Friars Minor, often known as the Franciscans. Eschewing the privilege into which he was born, he chose a life of poverty in which he—and ultimately his followers—urged medieval townsfolk to embrace the simplicity of the gospel. He is sometimes pictured with the symbols of a skull or a loaf of bread to signify transcendence over death through faith in Christ, the Bread of Life.

his humanity and did not see and believe according to the Spirit and the Godhead that he is the true Son of God were condemned. And now in the same way, all those who see the sacrament of the body of Christ, which is sanctified by the words of the Lord upon the altar at the hands of the priest in the form of bread and wine and who do not see according to the Spirit and the Godhead that it is truly by most holy body and blood of Christ are (likewise) condemned.

Another way by which Francis sought to underscore the poverty inherent in the Incarnation was the saint’s identification with the poor. He interpreted the life of Jesus in terms of the hidden life in Nazareth and in the subsequent ministry to lepers, prostitutes, Samaritans, humble fishermen, and so on. It is for that reason that Francis called his followers “minor brothers and sisters,” distinguishing them from the *maggiori* (“majors”) comprised of the mercantile class of his own father and the aristocrats like the family of his friend Saint Clare.

The Lesson(s) of Francis

We should not look back on Francis through the rose colored lenses of romanticism. To engage deeply with his life is to see a man who was consumed totally in the desire to live a radical life following Jesus—a life shining forth

That laconic statement encapsulates a number of events in Francis’s life that may be found in the early *legenda*: the year he spent in prison as a teenager after an abortive war with neighboring Perugia, his wanderings on the outskirts of Assisi working manually to repair churches, his adoption of a hermit’s garb of rough dress, simple shoes, and a staff. This was a commonplace way of life in medieval Europe—taking up the way of penance. It was only when he heard the Gospel passage where Jesus says that the way of perfection consisted in giving away everything to “come follow him” did Francis understand that this was the path for him. In other words, Francis passed from a way of life in the world to taking up the way of penance as a hermit, and finally discovering that the “perfect” way of following Jesus was to be found in a life of complete poverty.

A word needs to be said about the Franciscan concept of poverty. The communal sharing of goods was a long-standing aspect of the monastic way of life—an attempt to live out literally the example of the primitive church described in the Acts of the Apostles. Francis had a different approach: he took literally the saying of Jesus to give everything away to follow Jesus without the support of human goods. The most original insight that Francis had was that this concept of poverty was not to be seen as an economic choice but a Christological one. Francis wanted to follow the poverty and the self-emptying of Christ as described in the great *kenosis* (emptying) hymn of Philippians 2.

To understand Francis’s concept of poverty not as asceticism with respect to the material but as a profound insight into the mystery of the Incarnation is to shed light on many of the key interests of Francis. He had a great love for the nativity of Christ because he saw in the birth of a child in a stable a fundamental truth about the coming of the Word into humanity. For Francis, the nativity of Jesus was a *kenotic* moment. It is for that reason that he so fixed on the crucifixion, because the naked Christ, dying on a cross, was a counterpoint to his birth in a stable. His earliest biographers frequently cited the old patristic axiom (most likely originating with Jerome) of “nakedly following the naked Christ.” Dante caught this truth perfectly when, in his praise of Francis in the eleventh canto of *Paradiso*, he says that while Mary stood at the foot of the cross, “Lady Poverty” climbed up to embrace the dying Christ.³

The humility of Christ who “emptied himself” in the Incarnation provided Francis a lens with which to understand the real presence of Christ in the Eucharist. In one of his admonitions, recorded by his early disciples, Francis said:

therefore all those who saw the Lord Jesus according to

Continued on Page 12



Quaker Spirituality: How Can We Serve Unless We Listen?

WE CAN GIVE ONLY what we have received. We receive by listening and assimilating. The Word to which we respond is the Word which is heard, not just with our ears, but more deeply: inside us, where love and will abide, where we decide what we will do.

Nineteen times in the Gospel of John, Jesus addresses the theme of giving and receiving. “The words I say to you are not just my own. Rather, it is the Father living in me who does his works” (John 14:10). In the next chapter, Jesus says it will be the same for all his followers: “Abide in me. . . Without me, you can do nothing” (15:4–5). Paul echoes a related thought in 1 Corinthians 7:12: “What have you that you have not received?”

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Brame’s assertion is that the Quaker rationale of “listening in silence” creates an environment of receptivity that ought to inform all thought, word, and deed in the life of a Christian. Spirituality, she claims, is the basis for living, in Quaker thought, and service is the hallmark of the meditative life, centered on prayer.

This is the rationale of the Quaker habit of listening in the silence, pregnant with the active Word of God. There were times in early Quaker history when the presence of the Holy Spirit seemed so strong that their bodies “quaked” in response to that experience. Justice Bennett of Derby gave the Quakers their name when their founder, George Fox, had the impertinence to tell him to “tremble at the Word of God!”¹

A spirituality of receptivity and response has been the heart of Quakerism since the Society of Friends was founded by George Fox in 1652. In this approach, one prays and “waits on the Lord” before one acts: Indeed, one might not act at all unless moved by the Spirit in prayer. The Society differs from many Christian denominations by insisting that no one needs a mediator to know, hear, or be guided by the Spirit. God, who made each heart, naturally speaks to it. God will be heard if one learns to listen. Christ, the Savior, has taught his people to listen and then to obey, to do and say—as he did—what the Spirit bids. Because the Spirit

still speaks to those who listen, revelation has never ceased. While the Bible, God’s inspired Word, is cherished and quoted, God continues to speak personally, inspiring people of every generation. In fact, it may be that Scripture reading opens the mind and warms the heart to new revelation and greater courage to act in God’s name.²

For Quakers, spirituality is the basis for living. Though not discounting the importance of theology, they hold far more sacred the personal experience and commitment to love God and neighbor than to know doctrine. Thomas Kelly, author of *A Testament of Devotion*, commented: “Dogmas and creeds and the closed revelation of a completed canon have replaced the emphasis upon keeping close to the fresh upspringings of the Inner Life.”³ Quaker scholar Rufus Jones addressed that same point in remembering George Fox and his establishment of the founding principles of the Quakers, saying: “Fox passed beyond theories and doctrines, and demanded practical *life results*.”⁴

George Fox and his followers left Britain’s established churches because ritual, hierarchy, and prevailing religious institutions were ineffective for them. They were persecuted, imprisoned, whipped, and run out of town for their resistance to state religion—and their sometimes loudly voiced vociferous objections to preachers’ sermons! Along with the Pilgrims, Presbyterians, Congregationalists, and Independents, they were people of simplicity. Art forms such as liturgy, organ music, vestments, paintings, grand architecture, and stained glass were a distraction for them, a barrier to God, rather than an entrance into the holy, unseen Presence. For them, that Presence was found in silence, in the

GRACE ADOLPHSEN BRAME, PhD

teaches integration of theology and spirituality in the graduate religion department of LaSalle University in Philadelphia, PA. She is an internationally known lecturer, retreat leader, and scholar of spirituality and mysticism. Among her studies is work with and about her friend Douglas Steere. Along with her numerous writings in publications such as *The Christian Century*, *The Lutheran*, *Worship*, *Sisters Today*, and *Spirituality Today*, Brame is a world renowned mezzo-soprano in opera and concert, and has represented the United States as a musical ambassador abroad.

Bible, and in each other. “There is that of God in everyone—an inner light,” they argue. From their early days, every person, Quaker or not, was addressed in the familiar “thee” and “thou” as fellow children of God. The recognition of divine light in all people lead logically to pacifism and conscientious objections to war. How could one harm another who was seen as a valuable child of God?⁵

Quaker Beginnings

The beginnings of the Quaker tradition are found in the 17th century. Born in 1624, George Fox was in his twenties when a boiling point in religious ferment was reached in Britain. This was the Commonwealth Period, between 1640 and 1660, when British consciousness was awakened to the spiritual, societal, and political issues of the times. It was an era of political turmoil. A strongly criticized monarchy found its power limited. Principles of self-government were instituted in tremendous constitutional changes. For the whole century, the burning questions among the populace concerned religion, as if a second Reformation was occurring. Religious groups such as the Anabaptists thought Luther did not go far enough to establish a “radical reformation.” Some went so far as to stage armed conflict to emphasize their point. Much of the population viewed the established Church as mired down in senseless tradition and stifling dogma, yet they found no group that freed the human spirit and also had a supportive, coherent structure. Some of the enthusiasm for God was of a dubious nature, including that of the Ranters, whom Fox claimed thought *themselves* to be God!

Captured by the New Testament Scriptures, Fox was on fire for most of his days, preaching the words and the story of Jesus and the Spirit who lived in him. Fox is an enigmatic figure who often spoke gently and lovingly—with a “tender” spirit—of people; yet, when God “moved” him to speak, he would pin individuals down intellectually, captivated by his piercing eyes and passionate speech. If necessary he spoke bitter truth to churches and to individuals alike. He was audacious for God, living a life of proclamation. He was persecuted, beaten by mobs, and imprisoned for that audacity, and nearly executed. On being released, the fire inside only increased. He went from town to town, like a biblical prophet, railing against what he considered to be false and pharisaical religion worn on the outside, while no commitment and no personal relationship with Christ lodged in the heart. He could be blunt, believing that it was imperative, indeed, it was the *leading* of God, to proclaim the truth as he knew it. Considering his many converts, there were times when he was exceedingly effective.

The “earthiness” and earnestness of Fox’s spirituality

Disillusioned with the powerful religion of the day, George Fox was convinced that anyone could preach, that the established church was unnecessary, and a university qualification was irrelevant for a preacher. This, and his refusal to fight for the monarchy on grounds of pacifism, made him many vigorous enemies and earned him several terms of imprisonment.



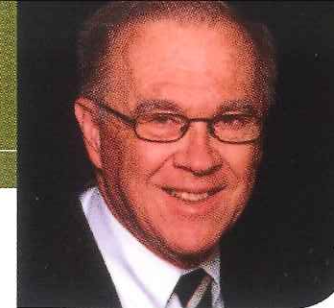
was centered in social problems. He fought for fairness in businesses which were exceedingly corrupt. Of course, he and fellow men and women Quakers personally experienced the terrible callousness, filth, and squalor of the prison system. At that time, Britain had two hundred laws *requiring* capital punishment. It was obvious to them that God was calling for reformation of prisons and of laws as well as churches. Fox was moved to take on those causes as well.

Early Thought and Leadership

Under Fox’s leadership, worship, stripped of every earthly distraction, was the heart of Quaker spirituality. Fox, and those who followed him, built churches with nothing in them but bare pews. There was no altar—no place of sacrifice—for “God himself had made the sacrifice for sin,”⁶ so a ritual built around sacrifice was inappropriate. There are no sacraments in traditional Quaker meetings, instead there is simply a waiting upon and attending to the presence of God’s Spirit. God’s commandment, promise, and claim are seen to be fulfilled by openness to God’s presence, the essence of all life, which is never missing. To a Quaker, God’s Spirit is *received and then poured out again*, echoing the teachings of Jesus on life as a disciple.

Service is a hallmark of the Quakers. What they see and hear in meditative prayer, they act upon with enormous courage and sacrifice. Across the world, representatives from the Friends World Service Committee are often some of the first to appear when a natural tragedy has occurred. The road to union with God is a road of release, of letting go of all that stands between God, others, and us. It is an “unselfing,” not in the sense of losing responsibility or response-ability, but in the sense of increasing love for God and service to others.

One of the most remarkable Quakers, known for his selfless love for all who suffered, was John Woolman, born in



Pietism: Reborn in Order to Renew

THE EMPHASIS OF THE Pietists on the concept of new birth in Christ and the authority of the Bible had startling implications as to how one treated orphans, the lower classes, and one's opponents. Orthodoxy was not enough. A changed life was required.

It is customary to speak of the material principle and the formal principle of the Protestant Reformation. The *material* principle answers the question, How are sinful human beings saved or justified before a holy God? The answer: on the basis of Christ's death alone, made possible by grace atoned

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Weborg outlines the principles of Pietism by setting them in historical context. Johann Arndt, like Luther before him, saw an imbalance between fear and presumed grace, lamenting "no fear of God at all." He sought to reestablish the relationship between grace and gratitude by emphasizing a healthy "delicate" fear of God. Philipp Spener furthered Pietism by teaching on the internal work of God represented by "new birth," and "spiritual growth."

and received by distraught sinners by faith alone. This is the content of the gospel, the "material" of Christian life and thought as preached by Luther and Calvin.

The *formal* principle has to do with authority. On what basis can one know that God is gracious? That he freely wants to have mercy on people? The answer: on the basis of Scripture alone.

Sweeping changes took place in the church following such theological reformations. There was no need for indulgences and purgatory. The teaching authority of the pope was replaced by the authority of Scripture alone. The Mass was shorn of any notion of a redeeming sacrifice. It was now celebrated as a thanksgiving for a redeeming sacrifice completed. The words of institution, "This is my body. . . . This is my blood" were more proclamation than consecration. The list could go on. The material of the faith and the formal character of authority underwent identical changes. They were simplified and made single: one redemption, namely by grace alone; divine authority, namely Scripture alone.

