

S·T·K

SVENSK TEOLOGISK KVARTALSKRIFT 2016

ÅRGÅNG 92

Tradition is the New Radical
av Johanna Gustafsson Lundberg, Lund

Gendering Genesis, Engendering Difference
av Tina Beattie, London

“Everything Queer, Nothing Radical?”
av Linn Marie Tonstad, New Haven

Christian Hope and Europe’s Future
av Werner G. Jeanrond, Oxford

Theology for This Moment
av Marilynne Robinson, Iowa City

The Pseudo-Matthean Doxology from the
Lord’s Prayer, Sephiroth, and Classical
Hebrew in the “Qabalistic Cross” and other
Golden Dawn Rituals
av Ola Wikander, Lund

The Necessity of a Jewish Systematic Theology
av Alana M. Vincent, Chester

3-4

INNEHÅLL

Ledare

av docent Johanna Gustafsson Lundberg, Lund och docent Roland Spjuth, Lund 98

Tradition is the New Radical

av docent Johanna Gustafsson Lundberg, Lund 100

Gendering Genesis, Engendering Difference. A Catholic Theological Quest

av professor Tina Beattie, London..... 102

“Everything Queer, Nothing Radical?”

av professor Linn Marie Tonstad, New Haven 118

Christian Hope and Europe’s Future

av professor Werner G. Jeanrond, Oxford 130

Theology for This Moment

av FD Marilynne Robinson, Iowa City 141

The Pseudo-Matthean Doxology from the Lord’s Prayer, Sephiroth, and Classical Hebrew in the “Qabalistic Cross” and other Golden Dawn Rituals

av docent Ola Wikander, Lund 148

The Necessity of a Jewish Systematic Theology

av FD Alana M. Vincent, Chester 159

UTBLICK OCH DEBATT 171

Vad är sanning?

av TD Petra Carlsson, Stockholm 171

Tolkningar och vittnesmål

av docent Björn Vikström, Borgå 172

Texten som väv och vittnesbörd

av professor Samuel Byrskog, Lund 174

LITTERATUR 178

Carl Axel Aurelius, *Luther i Sverige. Den svenska Lutherbilden under fyra sekler*

rec. av professor Elisabeth Gerle, Lund 178

Gustaf Björkman (red.), *Herde. Identitet och spiritualitet för pastoralt ledarskap*

rec. av docent Jan-Olof Aggedal, Lund 179

Ulf Borelius, *Om befrielsesteologins uppkomst i Latinamerika. En sociologisk analys av religiös förändring*

rec. av FD Hans Damerau, Göteborg 180

Robert Eriksson, Joel Halldorf & Åsa Molin, *Söndag. Gudstjänst i en ny tid*

rec. av professor Ninna Edgardh, Uppsala 180

Andreas Johansson, <i>Pragmatic Muslim Politics. The Case of Sri Lanka Muslim Congress</i> rec. av professor Jonas Otterbeck, Lund	182
Åke Jonsson (red.), <i>Motstånd och förvandling. Gudstjänst på självförverkligandets marknad</i> rec. av TD Lena Sjöstrand, Lund	183
Christian Joppke, <i>Den sekulära staten under belägring. Religion och politik i Europa och USA</i> rec. av FD Stefan Andersson, Lund	184
Hans-Josef Klauck et al. (red.), <i>Encyclopedia of the Bible and Its Reception. Vol. 3–6</i> rec. av professor emeritus Birger Olsson, Lund	185
Marius Timmann Mjaaland, <i>The Hidden God. Luther, Philosophy and Political Theology</i> rec. av docent Thomas Ekstrand, Uppsala	187
Nehemia Moshi, <i>Stretching the Drum Skin. An Analysis of Power Relations in Leadership Development and Succession in the Evangelical Lutheran Church in Tanzania – Northern Diocese 1942–1993</i> rec. av professor Mika Vähäkangas, Lund	188
Stuart Murray, <i>Radikalt lärjungaskap. Med inspiration från anabaptismen</i> rec. av TM Holger Klintenberg, Marieholmsbruk	189
George Pattison, <i>Paul Tillich's Philosophical Theology. A Fifty-Year Reappraisal</i> rec. av masterstudent David Wirzén, Lund	190
Gilbert S. Rosenthal (red.), <i>A Jubilee for All Time. The Copernican Revolution in Jewish-Christian Relations</i> rec. av masterstudent Magdalena Dziaczkowska, Heidelberg	191
Faydra L. Shapiro, <i>Christian Zionism. Navigating the Jewish-Christian Border</i> rec. av doktorand Jennifer Nyström, Lund	192
Rupert Shortt, <i>God Is No Thing. Coherent Christianity</i> rec. av professor Jayne Svenungsson, Lund	193