1772, in the middle of the Quaker Golden Age in America. A pioneer in human rights, John Woolman was the first to sensitize other Quakers and through them the Western world to the agony of the slaves and the immorality of slave ownership. His legacy lives on in both church and state in figures such as Sojourner Truth, Martin Luther King Jr., Abraham Lincoln, and Barack Obama.

Through a striking, life-changing experience about three years before he died, Woolman was "brought near the gates of death." He saw himself inside a cloud of miserable human beings, and was told that he would always be mixed with them. He would never again be a separate soul. An angelic voice spoke, saying: "John Woolman is dead." Yet he knew he was alive. The dream carried him to the mines where oppressed men were slaving for wealthy Christians and questioning how Christ could be good! As he woke, he asked who he was, having forgotten his own name. Upon being told that he was John Woolman, he realized the meaning of his experience, and said: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians 2:2). He explained simply: "John Woolman is dead" meant the death of his own will. It was an unselfing.⁷

The mantle of leadership passed from the first to second generation of Quakers—from the brave love of George Fox to William Penn, the man who would write the book *No Cross, No Crown*. Penn, too, knew the cost of sacrificial love and of godly *kenosis* (the emptying out of life and love). This, he felt, was the calling of every human being. On North American land bartered from Charles II, who was indebted to Penn's father, he established his "holy experiment." Philadelphia, the "city of brotherly love," began in the south-east corner of his land named for his father and known as Pennsylvania or "Penn's Woods." There he attempted to bring to life a special city where love of God and others would grow through worshipful listening and looking for "that of God, the Inner Light" in each other. To this day Pennsylvania is known as the "Quaker state," and is a center of Quaker life and thought.⁸ Pennsylvania stands as a testament to the Quaker ideal of integrating personal piety and civil life.

Quakerism Today

The Quaker legacy has grown and evolved over the years, becoming both increasingly academic and ecumenical. No people represent these qualities better than Rufus Jones and Douglas Steere. Rufus Jones was professor of philosophy at

Haverford College, Haverford, Pennsylvania, when he came to realize that mysticism was the very center of religion but was not recognized or understood. Mysticism, defined as union with the will of God and detachment from self-centered desires, is the pattern in all theistic mysticism according to Jones. He also realized that it had prepared the way for the birth of Quakerism. For sixteen years he wrote, as part of his life mission, about the influence of mysticism as it preceded and followed the beginning of the Society of Friends. The result was collaborating in the writing of a seventeen-volume series on mysticism and Quakerism.

Jones was followed in his philosophy appointment at Haverford by Douglas Steere. As a philosopher, Steere was a Kierkegaard scholar and the translator of Kierkegaard's *Purity of Heart*. Steere was also an ecumenist and pioneer in interfaith dialogue. Under his aegis, scholars from other religions were brought to the United States and to Haverford College so that interfaith understanding could be engendered. He developed two world conferences of religious leaders in the Far East. As chairman of the Friends' World Committee for Consultation, he represented the Quakers at Vatican II, and was chosen to produce the volume *Quaker Spirituality* for the Classics of Western Spirituality series, a gift to Quakers and peoples of all faiths.

Quakers, or "Friends," hold before themselves three central challenges: to listen to the Spirit, to love God and neighbor, and to risk whatever is necessary so to do. This is the legacy of Quaker spirituality, for those within the Friends tradition, and their gift and challenge to all Christians of all time. It is their lived response to Paul's question, "What have you that you have not received?" that leads them to drink deeply from the well of God's Spirit and serve passionately in imitation of Christ. ■

ENDNOTES

1. George Fox, *The Journal of George Fox*, edited, with an introduction by Rufus Jones; with an essay by Henry J. Cadbury. (New York: Capricorn Books. n.d.), 125.
2. Douglas V. Steere, *Quaker Spirituality* (Ramsey, NJ: Paulist, 1984), 5.
3. Thomas R. Kelly, *A Testament of Devotion* (New York: Harper & Row, 1941), 33. Kelly goes on to say, "The heart of the religious life is in commitment and worship, not in reflection and theory" (38).
4. Rufus Jones, introduction to Fox, *Journal*, 91.
5. Steere, *Quaker Spirituality*, 5.
6. Henry J. Cadbury, essay on the influence of "The Journal of George Fox," in Fox, *Journal*, 42.
7. John Woolman, *The Journal of John Woolman*, introduction by Frederick B. Tolles (Secaucus, NJ: Citadel Press, 1972), 214–15.
8. Steere, *Quaker Spirituality*, 49.

Defining Pietism

The twin principles of the Reformation figured highly in Pietism but not without change and development. The language of salvation changed from its forensic, legal character to a more biological and organic type of expression. No Pietist would deny or disregard the gospel of justification of a sinner by the free grace of God. But a Pietist would express reservation as to the sufficiency of the language of justification to encompass the scope of God's saving activity.

For one thing, it has a more formal than relational character to it. For another, it is more external than internal as regards its effects on people. It is the formal and external character that Johann Arndt, the "grandfather" of Pietism, came to recognize as a potential threat to the religious life. Arndt had noted that Luther's preaching of the free grace of God, founded on Jesus' complete sacrifice for sin and received in faith, had released people from fear. People had feared that their good works were not sufficient or done in the proper spirit, leaving God displeased with them. People also feared long stints in purgatory and the power of the church over them and their eternal destiny.

In Arndt's *True Christianity*, he lamented the opposite situation in his day. There was no fear of God at all. The people of the Lutheran lands had been baptized, catechized, and communed. In all of this, the formal and external word of justification had freed them from the bondage of sin. What had happened was that the *religious* and the personal experiential dimensions of justification by grace through

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faith were missing. What was missing was awe before a holy God—the God before whom Luther fell down as dead, and at the same time, a profound and mysterious gratitude for a grace that freely reached out to the alienated and to the wicked offering justification before God, self, and others. What Arndt saw as the perversion of justification we would call presumption. When the grace and mercy of a person are taken for granted, they are insulted and made fools of, or so it seems. Bonhoeffer called it “cheap grace.” The Pietists wanted to restore the religious and the personal/experiential dimensions to the relation between God and persons. If this could be done, they reasoned, then a *delicate*, not a distressing fear would return to religious life. This fear is the fear of presuming on God’s grace or of taking God for granted. If that happens the link between grace and gratitude is severed.

Pietist Reforms

So how did the Pietists speak of the material principle? Shifting from legal to biological language, from an external to an internal work of God, Pietists such as Philipp Jakob Spener (the “father” of Pietism) began to stress the “new birth,” or the work of God within the person, recreating the person from the inside out (John 3:1–15 and 1 Peter 1). Physical birth is a radically passive act. So is spiritual birth. Just as in physical birth, one being born again spiritually neither conceives nor births himself/herself. The chief actor is God. Three stages encompass this work: (1) faith is kindled and issues in new birth, but new birth does not create faith, thus preserving the radical character of God’s initiative; (2) such persons are justified and adopted into God’s family; (3) the “new person” is made complete in the process of sanctification by means of which one’s entire life is brought more and more into the likeness or imitation of Christ.

Among the Lutheran and Reformed Pietists a newer way of formulating God’s work was emerging. God was not only good enough to justify persons, he was also powerful enough to change them. Note the language: “new-maker,” vivification or resurrection power, regeneration, and recreation. August Hermann Francke brought this to a succinct expression in a 1697 sermon on rebirth: “This [i.e., the doctrine of rebirth] is the very ground upon which Christianity stands.” This understanding of the work of God made it possible for Pietists to speak not only of growth in knowledge but also growth in grace. Clearly, the growth language opens the way to speak not only of a progressive sanctification but of a perfecting of the saints. The material principle had now acquired a decidedly human as well as a divine dimension. It now even became customary to raise the issue of the

Arndt believed that “every true Christian [should] esteem himself a stranger and pilgrim in this world”—a belief that influenced his book *Wahres Christentum*, for which he is primarily remembered. This work dwells on the mystical union between Christ and the believer, has been widely translated, and has influenced a range of both Catholic and Protestant theologians. Arndt was influenced by St. Bernard of Clairvaux and Thomas à Kempis.



righteousness of Christ being imparted to believers and not just imputed to them. People were not only justified, they were changed.

But what of the formal principle, that of the authority of Scripture among the Pietists? Following the Reformation, formal questions about the nature of the Bible were raised. What gave it its authority? Increasingly, the doctrine of verbal inspiration became the primary way of establishing the Bible’s authority. The words of the authors of Scripture, by the inspiration of the Holy Spirit, coincided with the words of God. What Scripture said, God said. The Scripture then became more closely related to the theological system, serving as proof-texts for statements of doctrine.

During the period of orthodoxy, around 1580, the relation between Scripture and system became even more tightly formed because of the theological conflicts among Protestant groups, each trying to demonstrate that it was the true church. The Scriptures became the instrument of strife as Lutheran and Reformed people each tried to show the more scriptural alignment of their confessions. The Scriptures became more serviceable to polemics than to serving the spiritual needs of the people in the pew.

Hearing and Living the Word

For Pietists, the Word of God was something to be done as well as taught and believed. In addition to lexicons, dictionaries, and commentaries, obedience to the Word was part of the way one brought a text to understanding.

When Francke spoke of the inspiration of Scripture, he took account of the affections and reason, of intuition and intellect. The Holy Spirit “kindled sacred affections” in the writers, making it “absurd to suppose that, in penning the

Scriptures, they viewed themselves as machines; or that they wrote without *any* feelings or perception, what we read with so great a degree of both.” Thus the same Holy Spirit who inspires the affections and reason must also *illuminate* those who read. Why? In order to understand what the apostles wrote, one must not only love *what* they loved but *as* they loved. The affections participate in the achievement of clear understanding.

Since one’s affection and intuition lead one on to do the will of God, to experiment with ways to fulfill God’s will, the Pietists spoke of obedience as a way to make God’s Word clear. If in orthodoxy *doctrine* was tested by Scripture, in Pietism *life* was tested. The formal authority of the Reformation was brought into direct relation to one’s behavior, thought, and affection. For this reason, it is often said that the Pietists wanted to complete the Reformation. What started as a reformation of doctrine needed to be completed in a reformation life.

Pietist Patterns of Renewal

The material principle gave Spener a clue as to possible ways for renewal. As justification and new birth had served as models for understanding the redemption of persons, a model was needed for the renewal and regeneration of the church. When the Pietists made the “new birth” the operative model for God’s redeeming work, they derived from it the notion of renewal from the inside out. What starts small, develops. Applying this model to the church situation, Spener sought a way to renew the church from the inside out. In his thinking, one could begin in a small way and with a few people and watch the “practice of theology” bear fruit.

What emerged was the “conventicle,” a small group of people who met to discuss the Sunday sermon and to make application to their lives. There was an opportunity to discuss Scripture, using the three questions mentioned previously. Naturally, such a gathering was not complete without prayer. This gathering acquired the technical name of *ecclesiola in ecclesia*, the little church in the big church. What Spener counted on was that this gathering of the reborn ones could engender new life in the entire parish. In this view he differed from the Anabaptists who tended to think that the only true church was the little band of the faithful (the *ecclesiola*). For Spener, the little church had instrumental value. It was the material principle, the work of redemption, at work in the congregation.

Optimism and Action

What of the formal principle, the principle of authority to embark on such an active pattern of renewal? Spener’s

favorite phrase was that God had promised “better times for the church.”

The Pietists believed that the promises were to be acted upon, not just waited upon. God’s promise was organically related to the church and to the church’s obedience to his Word and will. Luther had spoken of faith as a “busy, active, mighty thing.” Together with Luther, the Pietists put Galatians 5:6 into operative terms: “faith that is active in love.” Francke spoke of “risk-taking faith,” not just believing faith. Hence Spener, if ever so modestly, gave faith an operative mode, acting on God’s promise for better times for the church. What were the occasions Spener proposed through which faith could experiment, bringing God’s promise and the human situation into organic relation?

First, greater use should be made of the Bible than just the pericope texts assigned to the Sundays of the Church Year. The conventicle provided an additional setting for increased awareness of the Bible, and provided context, Spener averred, for pastors to have a singular opportunity to learn to know and to be known by parishioners. The setting was ideal. All were under the authority of the same Word of God and under the illumination of the same Holy Spirit. He spoke of this as “bonding.” Take a moment to reflect on the revolutionary character of this proposal in a highly stratified society. No doubt this very setting made possible the change in address to the clergy from “Herr Pastor” to just “Pastor” or the even more familial “brother” and “sister.”

Second, Spener proposed a more extensive use of the spiritual priesthood. By their baptism all Christians had been consecrated kings and priests. What was missing was the exercise of this office. In the conventicle, women and men could speak, a source of no little criticism against Spener. Where this prevailed, baptism, the source of the priesthood of all believers, was given its proper authority. Since all were priests of God, something needed to be done to help people develop their gifts. The Pietists pioneered in vocational education and moved toward classroom instruction in the German language, not Latin. In this way the Pietists sought to help Christians develop their sense of vocation as a calling from God. If all Christians took this seriously, think of how the church’s ministry would be both diversified and multiplied. A preacher-centered church is not a part of the Pietist vision.

Third, it was not enough to have knowledge of the Christian faith, for Christianity consisted in practice. But for Pietists, even practice needed a spiritual dimension. At the orphanage in Halle, childcare workers were called hirelings if their work was merely professionally competent and not personally involved. Such detachment was incapable of



Spener, an educated man, intended to teach but was called to the pastorate instead. Dismayed by the moral ambivalence of his congregation, he wrote *Pia Desideria* (Pious Desires), a controversial volume marking the birth of Pietism as a renewal movement. He is considered the forerunner of the small group movement.

engendering new dispositions in the children. When love is tested, the worker does not get testy. Only when love is questioned and one's commitment tried does steadfast love come through. Steadfast love was what the orphans knew nothing about. So in the wisdom of Spener, Christians were not hirelings but priests, sources of regeneration and hope

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the radical poverty of the Incarnation and the conviction that everything from creation to our redemption comes as sheer gift.

The other lesson that Francis teaches us is that the Bible is not a book to be read but a text to be performed. Just as we never discover the authentic Mozart not by reading his scores but by performing or hearing them performed, so we never plumb fully the Word of God until it becomes the "score" by which we lead our lives.⁴

There was also a prophetic element in the life of Francis. To the luxurious pretensions of medieval churchmen, he exemplified the simple way of Jesus. To the poor, he identified with the dignity of everyone made "in the image and likeness of God." To the emerging mercantile class, with their proto-capitalist desire for profit, he lived in such a way as to show the snares of wealth. To the medieval Cathars, who despised the material life, he hymned the goodness of God's creation; to the smug pretensions of the medieval church, he pointed to the cross; to the class system of his day, he insisted that all should be called brothers and sisters.

Francis said, it is alleged, "Preach, and if necessary,

to a world unfamiliar with God's grace and love, as Jesus taught in the distinction between hireling and shepherd in John 10.

Spener's proposals addressed pastoral training and the nature of preaching. What he wanted was a setting for education as much as the content of it. The setting was important because that was where the spirit was either killed or given wings, to cite Gregory of Nazianzus. Spiritual exercises were to be taught as much as content of courses.

The theory was that the preacher required as much preparation as the sermon, because the sermon was directed to the inner person, with the goal in mind to awaken love and fear for God and service to one's neighbor. The preacher (his demeanor as well as his skill) was to the congregation what the professor was to the theological student. Both school and church were nurseries, places conducive to spiritual growth and vitality. The pastor therefore had two ministries: planter of the seed by preaching and cultivator of the seed by priestly demeanor. And so all Christians have two ministries: planting and cultivating.

Reborn in order to renew. Pietism passed that vocation on to every Christian. ■

use words." He demonstrated by his life that the gospel is ever open to a new reading while always remaining the same and ever challenging to those who confront it with serious openness. To be a "Franciscan" does not require that someone accept a robe and cord and go barefoot in the world. To be a Franciscan is to learn those terrifying words of Jesus who offers to us simplicity, humility, poverty, and the cross. To be a "Franciscan" is to learn how to embrace a profound gospel paradox, namely, that the exquisite joy of the gospel is to be found in its utterly serious demands. ■

ENDNOTES

1. I have explored spirituality as a way of life more fully in Lawrence S. Cunningham and Keith Egan, *Christian Spirituality: Themes from the Tradition* (New York: Paulist, 1996).
2. All quotations are from *Francis and Clare: The Complete Works*, ed. Regis Armstrong (New York: Paulist, 1982).
3. *Paradiso* 11.71-72. The French mystic Simone Weil thought those lines to be among the most beautiful in all of poetry.
4. This theme of performance is more fully developed in Lawrence S. Cunningham, *Francis of Assisi: Performing the Gospel Life* (Grand Rapids: Eerdmans, 2004).



Finding God in New Things: Ignatian Spirituality Revisited

APPROXIMATELY A YEAR before Christopher Columbus launched his 1492 voyage, a son was born into the noble Loyola family in the Basque country of northern Spain. The infant's name was Iñigo. Known later as Ignatius of Loyola, he became the founder of the Society of Jesus (the Jesuits) and the author of five major works.¹ Most notable for our purposes is *The Spiritual Exercises*, the "manual" that has guided spiritual seekers and their mentors for over 450 years. It is a unique window into Ignatian spirituality.

SYNOPSIS

Dolphin addresses the spirituality of Ignatius of Loyola and his seminal work *The Spiritual Exercises* as a valuable resource for contemporary Christians. She presents an overview of the exercises, articulates criticisms expressed by scholars and practitioners of the rigorous disciplines, and directs the reader to scholars who address those concerns in ways she suggests might be helpful to those interested in exploring Ignatian spirituality further.

Ignatius's lifespan of sixty-five years coincided with a period of extraordinary social and cultural change in sixteenth-century Europe. Medieval feudalism was giving way to the emergence of nations. The bloom of the Renaissance was fading as Europe stood on the threshold of modernity. The Roman Church, struggling mightily to survive the Protestant Reformation, was in the midst of a difficult Counter Reformation. The worldview of the late Middle Ages was crumbling as "new worlds" were discovered. Not only were geographical horizons expanding; new intellectual worlds were opening with the dawn of modern science. Further, when the invention of the printing press made the Bible accessible to ordinary people, the need for a personalized spirituality emerged with considerable urgency. Ignatian spirituality evolved in response to this need.

One could argue that the upheavals of the twentieth/ twenty-first-centuries likewise have evoked a resurgence of interest in spirituality, both within and beyond the Judeo-Christian tradition. The 1991 celebration of the five-

hundredth birthday of St. Ignatius of Loyola prompted numerous studies of his legacy, including the use of *The Spiritual Exercises* in new contexts.

This essay explores Ignatius's *Spiritual Exercises* as a valuable resource for 21st century Christians. First, I present a brief overview of this spiritual classic. Secondly, I summarize the major criticisms and concerns expressed by a number of scholars and practitioners of the *Exercises*. Thirdly, I direct the reader to the work of five scholars who address these concerns in particularly effective ways.

Origin and Basic Structure of *The Spiritual Exercises*

The essence of the book is captured in its title: *The Spiritual Exercises*. Jesuit David Fleming explains:

Ignatius wrote a book of spiritual exercises. As with any exercise book, the one who uses it has to have another source for the content, that is, the subject matter to be exercised. For Ignatius, the content matter to be used for his *Spiritual Exercises* is primarily our own life experiences as seen in the light of the life experiences of Jesus depicted in the Gospels. His exercise book helps us enter into an active use of our life's content in its relation with God and with the Jesus of the Gospels.²

As a manual for retreatants and those who direct them, the text in its present form has a long story behind it. In summary, the young Ignatius, who had been groomed for the high life of Spanish aristocracy (which included participating in occasional military expeditions) found himself facing the possibility of life as an invalid after being wounded in

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Peter Paul Rubens, Norton Simon Museum

Ignatius of Loyola was a Spanish knight who had a conversion experience when wounded on the battlefield. Inspired by St. Francis, he became a hermit, and eventually founded the Society of Jesus. The Jesuits were “missionaries for the pope” and responsible for founding educational institutions worldwide. In the U.S. there are over 50 secondary schools and 28 Jesuit colleges and universities, including Loyola University, in Chicago, IL.

synthesis of classic Ignatian spirituality will include at least these six components: (1) a focus on the goodness of the Creator who created all things as a means by which people could make their way back to God; (2) recognition of the importance of a dynamic personal relationship with Christ that includes cooperation with him in achieving God’s plan of creation, redemption, and spiritual growth in the unfolding of salvation history; (3) emphasis on “the greater honor and glory of God” as a motivation for all human endeavor; implying a strong sense of service of others; (4) cultivation of a habit of spiritual discernment in decision-making; (5) strong emphasis on the integration of contemplative and apostolic life with further emphasis on finding God in all things; and (6) movement toward authentic inner freedom, that is, grace-filled progress in addressing issues of disordered attachments in one’s life.

As with any classical expression of spirituality, this synthesis needs adaptation in view of developments in philosophy, psychology, historical criticism, Trinitarian theology, Scripture studies, gender studies, and emerging scientific understandings of the cosmos.

Critique of *The Spiritual Exercises*

As interdisciplinary insights have been brought to the *Exercises*, criticisms have been directed at the structure and theology of this classic. Some detect a hint of Pelagianism in it. It feels “mechanical,” more like a project than a process. Too individualistic; too much emphasis on examining one’s conscience and not enough on critiquing one’s social consciousness. Elevating the human to the top of creation’s pyramid is problematic. The undergirding theology is patriarchal. One feminist critique includes several concerns:

Some are put off by the symbolism embedded in the

text of the *Exercises*. . . . Still others question Ignatius’s unswerving obedience to the church, an institution that has been singularly destructive of women’s full personhood at times in its history. The centrality of Christ in the *Spiritual Exercises* raises for others another cluster of reservations centered around the issue of a male savior. These women wonder how they can ever become autonomous spiritual persons if they “access” God exclusively through a male savior.⁹

Critical Appreciation and Creative Appropriation

Current Ignatian scholars and practitioners continue to wrestle creatively with the challenge of addressing these concerns and making the *Exercises* both relevant and accessible for today’s seekers. Several authors have demonstrated exceptional skill in this effort. Three books are recommended here, with brief examples from their perspectives: feminist, liberation theology, and ecology.

Feminist Concerns:

Katherine Dyckman, Mary Garvin, and Elizabeth Liebert wrote the book *The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women* (New York/Mahwah, NJ: Paulist Press, 2001). The authors, each of whom is actively engaged in academia as well as in the ministry of spirituality development, have done a great service for anyone using *The Spiritual Exercises* either as retreatant or director. Here is one example of their approach: In analyzing the exercises of the First Week, the authors note that women’s realities raise probing questions and troubling issues about the material suggested for meditation. Consider, for example, the self-deprecation embedded in texts that exhort the woman to:

consider my soul as imprisoned in this corruptible body, and my whole compound self as an exile in this valley [of tears] among brute animals. . . . I will reflect upon myself by using examples which humble me: First what am I when compared with all other human beings? I will look at all the corruption and foulness of my body. I will look upon myself as a sore or abscess from which have issued great sins and iniquities and such foul poison.¹⁰

The authors note that these passages, and others, describing the self envisioned by the *Exercises* require critiquing, especially when the “self” is a woman, because meditating on this material can create hazards for both self-concept and God-image.

Rather than with a sense of humiliation and self-loathing, claim the authors, “entering the *Spiritual Exercises* with a

positive self-image and a holistic understanding of the human person engenders a positive valuation of oneself as a whole being with a body, mind, spirit, emotions and relationships. In this way, relationship and connection replace dualism and polarization. When the one making the *Exercises* discovers and appreciates her own story and uses her own voice to tell it, she contributes powerfully to the larger story of faith.”¹¹

Liberation theology perspectives:

Dean Brackley, a Jesuit priest and professor of theology and ethics at the Universidad Centroamericana in El Salvador, contributed *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Ignatius of Loyola* (New York: Crossroad Publishing Company, 2004) to the recent consideration of the *Exercises*. From this location of living and working with the poor, he brings to the *Exercises* new perspectives, particularly from Latin American liberation theology.

A few examples: he speaks more of participating in the Reign of God than he does of being a loyal knight in the service of Christ the King. Indeed, Christ is with the poor not as king but as compassionate co-sufferer. The background for every meditation is a deep-seated concern for the poor. Evil is described in terms of sinful social structures. Our own complicity as individuals within those structures is part of our sinfulness. For Brackley, God’s Reign means good news in a world of bad news. It is a project of liberation from sin, poverty, injustice, and violence. The call to humility in the Second Week is understood as a call to solidarity with the poor. Reflecting on Christ’s passion helps the retreatant not only to know Christ better, but prompts response to the crucified people of today. These examples are powerful and indicative of Brackley’s creative appropriation of liberation theology into Ignatian spirituality.

Ecological and Cosmological Issues:

Neil Vaney, SM, who wrote his doctoral thesis on environmental ethics and the theology of nature at the University of Otago, New Zealand, wrote *Christ in a Grain of Sand: An Ecological Journey with the Spiritual Exercises* (Notre Dame, IN: Ave Maria Press, 2004). In this book Vaney employs a critical appreciation for the *Exercises*, “following the order of meditations, exercises, and spiritual reflections that Ignatius himself finally settled upon as the shape of *The Spiritual Exercises*.”¹² Vaney notes that the power of the *Exercises* is to free the imagination and let it discover images and manifestations of God both in the

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Life as Prayer: The Development of Evelyn Underhill's Spirituality

ALTHOUGH EVELYN UNDERHILL (1875–1941) was baptized and confirmed in the Church of England, the Underhill family could be considered Christians in only the most social of terms. Underhill had little formal religious education and no theological training.¹ In fact, Underhill's first commitment to any sort of religious group was a hermetic sect known as the "Golden Dawn," a most inauspicious beginning for one who would later be called "the spiritual director for her generation."²

Underhill's spiritual journey is a fascinating one, and one which has been well chronicled.³ Her career began with her classic work *Mysticism* (1911)⁴ and can be said to have concluded with her other classic *Worship* (1936).⁵ These

SYNOPSIS

Evelyn Underhill is among the most widely read English-speaking authors on Christian mysticism. Here, Johnson asserts that a full understanding of her spirituality must incorporate her entire life's journey of faith and its concomitant evolution. Underhill went through "three distinct phases" of change, ending with conclusions—though perhaps less popular—that may prove to be her most enlightened.

studies are similar in that they were comprehensive in their scope and pioneering in their approach, and both volumes are standard works in the fields of mysticism and liturgy. The fact that both remain in print is a testimony to their enduring quality. These works are very different in their theological approach however, as *Mysticism* is rooted in a hybrid of psychology, Neo-Platonism, and evolutionary thought, while *Worship* is grounded in a Trinitarian theology centered on the Holy Spirit and a theology of sacrifice.