Ledare

JOHANNA GUSTAFSSON LUNDBERG

ROLAND SPJUTH

Även året 2016 blev långdraget! Det är först nu som du håller i årets sista nummer. För att inte ytterligare försena publiceringen har vi samlat ihop en rad viktiga artiklar i ett dubbelnummer. Vi tror att innehållet är en god belöning till er som väntat på *Svensk Teologisk Kvartalskrift*.

Numret domineras av artiklar om begreppet tradition och idén att traditionerna är på väg tillbaka – men nu som representant för något radikalt, inte konservativt. I december 2016 anordnades en konferens i Lund med temat ”Tradition is the New Radical: Remapping Masculinities and Femininities in Theology”. Mycket teologi (framför allt protestantisk) har under moderniteten försökt vara progressiv genom att avstå från tradition eller kraftigt kritisera den. Nya strömmar inom både anglikansk och romersk katolsk teologi söker nu i stället framsteg genom att synliggöra glömda eller undertryckta aspekter av traditionen. Till konferensen inbjöds ett antal huvudföreläsare varav två publiceras i detta nummer nämligen Tina Beattie, professor vid University of Roehampton, och Linn Marie Tonstad, assistant professor vid Yale Divinity School.

Vi som redaktörer är också mycket glada att kunna publicera en artikel av Marilynne Robinson, som var en av teologiska fakultetens hedersdoktorer 2016. En sak som vi redaktörer har gemensamt är att Robinsons bok *Gilead* är en av våra största läsoplevelser. Robinsons artikel i detta nummer bygger på ett föredrag som hölls i samband med att hon blev hedersdoktor. Den är ett starkt försvar för humanioras och teologins avgörande betydelse och också en utmaning till teologin att inte försumma det som är ämnets egenart. Dessutom finns viktiga artiklar av professor Werner G. Jeanrond, numera i Oxford men under många år en viktig del av *Svensk Teologisk Kvartalskrifts* redaktion, docent Ola Wikander, Lunds universitet och Alana M. Vincent, lektor vid University of Chester.

Robinsons artikel betonar att teologi är viktigt. Vi är därför fortsatt övertygade om att det behövs en teologisk tidskrift i Sverige för att svensk teologi ska bli tillgänglig och som en kanal för att föra in internationella röster i en svensk kontext. *Svensk Teologisk Kvartalskrift* är också en viktig arena där teologiska frågor kan diskuteras. I detta nummer sker det till exempel genom det samtal som Björn Vikström, Petra Carlsson och Samuel Byrskog för med anledning av Byrskogs tidigare artikel om bibelvetenskapens plats och funktion i kyrka och akademi.

Ledare

Vi lämnar nu över denna viktiga tidskrift till nya personer. Även Per Lind som under många år varit tidskriftens redaktionssekreterare slutar. Ny redaktionssekreterare är Martin Nykvist, doktorand i kyrkohistoria vid Centrum för teologi och religionsvetenskap, Lunds universitet. Han kommer att tillsammans med professor Samuel Byrskog och recensitionsansvarig Elisabet Nord att utgöra tidskriftens redaktion. Vi som lämnar är mycket glada för denna lösning och vi är övertygade om att det innebär att tidskriften fortsätter att utvecklas. Det är ett viktigt men tidskrävande arbete att driva en tidskrift. För att få en bättre arbetsrytm och större realism i tidsplanen kommer *Svensk Teologisk Kvartalskrift* under 2017 att komma ut med två dubbelnummer. Det betyder inte att innehållet minskar utan bara att det samlas ihop i två nummer.

Tradition is the New Radical

JOHANNA GUSTAFSSON LUNDBERG

In the following, I will share some thoughts and discussions that led up to the conference theme “Tradition is the New Radical.”

After one of our lunches, walking through Lundagård, the park just north of the Cathedral, Professor Jayne Svenungsson told me about a very famous artist, Lana Del Rey, who in a short time has gained iconic status among young women globally. Her trademark has been to play with gender clichés, for example by dressing up as a housewife from the 1950s. How is it that some still consider her to be not only iconic, but also a feminist icon? She acts and writes her songs as if the feminist movement never existed. Or maybe on the contrary she plays with stereotypes and celebrates “traditional femininity” exactly *because* she is part of a post-feminist-revolution-generation. In a review of Del Rey’s 2015 album *Honeymoon*, a journalist noted that in the twenty-first century, as a woman, to voluntarily move toward themes like submission, weakness, and sexual passivity is indeed to call the current regulations for how a pop star identity is constructed in question; in a time when “girl power” is more salable than when the Spice Girls had their breakthrough.

One can also add to the picture that Lana Del Rey in an interview, when asked if she is a feminist, replied in the negative and thereby definitely “out-narrated” herself from the norm.

The very same journalist also came to the conclusion that when the time comes in the future to summarize the progress it is not unlikely that non-feminist Lana Del Rey proves to be our time’s pioneer of female artistry. She might not be an explicit representative for “girl power,” but she is doing a tremendous job for young girls’ possibilities to be able to be grouchy, both in pictures and images and in the music, and still be pop millionaires.

We live in a time where tradition and traditional in different areas have become the radical.

The Swedish professor emeritus of the history of ideas in Gothenburg, Sven-Erik Liedman,

claims in an article that the concept of radical in relation to tradition has linguistically changed during the twentieth century. In the 1930s and the immediately following decades, to be radical meant to be a liberal anti-traditionalist. An anti-traditionalist position implied a continuous critical examination of so-called “tradition-arguments.” The meaning of radical has shifted and today it denotes, on the contrary, different ways of emphasizing tradition, highlighting different aspects of it, and sometimes also claiming certain positions as more authentic than others. Sven-Erik Liedman exemplifies this change by stating that today a radical could refer to a violent extremist. Young people are taught that they run the risk of becoming radicalized; the worst example of course being someone who got in the net of ISIS.

Another example that Liedman offers of this change of the concept radical is the descriptions of Trump and Republican politics during the US election campaigns. At the end of July, an analyst of Trump in a Swedish morning paper claimed that Trump “had opened the door for extreme and radical ideas,” and that the Republican Party had gone through a radicalization.

Liedman highlights that historically, the opponents of the radicals were traditionalists who claimed that the enduring should be preserved simply because it had proved durable. This is according to Liedman the unreflected conservatism above argument.

He continues:

Whereas the radicals at that time wanted to question everything, the radicals of today are on the contrary looking back to history/tradition, seeking out something original or at least a lost golden age. The radicalized Islamists want to retrieve the days of the Prophet. Trump and his supporters talk about a time when America was great. In that sense they are all reactionaries.

One can of course argue with Liedman, but bearing his analysis of a changed meaning of the concept “radical” in mind, we can now turn to our own field.

Through the Lana Del Rey discussion in Lundagård, Professor Svenungsson and I came to the conclusion that further analysis about similar tradition-oriented trends in theology needs to be carried out. Because one could say that over the past two decades a strong trend also in theology has been a reclaiming of traditions, not least the retrieval of patristic and medieval traditions, often for radical purposes. We are curious about the content and possible consequences of these changes in use of traditions related to theology and especially related to gender issues. Whereas much (above all Protestant) theology during modernity sought to be progressive by means of distancing itself from tradition, recent currents

within both Anglican and Roman Catholic theology seek progress through the retrieval of hidden, forgotten, or suppressed aspects of the tradition. On the one hand, the aim is to further enhance the radical analyses of the biblical tradition in order to continue along the emancipatory track set out by feminist and queer theologians in the past decades. On the other hand, the aim is also to investigate possible flipsides of this fascination with tradition. In focusing our attention on liberating symbols and practices in the past, is there a risk that we lose sight of existing gender stereotypes on a concrete societal and ecclesial level? Are conservative patterns regarding gender and sexuality sometimes even being reproduced under the guise of seemingly radical historical metaphors?