Between these two books Underhill accomplished numerous "firsts": she was the first woman to lecture at an Oxford college in theology, the first woman to lecture Anglican clergy, and one of the first women to be included in Church of England commissions. These accomplishments, along with her work as a theological editor and her role as a spiritual director and retreat leader, made Evelyn Underhill a prominent figure in her day.

A Dynamic Faith

One of the little understood facts of Underhill's life and career are the changes of mind she went through over time. Underhill's thought went through three distinct phases. Her earliest theological approach could be defined by a strong emphasis on evolutionary thought, psychology, and Platonic dualism. This period lasted from 1891–1919, and was dominated by writings on mysticism and mystical theology. Her rather optimistic theology was unable to explain the cruel realities of World War I. So, in 1920, she began receiving spiritual direction from Baron Friedrich von Hügel, one of the most respected theologians in Europe at that time. This began a decade-long theme of more Christocentric thought and a growing balance between God's immanence and transcendence, which lasted from 1920–1929. The last years of her life (1930–1941) were marked by yet another paradigm shift, where under the influence of Russian Orthodox immigrants to England, Underhill's theology took a firm shift to the third person of the Trinity. Her development of a pneumatology happened coincidentally with her growing social conscience as expressed by her pacifism at the onset of World War II.⁶

Scholar of the Spirit

In terms of Underhill's understanding of spirituality, it is notable is that over time Underhill shifts from the term "mysticism" that so dominated her early years as an author, to terms such as "life of the Spirit," "the spiritual life," and "spirituality." Only twice in the late 1920s does Underhill write on mysticism, and from 1930 on her writings are almost exclusively on spirituality and worship. It would be interesting to see if Underhill's use of the term *spirituality* was reflective of the use of that term by others, either past or present, or if (as I am inclined to believe), her use of the term, in fact, popularized the term *spirituality* for the second half of the century.

Underhill's writings on what we would now call "spirituality" are bracketed by two works, *Mysticism* (1911) and *The Spiritual Life* (1937).⁷ The first, *Mysticism*, can be understood well by reflecting on its subtitle, *A Study of the*

Nature and Development of Man's Spiritual Consciousness. This book described the human potential of ascent to the divine. Underhill uses the classic threefold paradigm of mystical union of purgation, illumination, and unification, but expands it, adding two more stages. The result was her five-step process of conversion, purgation, illumination, surrender, and union. Underhill added a step at the beginning—conversion, or a threshold of awareness of the ultimate reality (God) existing outside oneself. She also added a fourth step, surrender, which she drew from many mystical writings, but St. John of the Cross in particular. This stage was the "dark night of the soul," that period of dryness that tests one's ultimate commitment to the spiritual journey. Underhill's massive study, though heavily weighted towards medieval Christian mysticism, was intentionally interreligious. Her goal was to demonstrate the universal human capacity for mystical ascent to "reality," that is, the more real supernatural world that is the goal of human existence. Though some saints and mystics might attain such a state of union with God in this world, most must wait for the life in the world beyond this world. Regardless, the journey was an inward and private one, what Plotinus described as the "flight of the alone to the One."

The small volume *The Spiritual Life* was very different. This little book was a compilation of four radio broadcasts Underhill delivered on the BBC. Gone were the concepts of mystical union and human ascent. In their place was a threefold pattern of the spiritual life: adoration, adherence and cooperation. This pattern was derived from the French school of spirituality identified with Pierre de Berulle and Jean-Jacques Olier. This was an approach to the spiritual life that began with God's initiative and resulted in a life conformed to the cruciform posture of our Lord. It also involved community and service to others. Gone was the philosophy and psychology of *Mysticism*; in its place was the Christian life of worship, prayer, and ministry.

In her review of this book in *Theology*, Aelfrida Tillyard wrote this description of Underhill's broadcasts, some of her last public presentations:

When Evelyn Underhill sat at the accordance, and sent her voice across space to thousands of unseen listeners, her heart must have been full of true apostolic zeal and the love of souls. She was not there to display her knowledge of German metaphysics, or the extent of her acquaintance great and small. She was not there to impress anyone with her grasp of psychological theories involved in spiritual exercises and systems of meditation. She was there to bring human beings in touch with their Creator, and, please God, she would do it, if she could.⁸

Underhill was a poet, novelist, spiritual author, and theologian—as well as being a sailor, bookbinder, and artist. Drawn simultaneously to psychology and mysticism, she was one of the preeminent spiritual voices of the twentieth century, in spite of the religious indifference of her parents and husband. Though she wrestled with her own doubts and limitations, she became the definitive model for retreat leaders and spiritual directors for her generation and those to follow.



At the end of her life, Underhill was passionately proclaiming a corrected understanding of prayer from her more famous mystical writings.

Prayer and Intercession Rethought

This essay is not intended to be an exercise in either the history of spirituality or in spiritual autobiography. Instead, I hope to focus on a unique aspect of Underhill's understanding of prayer and through it her changing understanding of the life of the Spirit. To do this I will focus on two essays written by Underhill in the late 1920s which indicate the time of a shift in Underhill's thought and will highlight the importance of her newfound understanding of prayer.

The first essay was actually a pamphlet published for the YWCA in England in 1926, simply entitled "Prayer."⁹ Although this work still has overtones of Underhill's early mystical writings, such as an emphasis on God's immanence, human effort in prayer, and the solitary nature of prayer, yet there was a different feel to it than writings a decade earlier. This was more Christ-centered and less esoteric.

Underhill began by describing prayer as a broad genre rather than a single item, prayer is not "simply" this or that, [that would] spoil our understanding of [prayer's] richness and variety." Still Underhill does define the life of prayer as "our whole life towards heaven," and no matter what type of prayer you pray, it is communion with God. Underhill continues to stress the work of prayer here though, asserting that "real prayer is a great and difficult art."¹⁰

Underhill offers the idea of a healthy body as metaphor for a healthy spiritual life. A healthy body must have food,

fresh air, and exercise to thrive. So it is in the spiritual life: one must have food, that is, a steady diet of Scripture reading and spiritual classics; fresh air, that is, to live with an attitude of praise and gratitude; and, finally, exercise—which requires a disciplined routine, and not simply reading, praising, and praying when one feels like it. Quoting St. Francis de Sales, “We seldom do well what we only do seldom.”¹¹ Fulfilling these three regimens is not the spiritual life, but how one prepares for it, for the spiritual life is adoration and adherence. Adoration is the attitude which places God, and not one’s self, in the center of one’s life. Adherence is being passionately devoted to your relationship with God to the point where it takes precedence over all other things. It is, ultimately, to live every moment with the recognition that you are in the intimate presence of God.

Though this is a significant move in Underhill’s thought, it still ends primarily in the spiritual life being an autonomous relationship (though guided by people of faith past and present) with God. There is little social support, intimacy, or relevance for prayer beyond one’s own spiritual self-improvement. This is not quite where Underhill lands at the end of her life, however. Baron von Hügel identified Underhill’s tendency towards inwardness when she was under his spiritual direction a few years earlier. His treatment was for Underhill to spend time caring for the poor. Those seeds, planted by von Hügel, appear to have sprouted shortly after writing this tract, as evidenced in her next essay.

In 1928 Underhill was invited to address the United Free Church in Scotland with the topic of prayer. Her address was not published until five years after her death in her *Collected Papers*.¹² This address is the first indication that Underhill’s theology of prayer had taken on a decidedly different tone. The first mark of distinction is the way that Underhill began her address when defining prayer:

What, then, is Prayer? In a most general sense, it is the intercourse of our little human souls with God. Therefore it includes all the work done by God Himself through, in, and with souls which are self-given to Him in prayer. . . . Prayer, then, is a purely spiritual activity; and its real doer is God Himself, the one inciter and mover of our souls.¹³

Although there is still an emphasis on God’s immanence, it is tempered. More striking in this essay, as the quote above demonstrates, is a tempering of human will and action with God’s initiative and provision. In a word, prayer begins with grace and not works.

Of the threefold pattern of the French school of adoration, adherence, and cooperation, Underhill had introduced the first two elements in her essay of 1926. This last essay

would be the one in which she completes the triad by introducing cooperation, although she does not use the term cooperation per se. The entire essay is about prayer as the process of releasing yourself to do the will of God in the world. This, according to Underhill, is the life of prayer.

Underhill stresses in this essay a new idea that will become a common theme for the rest of her life: sacrifice. Prayer requires “self-given” souls in a spirit of sacrifice and oblation. The love of God, which inspires us to prayer in the first place, is the love of our crucified Lord—self-sacrificial love. Underhill continues, “Self-offering, loving, unconditional and courageous, is therefore the first requirement of true intercessory prayer.”¹⁴ Such an intercession operates on the supernatural plane, where the human spirit invokes God’s Spirit to act. But it also works on the human plane, where the intercessor enacts one’s prayer in deeds of kindness, compassion, justice, and mercy.

Offerings without Condition

In what I consider to be some of Underhill’s most revealing and poignant prose, she wrote:

A real man or woman of prayer, then, should be a live wire, a link between God’s grace and the world that needs it. In so far as you have given your lives to God, you have offered yourselves, without conditions, as transmitters of His saving and enabling love: and the will and love, the emotional drive, which you thus consecrate to God’s purposes, can actually do work on supernatural levels for those for whom you are called upon to pray.¹⁵

Prayer, from this point on in Underhill’s writings, had a decidedly social and, in the above sense, intercessory cast to it—as did Underhill’s life. She became much more conscious of the effects of sin in the larger world, not simply the individual life. The foremost example of this was her public advocacy of pacifism at the advent of World War II, a decidedly unpopular position that cost her reputation dearly. Still Underhill was unswerving. Her life of prayer had lead her to believe that no Christian should kill another Christian for the sake of any nation, and if all who were baptized should refuse to fight, there would be no war.

Few people have studied prayer in theory and practice—Christian or non-Christian—to the extent the Evelyn Underhill had. At the end of her life, after having considered many options, she concluded that prayer was about availing oneself to the purposes of God, not invoking the activity of God for either spiritual assurance or earthly benefit, but for conformity to the life and

ENDNOTES

1. Dana Greene, *Evelyn Underhill: Artist of the Infinite Life* (New York: Crossroad, 1990), 11–12.
2. See Jonathan Bodgener, “Evelyn Underhill: Spiritual Director to Her Generation,” *London Quarterly and Holborn Review* 183 (1958): 46–50.
3. Three biographies on Underhill have been published, and one incomplete manuscript remains unpublished. These are Dana Greene, *Evelyn Underhill: Artist of the Infinite Life*; Christopher Armstrong, *Evelyn Underhill: An Introduction to Her Life and Writings* (Grand Rapids: Eerdmans, 1975); Margaret Cropper, *Evelyn Underhill* (London: Longmans, Green & Co., 1958); and Lucy Menzies, “Biography of Evelyn Underhill,” TMs unfinished, Underhill Collection Archives: St. Andrews University Library, St. Andrews, Scotland. By far the most accessible and more important of these works is Greene’s study.
4. Evelyn Underhill, *Mysticism: A Study of the Nature and Development of Man’s Spiritual Consciousness*, 1st ed. (London: Methuen, 1911).
5. Evelyn Underhill, *Worship*, Library of Constructive Theology, 1st ed. (London: Nisbet, 1936).
6. For a more detailed survey of the development of Underhill’s thought, see Todd E. Johnson, “Anglican Writers at Century’s End: An Evelyn Underhill Primer,” *Anglican Theological Review* 80 (1998): 402–13.
7. Evelyn Underhill, *The Spiritual Life: Four Broadcast Talks* (London: Hodder & Stoughton, 1937).
8. Aelfrida Tillyard, review of Evelyn Underhill, *The Spiritual Life*, in *Theology* 34 (1937): 379.
9. Evelyn Underhill, “Prayer,” in *Evelyn Underhill: Modern Guide to the Ancient Quest for the Holy*, ed. Dana Greene (Albany: State University of New York Press, 1988), 135–44.
10. *Ibid.*, 135–36.
11. *Ibid.*, 139.
12. Evelyn Underhill, “Life as Prayer,” in *Collected Papers of Evelyn Underhill*, ed. Lucy Menzies (London: Longmans, Green & Co., 1946), 61–72.
13. *Ibid.*, 61–62.
14. *Ibid.*, 68.
15. *Ibid.*, 62.

ministry of the one through whom we pray: Jesus Christ, the crucified. On the shelves of spiritual *books* of our day, this understanding is not a big seller. Underhill’s early writings are most frequently reprinted, with later writings difficult to find. Yet in the *world* today, what sort of

people of prayer would God ask us to be? Ones who strive for spiritual development alone, or ones who offer their lives as living intercessions, empowered by the Spirit, sent by Christ, to do God’s will? Might the latter define all of our lives of prayer. ■

KATHLEEN DOLPHIN *continued from page 15*

book of Scripture and the book of nature.¹³ Thus, there is a substantive ecological reflection for each exercise; one that ties in nicely with the selected scripture passage—even in the meditation on Christ’s passion. Nature is not romanticized; the destructive nature of the universe is recognized: “It is a violent place, full of death and destruction, and all higher forms of life are part of a web of life, living from and off one another.”¹⁴ Here, “unless the grain of wheat fall into the ground and die” takes on a deeper meaning.