These are questions that will be addressed in the presentations of this conference.

Gendering Genesis, Engendering Difference

A Catholic Theological Quest

TINA BEATTIE

Tina Beattie is professor of Catholic Studies and director of the Digby Stuart Research Centre and Catherine of Siena College at the University of Roehampton in London. Her main areas of research are Catholic sacramental theology; gender and psychoanalytic theory; Catholicism and art, and Catholic social teaching. She contributes regularly to the media (radio and television) and to the weekly journal The Tablet.

The word “gender” has changed its meaning in the English-speaking world.¹ Whereas once it was a grammatical term, it is now associated with sexual difference, identity, and otherness, in ways that provoke strong reactions from many religious and cultural conservatives. At the biological level, intersex people are recognized as a significant minority occupying the spectrum between those who are categorized as either male or female in terms of their chromosomes, hormones, and/or sex organs, while transgender personalities present a complex plurality of identities that resist simple categorization as masculine or feminine.

Yet as Thomas Laqueur argues, these contested sexual dualisms and essentialisms are a product of modernity, underwritten by scientific “evidence” that is more susceptible to the influence of culture than many scientists are willing

to acknowledge.² Pre-modern western culture and many non-western cultures even today have a more fluid understanding of gender than post-Enlightenment scientific epistemologies are able to accommodate.

Laqueur pays insufficient attention to theological concepts of gender, but Roman Catholic theology has traditionally been gendered rather than sexed. Sarah Coakley and others argue that concepts of gender had a formative influence on patristic theology, so that gender theory and systematic theology owe an inescapable debt to one another.³ Coakley goes so far as to argue that:

only systematic theology (of a particular sort) can adequately and effectively respond to the rightful critiques that gender studies and political and liberation theology have laid at its door. And *only* gender studies, inversely, and its accompanying political insights, can thus properly re-animate systematic theology for the future.⁴

¹ For more in-depth analysis of the issues referred to in this essay, see Tina Beattie, “The Theological Study of Gender”, 32–52 in *The Oxford Handbook of the Study of Theology, Sexuality and Gender* (ed. A. Thatcher; Oxford: Oxford UP, 2014); Tina Beattie, *Theology after Postmodernity: Divining the Void – a Lacanian Reading of Thomas Aquinas* (Oxford: Oxford UP, 2013); Tina Beattie, *New Catholic Feminism: Theology and Theory* (London: Routledge, 2006); Tina Beattie, *God’s Mother, Eve’s Advocate: A Marian Narrative of Women’s Salvation* (London: Continuum, 2002).

² Thomas Laqueur, *Making Sex: Body and Gender from the Greeks to Freud* (Cambridge, MA: Harvard UP, 1990).

³ Sarah Coakley, *God, Sexuality, and the Self: An Essay “On the Trinity”* (Cambridge: Cambridge UP, 2013).

⁴ Sarah Coakley, “Is there a Future for Gender and Theology? On Gender, Contemplation, and the Sys-

In Roman Catholic ecclesiology, the gendered understanding of the Church as Mother, personified in the Virgin Mary, persisted in various forms from the time of the Pauline epistles until the Second Vatican Council, with an elaborate sacramental poetics of nuptial and parental imagery shaping human and divine relationships. After the Council, much of this gendered sacramentality and ecclesiology was abandoned, only to be reclaimed by Pope John Paul II, who was influenced by theologian Hans Urs von Balthasar. This has given rise to a movement known as “theology of the body” (see below), which continues to fuel deep divisions and disagreements among Roman Catholic theologians.

This essay focuses on Roman Catholic approaches to issues of gender in the context of different readings of the early chapters of the Book of Genesis.