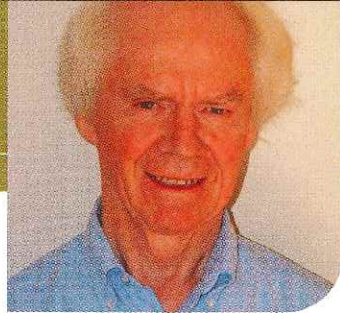
Conclusion

The Spiritual Exercises of Ignatius is a classic and, as such, it exhibits a remarkable resilience capable of not just surviving adaptation, but indeed thriving on it.

If the three adaptations of the *Exercises* recommended here are indications of the potential of Ignatian spirituality to assist those on a spiritual journey, then the tradition can be expected to have a long life indeed. Ignatius had his finger on the pulse of human nature, and he had a remarkable sense of the living God at work within that nature—and within all creation. Ignatius’s *charism* has stretched across centuries, urging the “finding of God in all things,” including the *new*. ■

ENDNOTES

1. Of Ignatius’s five major works, two (*The Spiritual Exercises* and his *Autobiography*) are presented in their entirety in George Ganss, SJ, ed., *Ignatius of Loyola: The Spiritual Exercises and Selected Works*, Classics of Western Spirituality (New York/Mahwah: Paulist, 1991). Also included are a few samples of his thousands of letters and selections from his *Spiritual Diary* and his *Constitutions of the Society of Jesus*.
2. David Fleming, SJ, *Like the Lightning: The Dynamics of the Ignatian Exercises* (Saint Louis: Institute of Jesuit Sources, 2004), 9.
3. *Ibid.*, 10.
4. Tad Dunne, *Spiritual Exercises for Today* (San Francisco: HarperSanFrancisco, 1991), xiv.
5. *Ibid.*
6. Neil Vaney, SM, *Christ in a Grain of Sand* (Notre Dame, IN: Ave Maria Press, 2004), 12. See Katherine Dyckman, Mary Garvin, and Elizabeth Liebert, *The Spiritual Exercises Reclaimed* (New York/Mahwah: Paulist, 2001), 89, for their use of the same metaphor.
7. Fleming, *Like the Lightning*, 16–17.
8. Dunne, *Spiritual Exercises for Today*, xv.
9. Dyckman, Garvin, and Liebert, *Spiritual Exercises Reclaimed*, 3.
10. *Ibid.*, 157–58.
11. *Ibid.*, 158.
12. Vaney, *Christ in a Grain of Sand*, 13.
13. *Ibid.*, 21–22.
14. *Ibid.*, 129.



Trends in Baptist Spirituality

ANYONE WHO KNOWS much about Baptists will quickly recognize that we do have some major challenges in articulating a suitable spirituality at this time in history. Some of these are rooted in our history, others spring from present experience. Together, they leave us with a mixed bag of both positive and negative elements. Let me enumerate some of the challenges that leap out at me as I reflect on our situation.

Individualism

One of the first is a tendency to define spirituality almost exclusively in terms of the individual. If you range religious groups across a spectrum from intentionalist/corporatist on

SYNOPSIS

Hinson suggests that Baptists "have approached spirituality much as they have approached virtually every other concept or practice—with a great deal of diversity." In describing this "mixed bag of positive and negative elements" from within its ranks, he reflects on the current situation of Baptist spirituality.

one end (in which the Spirit is thought to effect obedience through the corporate body), to voluntarist/individualist on the other (in which the Spirit is thought to effect obedience through the individual), at the time they began, Baptists and Quakers would have occupied the extreme voluntarist/individualist end, while Roman Catholics and Anglicans would be near the extreme intentionalist/corporatist end.

Baptists shaped their spirituality largely by way of negative reaction to abuses in the exercise of authority over individuals in the late middle ages, especially the Acts of Uniformity of the Church of England. Subsequently, they imbibed heavily of the elixir of the Enlightenment. Their experience in America, where you will find almost 85 percent of Baptists, has accentuated individualism still more. The frontier exhibited an extreme form of individualism, but Charles Reich warned several years ago that even frontier individualism would pale alongside the extremes of "Consciousness III" which was engulfing American society.¹

In their spirituality Baptists have sailed along with this tide. They have tended to place responsibility heavily on the shoulders of the individual and to eschew means for the cultivation of piety. They have looked suspiciously on formation as a threat to the liberty of the individual believer. Although you may now see a sizeable number of Baptists who seek spiritual direction and appreciate the rich heritage of Christian spirituality, they represent a small and select group within the Baptist fellowship.

Accent on Conversion

Tangential to individualism is the Baptist accent on conversion. Heavily influenced by American revivalism, Baptists in the South especially have identified salvation with the response of faith to the preaching of the Word and neglected the growth process. Emphasis on grace as God's unmerited favor and fear of "works righteousness" have resulted often in the watering down of the divine demand to the point of irresponsibility. "Jesus paid it all, All to him I owe. Sin had left its crimson stain. He washed it white as snow," we Baptists love to sing. The use of means to effect growth might lead to "works righteousness" and militate against a grace that leaves nothing more to be done to put ourselves right with God. Hardly anything stirred more controversy among Southern Baptists in recent years than the questioning of the popular Southern Baptist cliché, evidently invented by J. R. Graves to undergird Baptist one-upsmanship, "Once saved, always saved."²

Like other Protestants, Baptists too have inherited from the Reformers a definition of grace too narrow to encourage a process of spiritual nurture and growth. Grace is "God's unmerited favor," above all, in acquitting the sin-

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ner at the judgment rather than, as Augustine expressed it, God's gift of Godself, the Holy Spirit. Combine this with the theory of a substitutionary atonement so popular in "conservative evangelical" or fundamentalist circles which now dominate the Southern Baptist Convention, and you will find great reluctance to foster spiritual formation at all. Take the bus and leave the driving up to Jesus.

Dearth of Models and Means

Just as Baptists have shared this inadequate definition of grace with other Protestants, so too have they suffered from a dearth of models and means for the cultivation of piety negated and discarded by the Reformers. As to models, like their early forebears, Baptists have used up quite a lot of ink proving that Paul labeled all Christians "saints" and repudiating the idea of a more dedicated few. In the past and even today, they have looked with horror on the calendar of saints days, prayer through the saints and Mary, the monastic vocation, and the whole idea of "holy persons." Well, Southern Baptists do have Lottie Moon, a missionary to China, and Annie Armstrong, a fabled "home" missionary, to appeal to in raising money for missions, but we would not want to call them saints. If the faithful emulate anyone, they should select biblical models. At the same time, Baptists influenced by dispensationalism—and they are legion in the South because of the use of the Scofield Bible—have undercut expectation of matching the level of piety exhibited there by placing the biblical era in an altogether separate category. According to dispensationalists, the Holy Spirit all but ceased to function after inspiring the last New Testament writing or perhaps held out on deathbed until the canon was closed.

Baptists have retained two sacraments, which many scrupulously call "ordinances" to assure that they do not convey grace, but Scriptures, sermons, and prayers have taken pride of place as the means through which they expect God to communicate with the faithful. Scriptures may be the chief Baptist sacrament, that is, the means through which we receive grace. Corporate worship has revolved around reading and exposition of Scriptures. Private devotion has focused on meditation on Scriptures. And Southern Baptists are great proof texters who have engaged in a protracted controversy from the 1960s until now as to whether Scriptures are "inerrant." Bailey Smith, then president of the Southern Baptist Convention (SBC), famously declared, "The Bible says it. I believe it. That settles it." A near-bibliolatry has resulted in a circumscribing of the means through which people relate to God. Baptists have cut themselves off from the wisdom of the centuries

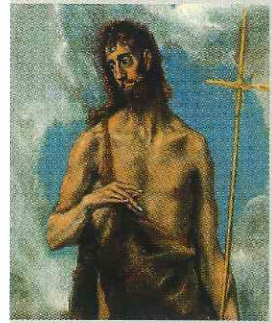


The Baptist spiritual tradition has roots in seventeenth-century Puritanism, diverging from that tradition in a radical insistence on voluntary obedience. "In this central principle we can see the source of Baptist pride in idiosyncrasy from the beginning," says Hinson, "and we may find it shocking that some Baptists would adopt highly regimented approaches that their forbears would have rejected."

as they have shied away from devotional classics, counting themselves "people of the Book." Meantime, most have lost touch with the traditional approaches to Christian meditation on the Bible.

Preaching probably ranks just behind the Bible as a Baptist sacrament. Most Baptists probably would push sacraments to the background in their consideration of the magisterial Reformers' definition of the Church as "where the Word is rightly preached and the sacraments properly administered." The sermon is "where it's at." If rightly preached, it will admonish, encourage, inspire, and direct the sinful saint. It can touch every aspect of life. Using a shotgun rather than a rifle approach, however, it is questionable whether it has substituted adequately for the more personalized and individualized assistance of confessionals and spiritual directors. Baptist piety generally, as a consequence, has depended on individual, personal proclivity and effort rather than corporate design.

The same problem has afflicted the Baptist practice of *prayer*. Baptists talk a lot about prayer, and they include lots of space for it in their worship, but, negating as vehemently as the early Baptists did the medieval inheritance in devotion, all too many Baptists have deprived themselves of the proven methods of earlier centuries and, more costly, virtually slammed the doors shut on the main schools of prayer—the liturgy, prayer books, great prayers of Christian history, and the contemplative tradition. Some



El Greco, M. H. de Young Memorial Museum

The Baptist tradition is marked by a history of nonconformism, leading to a wide diversity of beliefs joined by emphasis on baptism. Though the name has its origins with “anabaptist,” the biblical figure of John the Baptist is arguably the tradition’s earliest forebear.

Baptists still feel very uncomfortable reciting the Lord’s prayer in public worship, and you will not attend many services in which Baptists do that. Baptists haven’t gotten over early Baptist reaction against imposed prayer forms of the *Book of Common Prayer*. In his treatise on prayer, composed while he was in prison in 1663, John Bunyan labeled reciting of such prayers, even the Lord’s prayer, as only “a little lip labour and bodily exercise.”³ When asked to explain how he would teach children to pray if he did not use the Lord’s prayer or other forms, he said to tell them about their wretched condition, hell fire, and damnation.⁴

As Baptists, along with the other Protestants, shifted from a liturgical/sacramental/confessional/contemplative to a biblical/sermonic piety, they both gained and lost. They gained something in the way of the cognitive dimension. They lost something in the way of the affective and intuitive dimensions, the cultivation of what Theodore Roszak has called “the powers of transcendence.” They have often touched the head more than the heart.⁵ The loss here, of course, has been offset to some extent by music, but not much even now by art and architecture. Although early Baptists fought a bitter battle over whether they could use hymns,⁶ their descendants have fallen in love with music and actually contributed significantly to it. Baptist hymnals probably exhibit the very best of Baptist spirituality. Baptist recovery of art, however, has proceeded more slowly and is still woeful.

Shaping Saints

The ultimate test of spirituality, however, should not rest with models and means but with effects. Have Baptists, Baptist churches, shaped saints? Have they shaped people whose lives are irradiated by grace, who seek not to be safe but to be faithful, who have learned how to get along in adversity, who are joyfilled, who are dreamfilled, who are prayerful?⁷ Are they shaping them today?

I have to say, though, that I think Baptists have produced too few saints and exercised too little encouragement to sanctification. Lest we feel too battered, let me hasten to add that most religious groups would suffer much the same criticism. At the same time, interest in spirituality in the past decade or so has brightened this dark picture noticeably. As a matter of fact, Jack U. Harwell recently depicted the trend in spirituality among Baptists in the South as “epidemic.”⁸ Among other evidences, he cited the ministry of Tom Turner as a spiritual director, his call to a vocation of prayer, the employment of professors of spirituality in Baptist seminaries, and the focus of the 1999 Cooperative Baptist Fellowship (CBF) annual meeting in Houston on

spirituality. A high level of interest in spirituality is beyond question.