Gendering Genesis

Sandra Lipsitz Bem, in her 1993 book, *The Lenses of Gender*, argues that we should look at rather than through the lenses of gender, in order to analyse how our perceptions are shaped by unchallenged assumptions rooted in normative and polarized concepts of sexual difference.⁵ When we follow this advice in reading Genesis, we discover the truth of Joan Scott’s insight that, while we have access to “culturally available symbols that evoke multiple (and often contradictory) representations,” we also find ourselves confronted by “normative concepts that set forth interpretations of the meaning of the symbols, that attempt to limit and contain their metaphoric possibilities.”⁶ When we try to read Genesis anew, we might find ourselves struggling against constraints that have insinuated themselves deep

into our understanding of the possibilities and limitations of the text.

Phyllis Trible’s pioneering scholarship exposed the extent to which Christian interpretations of Genesis have been filtered through the lenses of gender in ways that have sustained patriarchal ideologies and sexual hierarchies.⁷ Ziony Zevit is one of several more recent Jewish and Christian scholars who have contributed to this project of gendered textual analysis by bringing their own particular challenges and insights to bear on the ancient Hebrew texts.⁸ Such studies make clear the extent to which Christian interpretations of Genesis continue to lend divine legitimation to a heterosexual social order predicated upon male authority and female subordination. As Scott argues, “the male/female opposition” serves to “vindicate political power” by making references to gendered, hierarchical relationships “seem sure and fixed, outside human construction, part of the natural or divine order. . . . To question or alter any aspect threatens the entire system.”⁹

With this in mind, let me turn to “theology of the body” and its appeal to Genesis 2–3 to support a modern, conservative Roman Catholic interpretation of the significance of sexual difference.

In a series of papal audiences between 1979 and 1980, John Paul II sought to reanimate the nuptial and maternal theology of the pre-conciliar Church through a reclamation of the sexual significance of the story of creation and the fall in Genesis 2–3.¹⁰ This “theology of the body” has had a significant influence on official Roman Catholic teachings about sex and gender since the 1980s. It looks to the story of the creation of male and female in Genesis 2 to underwrite an essentialist theology of sexual difference, claiming that the one-flesh union referred to in Genesis 2:24 constitutes the prototype in-

tematic Task”, 52–61 in *Svensk Teologisk Kvartalskrift* 85 (2009), 52 (emphasis in original).

⁵ Sandra Lipsitz Bem, *The Lenses of Gender: Transforming the Debate on Sexual Inequality* (New Haven: Yale UP, 1993).

⁶ Joan Scott, “Gender: A Useful Category of Historical Analysis”, 61–81 in *Culture, Society and Sexuality: A Reader*, 2nd ed. (eds. R. Parker & P. Aggleton; London: Routledge, 2007), 71.

⁷ Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), 72–143.

⁸ Ziony Zevit, *What Really Happened in the Garden of Eden?* (New Haven: Yale UP, 2013).

⁹ Scott, 75.

¹⁰ John Paul II, *Original Unity of Man and Woman: “Catechesis on the Book of Genesis”* (Boston: Pauline Books and Media, 1981).

tended by God for relationships between the sexes – i.e. monogamous, heterosexual marriage.

In place of the earlier model of sexual difference as hierarchical, theology of the body posits the idea of complementarity to argue that the sexes are equal but different, and that these differences pervade all aspects of human identity, as created and willed by God. In his 1995 “Letter to Women,” written on the occasion of the United Nations World Conference on Women in Beijing, John Paul II claims that “Womanhood and manhood are complementary *not only from the physical and psychological points of view*, but also from the *ontological*.”¹¹ Such claims represent a shift in Roman Catholic anthropology – from the predominantly one-sex model described by Laqueur, to a two-sex model influenced by popular science and romantic sexual stereotypes.

Mary Anne Case has argued persuasively that sexual complementarity is a twentieth-century theological innovation.¹² Advocates of theology of the body promote it as Roman Catholicism’s solution to the sexual crises of late modernity, but beneath its ostensibly positive representation of married sexual procreative love, it is rooted in resistance to feminism, including women’s reproductive rights, and to homosexual rights, while also seeking to defend the essential masculinity of the sacramental priesthood by appealing to the “feminine genius” and maternal vocation of women.