From Typographic to More Iconic and Tactual Culture

The recent technological revolution brings to my mind another shift in Western culture that is impacting spirituality, perhaps both complicating and assisting Baptists as they seek to articulate a meaningful spirituality in the contemporary moment. Western culture is reversing a shift that occurred on the eve of the Reformation of the sixteenth century. With the invention of moveable type, Europeans—especially Protestants—moved from a more iconic and tactual culture to a more typographic one. Today, with the invention of television and computers, we have been shifting from a more typographic to a more iconic and tactual culture. The downside of this revolution, especially with television, is that we have become an entertainment culture.⁹ The upside, however, especially with computers, is that we can learn in ways not possible in the typographic era, and we can appreciate in a new way the symbols of our faith. My students, for instance, do not have the intense reservations about painting, sculpture, architecture, and other icons their forebears did. In fact, many use icons in their prayer. They also appreciate sacraments in ways their forebears could not. All of this would seem to mean that they will appropriate things from the vast treasury of Christian spirituality which the ecumenical era has put at our disposal.

A Cornucopia of Options

What the religious search of recent years has produced is a cornucopia of options in spirituality which may help Baptists find a meaningful spirituality but also leaves them with a problem of overchoice. In his recently published book entitled *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*,¹⁰ Richard Foster has elucidated six traditions of spirituality—contemplative, holiness, charismatic, social justice, evangelical, and incarna-

tional. You are likely to find a little of all these specimens in spirituality somewhere among some Baptists. As a matter of fact, there is such an array that they almost defy any orderly classification. After reviewing several other ways of categorizing, Molly Marshall has settled on four types of “discipleship” or spirituality as practiced in contemporary Baptist life: conversionist, charismatic, crusading or prophetic, and contemplative.¹¹

Sorting Options

Although the vital religious search and variety of options should be welcomed, we must recognize that they do confront us with a critical dilemma: How do we sort out these options and make sure they are going to help us attain our chief goal in spirituality—to love God with all our heart, soul, mind, and strength and our neighbors as ourselves? How can we be sure they do not conflict with what belongs to the essence of our own tradition, namely, the voluntary principle in religion, that faith, to be responsible, must be free?

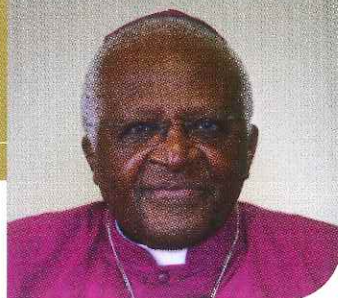
Our basic challenge, as I now began to see it: How do I go about the critical task of conserving the authentic insights my own tradition has bequeathed to me while laying claim also to those from the larger one? Richard Foster offers

an approach to the great traditions of Christian faith, that is, that there is a certain validity in each of these and that healthy spirituality requires something of all of them. This is not to say that each is equally worthy and will give any of us all we need. Far from it. We need balance for a healthy spirituality, just as Baron Friedrich von Hügel insisted. Like the four legs under a table, a healthy spirituality requires a balance of experimental, intellectual, social, and institutional elements. Some of these traditions may not supply all those elements by themselves.

One element of our Baptist heritage will make it hard for some to bring our Baptist tradition into dialogue with the broader Christian tradition, namely, the tendency we have had to sneer at “tradition.” We haven’t learned to distinguish “tradition,” the kernel, from “convention,” the husk, and it has cost us. When the latest fad has come along, we have plunged whole hog into it. In the late fifties many joined the charismatic movement. In the sixties and early seventies many jumped on the band wagon of secular spirituality. In the later seventies and eighties some turned eastward to other religions. Now you see an obsession with “experience.” This is the age of experience seekers, and we crave experience.¹² If we are to avoid shipwreck on the shoals of novelty, we had better keep the anchor of tradition handy. ■

ENDNOTES

1. Charles A. Reich, *The Greening of America* (New York: Bantam Books, 1971).
2. See Dale Moody, *The Word of Truth* (Grand Rapids: Eerdmans, 1981), 348–65, and the Festschrift dedicated to Dale Moody published in *Perspectives in Religious Studies* 14 (Macon, CA: Mercer University Press, 1987). Moody’s questioning of the Calvinist doctrine of election in the “Abstract of Principles” doctrinal statement, which the Southern Baptist Theological Seminary requires all professors to agree to teach “in accordance with and not contrary to,” led to his forced retirement from the seminary in the midst of a sharp controversy.
3. John Bunyan, *I Will Pray with the Spirit*, ed. Richard L. Greaves (Oxford: Clarendon, 1976), 243.
4. *Ibid.*, 269.
5. This observation might seem to conflict with the highly emotional appeal of much Baptist preaching. However, I think emotion in fundamentalist contexts sustains certain theological convictions more than it tries to meet deep personal needs.
6. Calvinistic Baptists permitted use of the Psalms, but they feared more popular music, which might “corrupt” those who used it. Benjamin Keach, a General Baptist who transferred to the Calvinist Particular Baptists, first introduced congregational hymn-singing in his church at Horsley-down in England in 1663. He met vigorous opposition, and the introduction of hymn-singing in his church led to a bitter controversy among Particular Baptist churches. The controversy continued until 1692.
7. This definition adapts two given by Douglas V. Steere, the first in *On Beginning from Within* (New York: Harper Brothers, 1943), 1–32, and the second in his inaugural address as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York, “Spiritual Renewal in Our Time,” *Union Seminary Quarterly Review* 17 (November 1961), 33–56.
8. Jack U. Harwell, “Spirituality Trend ‘Epidemic’ among Baptists in the South,” *Baptist Today*, 2, Vol. 16 No 4, April 23, 1998, 6–7.
9. Neil Postman, *Amusing Ourselves to Death* (New York: Penguin, 1986), has offered this assessment of the entertainment culture’s impact on the “electronic church”: “Everything that makes religion an historic, profound and sacred human activity is stripped away; there is no ritual, no dogma, no tradition, no theology, and above all, no sense of spiritual transcendence. On these shows, the preacher is tops. God comes out as second banana.”
10. Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (San Francisco: Harper/Collins, 1998). This follows the categorization of *Devotional Classics*, ed. Richard J. Foster and James Bryan Smith (San Francisco: HarperSanFrancisco, 1993), which used five categories.
11. Molly Marshall, “The Changing Face of Baptist Discipleship,” *Review and Expositor* 95 (Winter 1998): 67–70.
12. This seems to be what Henry Blackaby and Claude V. King are responding to in programs pushed by the Southern Baptist Convention, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God* (Nashville: Broadman & Holman, 1994).



Prayer in a World Gone Mad

THE TITLE OF THIS ADDRESS is “Prayer in a World Gone Mad.”¹ How do you pray—why do you pray—when the world seems so determined to be godless and unjust? I am reminded of the story of when our courteous Lord decides to reveal to Abraham his intentions about punishing Sodom and Gomorrah, the cities of the plain—so utterly notorious for their sinfulness and unrighteousness, in Genesis 18. The part I want to refer to is Abraham’s decision to be so forward as to intercede for the possible reprieve for sinful Sodom and Gomorrah. Abraham says, “Would the righteous Lord condemn and destroy guilty and innocent alike? Supposing there are fifty innocent. Would they also be destroyed?” And the Lord

SYNOPSIS

Tutu reflects on the importance—and the function—of prayer in an unrighteous world. He illustrates the “principle of vicariousness” by using the story of Abraham bargaining with God for the lives of Sodom and Gomorrah’s unworthy citizens, ultimately concluding that prayer is important because “faithful prayers can change the world.”

says no. If there are fifty, then not only they, but the entire cities will be spared. And so, as you know, Abraham goes on whittling the number until God says the cities will be spared if only even ten good people are found in them. As it turned out, it appears that they *were* lacking ten good people, for the cities were utterly destroyed. But isn’t that a lovely story? That the many will depend on the few for their salvation—the principle of vicariousness. Abraham demonstrated it to some extent since he stepped into the breach to plead for the cities, presuming on his own special relationship with God, using it, not for his own aggrandizement, not for his own benefit, but for the sake of others.

The Principle of Vicariousness

I have been intrigued to see this principle of vicariousness at work in several of the stories told about our Lord’s ministry. You remember quite early on in his ministry as described in the Synoptic Gospels, there is the story of the

friends who are quite determined to bring their paralyzed companion to Jesus (Mark 2:1–12). And they are not deterred by the large crowd that blocked their access to the Teacher and Healer. Their ingenuity knows no bounds. And so they open the roof and let down their friend, who lands just in front of Jesus. Now the interesting point is that the Evangelist records that when our Lord saw their faith, not the faith of the patient, he uttered the words of healing—which upset some of the religious leaders, since he claimed to forgive the patient’s sins. The point, though, is that the patient to all intents and purposes is passive until he is healed and then takes up his bed to carry it back home. The crucial and indispensable factor of faith that makes the healing possible is not the patient’s but that of his friends.

Again we see the same principle at work in the story of the healing of the nobleman’s son in the fourth gospel (John 4:46–54). The crucial factor of faith is again not provided by the patient, who is a great distance away from our Lord, but it is something that is provided by the Father. The patient does not even appear physically on the scene. The Father hears that his son is well, and that the miracle of healing happened when he, the father, believed the words that Jesus uttered—that his son would, in fact, be well. You recall another similar kind of story, after the Transfiguration when Jesus and the three disciples descend the mountain and Jesus is accosted by the father of the boy who had a demon in him (Mark 9:14–29). And again, it is the father who makes that extraordinary cry from

DESMOND MPILO TUTU, ARCHBISHOP EMERITUS

became the first black general secretary of the South African Council of Churches in 1978. His extraordinary contributions promoting justice and tolerance earned him a Nobel Peace Prize in 1984. Tutu was elected the first black Anglican bishop of Johannesburg, and later was elected archbishop of Cape Town, the highest position in the Anglican Church in South Africa. Throughout his life, he has been known preeminently as a spiritual leader who cares deeply about the needs of people around the world, teaching love and compassion to all. Archbishop Tutu is an Oblate of the Order of Julian of Norwich, to whom this retreat address was originally given.



Marc Chagall, University of Michigan Museum of Art

In *Abraham Approaching Sodom with Three Angels* (1930), Marc Chagall depicts the biblical story of the Jewish patriarch who bargains successfully with God for the lives of Sodom’s citizens. Chagall said, “Ever since early childhood, I have been captivated by the Bible. . . . It still seems today the greatest source of poetry of all time.” In 1937, this painting was among

20,000 works confiscated from German museums by the Nazis for exhibitions of “Degenerate Art.”

the heart, “I believe, help thou my unbelief!” It isn’t the patient who is to be healed who provides this indispensable factor that Jesus seems to require in order to carry out the miracle of healing. Perhaps one should mention just a last example. Of course we can say in the raising from the dead of Lazarus and of the daughter of Jairus, the patient was not in a position to express faith. They were otherwise engaged. But it does not undermine the argument we are putting forth that someone other than the immediate beneficiary provides the faith that wins the benefit through the principle of vicariousness.

It seems that we have encountered an important principle to be found at the heart of the gospel. That the many will be saved as a result of the holiness, of the goodness, of the faithfulness of the few. The towns of the plain will be saved if but even ten innocent, righteous people are found in them. And so Jesus is able to say to his disciples, “You are the salt.” Not the entire meal—that would be too salty, and spoil it. No, just enough to help preserve it from going bad and to give it its taste, its flavor. They are the leaven, not the entire lump, just enough to help the dough to rise.

Prayer—Our Human Purpose

So here we are, those who are created for God. As St. Augustine put it, “Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee.” We are created by God, like God, but ultimately *for* God. To worship and adore God. That is what we exist for. That is our purpose in having been created. But now, quite clearly, not all know this thing—that they have been created to love and worship and adore and serve God. Even we who catch glimpses of the glory and the wonder of this transcendent one do so fitfully. Many go astray. And yet you see God has to be worshipped and adored. And that is our end.

We distort our destiny, we distort our nature if we don’t worship God (or when we seek to worship things less than God), for we are ultimately worshipping creatures. And since there are the many who so frequently miss out on what is the purpose for their existence, there have to be those who must do it for the sake of others. It is really a reflection of the nature of the work of our Lord. Paul says some extraordinary things about this Jesus. He says Christ was innocent of sin yet for our sake God made him one with human sinfulness so that in him we might be made one with the righteousness of God. Almost as a giveaway, he’s talking about a collection for the saints, and then almost as something that just comes at that moment, because you know the generosity of our Lord Jesus Christ.

He was rich, yet for our sake became poor so that we through his poverty might then become rich. And so there are those who do not, the many who do not worship, who do not adore God, and this is that for which they were created. And so there have to be those, who, for their sake, worship and adore God.

When I was a student at theological college, one day Father Hugh Bishop, who was at that time superior of the Community of the Resurrection, gave a devotional address which remained indelibly impressed on me. I was very impressionable then. But he was speaking about the Society of the Precious Blood, which as we know is a contemplative order in England but also they have a house in South Africa. And he said something very striking and odd, “You know, it is this order, and people such as the ones who are educated in and practice the life of prayer who in fact hold the universe together.” Their entire work, their opus, was to bring the world before God in their worship and adoration and intercessions. They are the salt of the earth, the leaven in the lump.