At the time of writing, Pope Francis is introducing welcome reforms to the Roman Catholic Church, but on the neuralgic issue of gender he has repeated many of the negative judgements of his two predecessors with regard to “gender ideology.” As this paper was delivered at a conference in Lund, let me cite the example of Francis’s response to Swedish journalist Kristina Kappellin, when she asked him about women’s ordination on the flight back to Rome from Lund after his visit in November 2016. Francis repeated in almost identical words a response he had

given to another journalist on a previous occasion:

In Catholic ecclesiology there are two dimensions to consider: the Petrine dimension, from the apostle Peter, and the apostolic college, which is the pastoral activity of the bishops; and the Marian dimension, which is the feminine dimension of the Church, and this I have said more than once. I ask myself: who is most important in theology and in the mystic of the Church: the apostles or Mary on the day of Pentecost? It is Mary! The Church is a woman. She is ‘la Chiesa (in Italian), not ‘il Chiesa’ ... and the Church is the spouse of Christ. It is a spousal mystery. And in light of this mystery you will understand the reason for these two dimensions. The Petrine dimension, which is the bishops, and the Marian dimension, which is the maternity of the Church ... but in the most profound sense. A Church does not exist without this feminine dimension, because she herself is feminine.¹³

This informal response is a succinct summary of many of the claims of theology of the body and its corresponding ecclesiology. It makes clear the incoherence of modern Catholic teaching with regard to gender and sexual difference, which results from grafting an essentialist and dualistic model of sexual ontology onto the gender fluidity of traditional ecclesiology. In order to belong to the masculine Petrine dimension of the Church, one has to be biologically male. The priesthood is sexed rather than gendered. However, the feminine Marian dimension is gendered rather than sexed. The body of the Church incorporates multiple sexual bodies at every stage of development in her many members, but the Church herself is not a female body, and many male bodies belong within the imaginary maternal body of the Marian Church. Muddling the

¹¹ John Paul II, “Letter to Women” (1995), at https://w2.vatican.va/content/john-paul-ii/en/letters/1995/documents/hf_jp-ii_let_29061995_women.html (accessed July 17, 2017), emphasis in original.

¹² Mary Ann Case, “The Role of the Popes in the Invention of Complementarity and the Anathematization of Gender”, 155–172 in *Religion & Gender* 6 (2016).

¹³ Holy See Press Office, “The Pope Speaks with Journalists in the Return Flight from Sweden, 02.11.2016”, at <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2016/11/02/161102a.html> (accessed July 17, 2017). See also Gerard O’Connell, “Pope Francis: Some Final Thoughts on the Flight Home”, in *America*, 28 September 2015, <http://papalvisit.americamedia.org/2015/09/28/pope-francis-some-final-thoughts-on-the-flight-home/> (accessed July 17, 2017).

grammatical gendering of nouns with sexual identity, Pope Francis assures us that the Church is a woman, because the Church is a feminine noun in Italian. In Polish – the native language of John Paul II – the noun for Church (*kościół*) is masculine! As I have argued extensively elsewhere, this model of theological anthropology renders the female body redundant, apart from its biological function of reproduction, because every body is a woman in the Church, but only male bodies are priests. The male is essential, the female is inessential.

Like John Paul II, Francis has given a series of general audiences on the Book of Genesis. Referring to the creation of male and female in Genesis 1:27, he observes that:

Modern contemporary culture has opened new spaces, new forms of freedom and new depths in order to enrich the understanding of this difference. But it has also introduced many doubts and much skepticism. For example, I ask myself, if the so-called gender theory is not, at the same time, an expression of frustration and resignation, which seeks to cancel out sexual difference because it no longer knows how to confront it. ...

The communion with God is reflected in the communion of the human couple and the loss of trust in the heavenly Father generates division and conflict between man and woman.

Francis goes on to speak about “the great responsibility” of enabling people:

to rediscover the beauty of the creative design that also inscribes the image of God in the alliance between man and woman. The earth is filled with harmony and trust when the alliance between man and woman is lived properly.¹⁴

This is an excellent illustration of what Scott means about the power of divinely legitimated gender roles to underwrite gendered hierarchies written into the order of creation.