Let me tell you a little story of mine. It’s the story of Lightbulb. Lightbulb shone and shone and shone, accepting the attention of the world. And Lightbulb was quite full of himself, because Lightbulb thought he was the source of his light. And then one day, somebody unscrewed Lightbulb and put Lightbulb on the table. And Lightbulb went black and cold. And try as hard as Lightbulb could, Lightbulb remained black and cold. Lightbulb had forgotten that Lightbulb was able to shine so brilliantly because Lightbulb was connected to the electricity by wires hidden away in the ceiling, totally out of sight. But without those wires Lightbulb was disconnected from the electricity. And Lightbulb remained cold and black.

Sometimes like ourselves, when we appear on television and in newspaper articles and everyone is singing our praises, how frequently we can get like Lightbulb. We are like that sometimes, shining as brilliantly as we do, but only because somewhere unseen there are those incredible faithful ones whose worship and prayer connects us to God's electricity. And we may be spectacular in the view of the world, yet only because of those incredible people of prayer hidden away from view. A few years ago I was at General Seminary in New York, and I met up with an anchoress,² and I asked her to tell me a little bit about her life. She said, "I live in the woods in California. My day starts at two in the morning, and I pray for you." And I thought to myself, "Here I am being prayed for at two in the morning in the woods in California by this faithful woman every day. What chance does the South African government have?" Well of course now we've seen what chance they had. None at all! For they have bitten the dust completely. Thanks again to those anonymous ones of faith, in a sense, those living this hidden life, of silence, of worship, of adoration, on behalf of others, who prevent the world from going completely mad. Remember it only would have taken ten to save two cities.

God's Generous Response—God's Nature

Remember that beautiful line in Psalm 81, "Open wide your mouth and I will fill it" (Psalm 81:10b). How God is forever waiting to expend God's incredible bounty on us. If we can but believe and live a life of adoration, of worship, of penitence, of thanksgiving, of supplication, of intercession, bearing before the throne of grace all of God's world, especially that part of God's world that is hurting so much. To bring it within the range of the grace—a grace that will not let us go. Why we exist is because God loved us, and so God created us. Isn't that a wonderful thing that God says to Jeremiah, "Before I formed you in the womb, I knew you" (Jeremiah 1:5)? Oh, God, do you know anything about human biology? I mean, how can you know someone before they have been conceived? God says, "Uh-uh." I want you to know, Jeremiah, you are not an afterthought. Jeremiah, you are not an accident. And God says that to each one of us. You are not an afterthought. You are part of the divine plan from eternity. You're not an accident. Ephesians begins with a glorious, glorious beatitude: "Blessed is the God and Father of our Lord Jesus Christ . . . who chose us to be God's children in Jesus Christ before the foundation of the world (Ephesians 1:3–4). Before the foundation of the world. And so people of prayer are there for the sake of others, worshipping and

adoring, supplicating, being contrite and penitent, holy, praying, interceding for the world. While mindful and caring for themselves, they are still and quiet for the sake of the world.

Yet how frequently brazen we often are in our sinfulness. Completely unaware of how to stand in the presence of the Lord high and lifted up. We are to be crying out like Isaiah, "Woe is me, I am undone. For I am a man of unclean lips and dwell among a people of unclean lips, but I have seen the Lord high and lifted up" (Isaiah 6:5). But we ought to be those who are constantly weakened over our sinfulness. Filled with contrition and penitence. And we aren't. We need those who, for the sake of others, on behalf of others, will be the ones who are the penitents. Those who weep over the ghastliness of this world. Weep over the awful, awful things that God's children do to God's children in Congo, in Sierra Leone, in Sri Lanka, in the Middle East. Knowing the awful things that we are able to accomplish, the extent to which we are capable of evil, there have to be those who are constantly weeping on behalf of the brazen and the hardened who don't think that they need to say they're sorry. Those who have no sense that they belong in God's family. That they are not a mistake.

Why Pray?

So *why* do we pray in a world gone mad? Because our prayers for others may vicariously raise them to new life, bring them into the family of God, bring them to contrition and repentance. Because our faithful prayers can change the world. *How* do we pray in a world gone mad? With persistence, confidence and joy, humility and repentance—knowing that the God who created us and our world has a soft spot for sinners, so much that heaven rejoices over the one who is found more than the ninety-nine who were never lost. May we pray for a world gone mad, one lost soul at a time. Might heaven rejoice in the effects of our prayers. Amen. ■

ENDNOTES

1. This address was originally delivered to the Order of Julian of Norwich annual community retreat. The Order of Julian is a contemplative order within the Episcopal Church. Archbishop Tutu is an Oblate of the Order, and the integrator of this issue of *Theology, News & Notes* is an Associate of the order. This address is published here for the first time.
2. An anchoress is a woman who lives in semi-solitude, dedicating herself to a life of adoration, prayer, contemplation, and spiritual direction.

FULLER NEWS & NOTES

MARGUERITE SHUSTER INSTALLATION ADDRESS CONSIDERS THE MYSTERY OF GOD



A member of Fuller's School of Theology faculty since 1992, Marguerite Shuster was installed into the Harold John Ockenga Chair of Preaching and Theology in the Winter Quarter. Dr. Shuster is the inaugural occupant of the chair named for Fuller's first president. The introduction from her installation address follows.

The Hidden Hand of God

Many things come strangely together at this moment, things I could never have imagined in my wildest speculations. But from the start, it would seem that my history and Fuller's have had an odd sort of connection. I was born on the very day of Fuller's first faculty meeting: September 10, 1947 (while my dad, then a pastor, was reading a volume entitled *How the Church Grows* in the waiting room). Earlier, while he was in seminary, Dad had worshipped at Park Street Church, where Ockenga was pastor; later, Dad played a role in getting Fuller students and faculty accepted by the Presbyterian Church.

Like Ockenga, I am a Presbyterian with lots of holiness stuff in the background—the families of both my parents were and remain Nazarene; and like Ockenga I am sympathetic to the Pentecostal and Charismatic movements. Like him, I care very much about intellectual integrity and about both theology and preaching. Unlike him, I do not take gender to be an insurmountable barrier to the latter.

That I should stand here at all today is itself fairly dramatic testimony to God's providential work, for despite my heritage, I never dreamed or planned that I should be either a pastor or a teacher; but that whole journey would make

far too long a tale to tell. Instead, I shall speak today more generically about some aspects of the mystery of God's providential work under the title "The Hidden Hand of God."

The doctrine of the divine providence, especially when understood in a classical and robust sense that involves God's governance as well as his sustaining of what he has made, has come on hard times in recent decades, to put it mildly. Not just atheists, agnostics, and scoffers, but a very large percentage of thoughtful believers with any moral sensitivity, find intolerable the very thought that God could in any meaningful sense be in control of a world in which both moral and natural evil wreak such relentless havoc. A God truly in control who apparently does nothing about Auschwitz or Darfur, Katrina or Myanmar or Chinese earthquakes, is not exactly a God whose character one would readily trust. Not to mention that God's mode of action in a world like ours, especially as that world is understood by the ruling scientific hegemony, is hard indeed to conceive. So philosophers and theologians who dare to take up the topic of providence at all very often end up, by one path or another, upholding what amounts to a "best of all possible worlds" defense: according to such views, some mixture of the supreme desirability but also hazards of human freedom, the need for a stable natural order that necessarily operates without taking account of human suffering, and the relentless mutual obstructiveness of finite wills and finite things, leads to the beautiful but troubled world we actually see. Well, perhaps; but I must admit that something in me wants to apply to the whole lot of these theodiscists the lines of poet A. E. Housman, "Malt does more than Milton can / To justify God's ways to man."

Another tack would be to resort to the considerable array of perfectly forthright biblical references to God's control of matters small and great, from the king's heart, which he turns as he will (Proverbs 21:1—so much for too-abso-

lute a view of human freedom) to the large-scale plagues and other disasters—and, as in the case of Ananias and Sapphira (Acts 5:1–11), individual deaths—attributed quite frankly to his judgment. The quantity of such direct language is not small. The difficulty here lies not only with the brutality in the face of suffering that such ways of thinking often seem to justify, nor with the array of other, contrary texts often brought forth by open theists: everyone presumably knows that, depending on one's presuppositions, one can construct arguments on both sides of this latter debate. The difficulty is rather that even for a traditional Reformed theologian like me hypothetically to win such an argument would not solve the problem with which we are actually faced, which is a world that doesn't give plausible evidence of being governed in its daily goings-on by God. If we are left only with God's sustaining what he made and "concurring with" the operations of all the assorted secondary causes that are operative, we would not seem to have any very sanguine prospects for the present, or the future. And most of these horses have been beaten to death already.

I do not pretend to be able to "solve" such problems: you would rightly distrust me if I said I could. However, I

am intrigued by the large array of indirect language relating to God's governance to be found in Scripture, language that might suggest we should not be altogether surprised by the problems we actually face. Some of this indirectness may doubtless be attributed to the well-known reserve of biblical writers about use of the Name of God, leading to the equally well known broad array of circumlocutions for the Divine Name—the heavens, the power, the Name, the Throne, the Most High, and so on. Some of the material I am going to present to you—necessarily only very briefly in this morning's context—should probably be subsumed under the category of this general reticence, or simply under that of ordinary, casual usage. I doubt, though, that all of it should, not just because of the quantity and variety of the evidence, but also because very frequently divine activity appears to be quite intentionally hidden under what looks like the workings of a world, and people, going off quite on their own. An overview of this indirect language in Scripture provides considerable indication that God is anything but an absentee landlord, but that his ways, and many of his purposes, are concealed and will come clear only at the End. (*This entire address is available at www.fuller.edu/tmn*)

FULLER REMEMBERS SCHOLAR AND THEOLOGIAN RAY S. ANDERSON



Fuller mourns the loss of professor emeritus Ray Anderson on June 21, 2009. Farmer, pastor, and renowned theologian, Anderson integrated wisdom from all of his life into his ministry. He was voted Teacher of the Year at Westmont College (1974–75), given the Outstanding Faculty Award by the student organization of Fuller's School of Theology

(1996), and awarded the prestigious Weyerhaeuser Faculty Award (1997). He was twice presented a Festschrift by colleagues, students, and former students. He gained his BA degree in agriculture (1949), a BD from Fuller (1959), and a PhD from the University of Edinburgh (1972). He was ordained in the Evangelical Free Church (1963). He wrote numerous books, ranging from robust theology in *Historical Transcendence and the Reality of God to pastoral advice with Dancing with Wolves While Feeding the Sheep*.

Anderson wrote the following guest blog for the "Faith and Theology" blog of Ben Myers (<http://faith-theology.blogspot.com/2007/06/ten-theses-on-dietrich-bonhoeffer.html>) where a eulogy by Fuller alumnus Christian D. Kettler can also be found. "Anderson was a theologian who never ceased to be a pastor," remarks Kettler, who was a student of Anderson's and now teaches at Friends University, Wichita, Kansas.

Ten Theses on Diederich Bonhoeffer

1. Dietrich Bonhoeffer was a Christian theologian. Rather, one should say that he became a Christian theologian. Eberhard Bethge, his former student and biographer, notes the year 1933 as a "transition from theologian to Christian." In 1936 Dietrich wrote to a girlfriend and confessed: "I plunged into work in a very unchristian way. . . . [T]hen something happened, something that has changed and transformed my life to the present day. For the first time I discovered the Bible. . . . I had often preached. I had seen a great deal of the church, spoken and preached about it, but I had not yet become a Christian" (Bethge 2000, 203–5). By his own admission, his two most scholarly writings, *Sanctorum Communio* (1927) and *Act and Being* (1930), were written by a theologian who was not yet a Christian. I take the word "Christian" here to mean "disciple"—one who does not merely believe in Christ, but experiences Christ.

2. Dietrich Bonhoeffer was a lonely theologian. Though he had a twin sister, was home-schooled by his mother, and was raised in a highly interactive social environment, his decision to become a theologian was met with curiosity and even scorn. He was caught between his mother's piety and his father's contempt for religion. Kenneth Morris says that in his

decision to become an academic theologian, Dietrich's "father pitied him and told him so" (1986, 75). For all his analysis of the social aspect of the self, Dietrich grew increasingly isolated in the midst of his activity. "With some exaggeration it might be said that because he was lonely he became a theologian, and because he became a theologian he was lonely" (Bethge 2000, 37). When a theologian writes (in *Discipleship*, 87), "Whenever Christ calls us, his call leads to death" (*Jeder Ruf Christi führt in den Tod*), we know that the door to life has become so narrow that only one can pass through at a time. Perhaps Bonhoeffer had already read the bleak observation of the nineteenth-century German underground theologian G. J. Hamann: "In a world of fugitives / One who moves in the opposite direction / Will appear to run away."

3. Dietrich Bonhoeffer was a conflicted theologian. While others perceived in Dietrich self-assurance and even a bit of arrogance, he often experienced self-contempt and even periods of depression in his own soul, or what Bethge, who perhaps knew him best, called *accidie* or *tristitia*. These periods often followed times when he had been particularly effective in preaching, teaching, or leading others. However, as Bethge recalls, after his arrest and imprisonment in 1943, he no longer experienced these times, as he was gripped by a sense of duty. In spite of enforced inaction, he had finally achieved the concrete discipleship that he longed for (Bethge 2000, 506, 833).

4. Dietrich Bonhoeffer was a worldly theologian. While the "worldliness of Christianity" became a dominant theme in his *Letters from Prison*, underlying this perspective was his conviction that the God who became human in Jesus Christ abolished the distinction between religion and the world. In his earliest writing he stated that religion is dispensable, God is not. "Not religion, but revelation, not a religious community, but the church: that is what the reality of Jesus Christ means" (*Communio* 1963, 112). Later, having witnessed the utter failure of the church as a religious institution to act on behalf of the oppressed Jews, he followed Christ out of the church into the world. Only those who live fully in the world have a claim to follow Christ, he wrote from prison. The God of religion whom we seek to call into the world on our behalf, has already entered the world in the form of a suffering God. "The God who lets us live in the world without the working hypothesis of God is the God before whom we stand continually. Before God and with God we live without God" (*Letters*, 360). The "worldliness" of Christianity is not our invention, but our calling. The ambiguity of this situation, he asserted, is precisely what the incarnation created for us. It is ambiguity that creates prophets.

5. Dietrich Bonhoeffer was a prophetic theologian. He was one of the first to recognize and point out the disas-

trous consequences of Hitler's campaign against the Jews. In June 1933, when the church struggle erupted over the National Bishop (Ludwig Müller) and the opposing General Superintendents were suspended, Bonhoeffer urged an interdict upon all pastoral services (baptisms, weddings, funerals, etc.) as a way of confronting the German Christians with their unholy alliance with Hitler. But he could not arouse sympathy for this drastic action. In fact, Barth advised against this radical proposal, suggesting that "we should let the facts speak for themselves." In September, following the Brown Synod, Bonhoeffer urged the formation of a new Free Church and even wrote to Barth requesting his support. But here again Bonhoeffer was disappointed at Barth's counsel to wait until the present leaders "discredited themselves" (Bethge 2000, 292). It was in April 1933 in his article on "the Church and the Jewish Question" that he suggested that the only way to act responsibly would be by "throwing a spoke in the wheel" of the national government. Prophets often die by their own words; theologians seldom do.

6. Bonhoeffer was a postmodern theologian. Postmodern ethics was anticipated by Bonhoeffer when he turned the "modern" basis for ethics (as advocated by Kant) on its head. He wrote: "In the sphere of Christian ethics it is not what ought to be that effects what is, but what is that effects what ought to be" (*Communio* 1963, 146). The problem of Christian ethics, said Bonhoeffer, is the same as the problem of Christian dogmatics, the realization of the reality of revelation in and among God's creatures in the form of concreteness, immediacy, and obedience. In a world where good and evil are mixed, and where ambiguity conceals the divine commandment, the Christian's ethical responsibility is to follow and obey Christ, not merely to adhere to abstract ethical principles. There is no place for "self justification" by virtue of reliance on predetermined principles for action. "Principles are only tools in God's hands, soon to be thrown away as unserviceable" (*Ethics* 1995, 71).

7. Dietrich Bonhoeffer was a post-denominational theologian. What he viewed as the demise of the church was its claim to a special place as a religious institution and its failure to exist in solidarity with the world in obedience to Christ. His participation in ecumenical conversations and dialogue marked a blurring of denominational boundaries and the recognition of authentic Christian existence in mutual friendship, as expressed in his final words sent to Bishop Bell in England from his death cell: "for me it is the end but also the beginning—with him I believe in the principle of our universal Christian brotherhood which rises above all national interests and that our victory is certain—tell him too that I have never forgotten his words at our last meeting." Writing from prison, his view of the church's future was incarnational and ethical in a truly worldly sense. "The church is

the church only when it exists for others. To make a start, it should give always all its property to those in need. . . . The church must share in the most secular problems of ordinary human life, not dominating, but helping and serving" (*Letters*, 382). Denominations are religious institutions at the edge of the world; the church is an incarnational presence in the midst of the world.

8. Dietrich Bonhoeffer was a practical theologian. Practical theology deals with God's self-revelation and activity through the life and ministry of human beings. From the early Barth, Bonhoeffer learned that the act of God reveals the being of God. His second dissertation, *Act and Being* (1930), attempted to bring Barth's concept of "pure act" into the historical realm through Heidegger. But Bonhoeffer was never a disciple of Barth. True, Barth led him away from idealism into critical realism with regard to divine revelation, but God's life and activity through the human person Jesus Christ became for Bonhoeffer the praxis of revelation and thus the form of practical theology. His Christology was orthodox so far as Christ is the form of *God* in the world, but practical so far as the Christian is the form of *Christ* in the world. Because the former was merely a dogmatic assumption, his own theological praxis was concerned with action prior to reflection—a statement that scandalized his students.

9. Dietrich Bonhoeffer was a maverick theologian. John Maverick was a nineteenth-century Texas rancher and legislator who received a herd of cattle in payment of a bill and turned them loose on the range without a brand. When one of them turned up without a brand, it was assumed to be one of Maverick's. Many have tried to mark Dietrich with

their own brand, to no avail! He slipped away from the death of God theologians when they realized that the same man who wrote from prison about living in a world without God was the one who invited a Russian atheist fellow prisoner to participate in a final communion service just before being executed. Pacifists put a claim on him but felt betrayed by his admission that he would kill Hitler himself if the lot fell to him as a member of the conspiracy. Evangelicals like his talk about Jesus but wish Bonhoeffer had been more concerned about his unsaved relatives and friends. Social activists applaud him for his concern for the oppressed but are embarrassed by his orthodox Christology. Even in death, as in life, he remained unbranded.

10. Dietrich Bonhoeffer was a martyred theologian. There is disagreement over this, of course. His complicity in the conspiracy thrust him directly into political resistance. In the minds of many traditional Lutherans, this excluded him from being a Christian martyr. In a sermon preached in 1932 he had this to say about martyrs: "the blood of martyrs might once again be demanded, but this blood, if we really have the courage and loyalty to shed it, will not be innocent, shining like that of the first witnesses for the faith. On our blood lies heavy guilt, the guilt of the unprofitable servant who is cast into outer darkness" (Bethge 1975, 155). By his own definition, he was a martyr. He never claimed justification for his actions, other than to assume guilt as a necessary component of responsible action. Whether it was true or not, he thought that his actions, to the very end, were those of a Christian disciple in obedience to Christ. Martyrs live for what they confess to be true, and die for it. Only those who confess the same truth will call a person a martyr.

KELLY O'DONNELL INTEGRATION LECTURE ADDRESSES MEMBER CARE FOR MISSION/AID WORKERS



The recent *Integration Symposium* at the Fuller School of Psychology (February 2009) entitled "Member Care: Pearls and the Perils," highlighted Dr. Kelly O'Donnell, and looked at "historical milestones in member care, listening to our global voices, and future directions" for the field. The following is an excerpt of the first lecture, available online (with

bibliography) at <http://www.fuller.edu/academics/school-of-psychology/integration-symposium-2009.aspx> in written, audio, and video formats. O'Donnell, PsyD, is a consulting psychologist living in Europe and specializing in member care. He has published nearly 50 articles in the member care field, and

edited *Doing Member Care Well: Perspectives and Practices from Around the World* (2002). O'Donnell offers reflections and resources for good practice on the weblog he cohosts with his wife, Michèle, at www.COREmembercare.blogspot.com

Staying Healthy in Difficult Places

Opportunity, danger, duty, hell. Life can be as difficult as it can be wonderful. And helping those whose life is even more difficult than our own can be very difficult indeed! There is so much misery that requires the interventions of the faith-based, government, and civil society sectors (e.g., natural and human-made disasters, poverty, HIV-AIDS, malaria/diarrheic disease, and internecine war, to name a few). For the mission/aid community, helping can often

involve staying sane—and alive—in unstable, insane places. It is not that mission/aid work always deals with life-threatening experiences, of course. Rather it is just that helping to relieve the "mains and moans" of creation takes its toll. Mission/aid workers, like the people they are helping, have some special challenges and needs indeed.

Over the last twenty years, a special ministry within the Christian mission/aid sector, really a movement, has developed around the world that is called member care. At the core of member care is a commitment to provide ongoing, supportive resources to further develop mission/aid personnel. Currently there are an estimated 458,000 full-time "foreign missionaries" and over 11.8 million national Christian workers from all denominations (Barrett, Johnson, and Crossing, 2008). These figures do not reflect the number of Christians involved in the overlapping area of humanitarian aid, nor do they reflect the unknown number of "tentmakers" or Christians who intentionally work in different countries while also sharing their faith. Sending organizations and churches, colleagues and friends, specialist providers, and also locals who are befriended are key sources of such care.

The member care ministry and movement did not develop easily. It was often through crises, mistakes, and failure that we began to realize that Christian workers needed quality support in order to help them in their challenging tasks. One of the first books written to help with this need was written by Marjorie Collins in 1974, providing many ideas for how churches and friends could better support mission personnel (*Who Cares About the Missionary?*). Previously in 1970 Joseph Stringham, a psychiatrist and missionary working in South Asia, published two landmark articles in *Evangelical Missions Quarterly* on the mental health of missionaries. Stringham identified a number of external and internal challenges including culture shock, being disillusioned with others, children, medical care, etc. (external) and resentment, sexual issues, marital struggles, dishonesty, guilt, spirituality, trauma/deprivation in earlier life, motivation, etc. (internal).

Future Directions

The need for old/new treasures [directions and resources] must also take into account the significant shifts in demographics among the world's 2.1 billion "affiliated Christians," especially the growing majority of Christians in/from the Global South and the proportional decline in Christians in/from the global North (Johnson and Kim, 2006). These treasures must also support the efforts to resolutely and responsibly deal with the world's greatest problems, including the need to eradicate poverty (e.g., the 910 million urban slum dwellers), provide universal education, promote gender equality, combat HIV/AIDS, foster environmental sustainability, etc. (United Nations Millennium

Development Goals <http://www.un.org/millenniumgoals>). Following are 2 of 12 such treasures:

Treasure #3. Relief/Aid Workers

Psychosocial support is increasingly being recognized as a necessary and ethical organizational resource for workers in Complex Humanitarian Emergencies (CHEs). This support includes briefing, stress management, debriefing, and practical help for relief workers, as well as equipping them with trauma/healing skills to help survivors (e.g., see the account in Randy Miller's interview with a World Vision relief worker, "Staying Sane and Healthy in an Insane Job" [1998] and the many accounts in *Sharing the Front Lines and the Back Hills*, edited by Yael Danieli, 2001). Many disaster scenarios provide opportunities to interact with and help UPGs, leading to ongoing joint programs in community development. It is especially important to consider the reality of "neglected emergencies"—the ones that get overlooked due to their chronic, seemingly unsolvable problems and overall lower profile—including "fragile states affected by ongoing conflict, poverty, corruption, and weak infrastructure (Gray, 2008; Moeller, 2008).

Treasure #6. Special Support for A4 Workers

There is an increasing number of Christian workers from the A4 Regions. A4 senders/workers desire to develop quality member care approaches that fit their own sending groups, personnel, and cultures. Their experience in member care is also relevant for those from other sending nations (e.g., see the article on the India organization, Missionary Upholder's Trust, *Ethne-Member Care Update 11/08*; www.ethne.net/membercare/updates). Quality care is also emphasized in a special listing of "15 Commitments of Member Care Workers," developed with consideration for diversity in MCW backgrounds ("Upgrading Member Care," *Evangelical Missions Quarterly*, 07/06). The commitment to quality care for A4 workers is also clearly stated in these excerpts from the Declaration by the Philippine Missionary Care Congress of October 2005.

Conclusion

Love. Above all, the core of E2MC [Ethne to Ethne Member Care—that is, the vision and strategy to promote member care by and for all people groups] involves the trans-ethnê, New Testament practice of fervently loving one another—like encouraging one another each day, bearing one another's burdens, and forgiving one another from the heart. By this all people will know that we are his disciples (John 13:35). The Great Commission and the Great Commandment are inseparable. Our love is the final apologetic. It is the ultimate measure of the effectiveness of our member care.

FACES OF FULLER

Chris Slatoff

A monumental sculpture of Christ being nailed to the cross has graced the Fuller mall for three years now—a loan from artist Chris Slatoff and his patron, the Via Dolorosa Society. Chris's "Lazarus" is in the library, and various maquettes are to be found throughout the offices of Fuller's Brehm Center for Worship, Theology, and the Arts. His adjunct teaching and sculpting labs are a rare privilege for students and staff, and his encyclopedic knowledge of art history informs students in Fuller's Orvieto, Italy, intensive. Next quarter Chris will work on his new commission right on campus. "The Brehm Center is a safe space for artists," Chris says. "You cannot imagine what being here means to me."

Sculptor Christopher Slatoff is artist-in-residence at the Brehm Center; sculpture chairman and advisory board member of the California Art Club; and teacher at the Getty Museum and Art Center College of Design in Pasadena, CA. For more on arts programs at Fuller, visit www.brehmcenter.com