¹⁴ Pope Francis, “General Audience, Wednesday, 15 April, 2015”, https://w2.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150415_udienza-generale.html (accessed July 17, 2017).

If we turn from modern papal readings of Genesis to the work of scriptural exegetes, we are confronted by similar problems. Explaining the narrative structure of Genesis 2, Gerhard von Rad writes that “This narrative is concerned with man, his creation, and the care God devoted to him.” We might take this as an inclusive usage of the word “man,” but von Rad continues a few sentences further on:

It is man’s world, the world of his life (the sown, the garden, the animals, the woman), which God in what follows establishes *around man*; and this forms the primary theme of the entire narrative, *’ādām ’ādāma* (man–earth).¹⁵

As Tribble observes:

According to traditional interpretations, the narrative in Genesis 2:7–3:24 ... is about “Adam and Eve.” It proclaims male superiority and female inferiority as the will of God. It portrays woman as “temptress” and troublemaker who is dependent upon and dominated by her husband. Over the centuries this misogynous reading has acquired a status of canonicity so that those who deplore and those who applaud the story both agree upon its meaning.¹⁶

Christian biblical scholarship is heavily influenced by looking through lenses of gender that see the male as normative, authoritative, and primary, and the female as other, subordinate, and derivative. To deconstruct these interpretations in order to explore the possibility of reading scripture differently is to recognize with Leonard Cohen in his famous song, “Anthem,” that:

There is a crack, a crack in everything,
That’s how the light gets in.

To approach Genesis as a revelatory myth full of cracks is to allow new light to shine through this contested and turbulent text. My reading of Genesis is not a claim to mastery but an opening up of a space of mystery wherein gendered bodies

¹⁵ Gerhard von Rad, *Genesis: A Commentary*, revised ed. (Philadelphia: The Westminster Press, 1972), 76.

¹⁶ Tribble, 72–73.

play out their differences differently in the garden of their literary creation.

Reading through a Glass Darkly

The Book of Genesis is a palimpsest upon which many have inscribed their stories, and scholars still disagree as to the authorship, structure, and context of what today constitutes the Pentateuch, including the Book of Genesis. Zevit shows how any quest for the original or authentic meaning of Genesis becomes mired in proliferating questions to do with language, history, and interpretation. His own study demolishes – with great irenicism and wit – the doctrines of original sin, sexual complementarity, and virginal Edenic innocence that have been imposed upon Genesis by two millennia of Christian interpreters.

Yet we can no more go back to the earliest meanings of the Genesis story than we can to the beginning of the creation that it describes. Here, Jacques Derrida's insight seems particularly relevant, when he cautions that:

We must begin *wherever we are*, and the thought of the trace, which cannot take the scent into account, has already taught us that it was impossible to justify a point of departure absolutely. *Wherever we are*: in a text where we already believe ourselves to be.¹⁷

My reading of Genesis begins from within a nexus of subjective perspectives. I read as a Roman Catholic with a sense of accountability to my own faith community and its traditions, but also as an academic theologian and gender theorist with a responsibility to engage with the challenges that contemporary culture poses to such traditions, not in order to capitulate to culture's demands but in the belief that living traditions have a dynamic capacity to respond to and grow through social change and scientific discovery. I read as a Christian deeply aware of the extent to which Christian interpreters have appropriated Hebrew texts, in ways that have left our shared history scarred by persecutions, deportations, and ultimately genocide perpetrated by Chris-

tians against Jews. I read as a woman who shares with most women through history the deformation of the self that results from attempting to fit into the Procrustean bed of narrow and restrictive gender roles defined by traditions dominated by male elites. Acknowledging these tensions is part of the messy process of reading in a way that seeks meaning but eschews truth, if by truth we mean the imposition of a fixed and final meaning on a text.

So in what follows I play with the Genesis text, toying with it to send it skittering in new directions and chasing it to see where it might lead and what might be discovered in its secret hiding places. To quote Gayatri Chakravorty Spivak in her translator's preface to *Of Grammatology*, this is intended to be "A reading that *produces* rather than *protects*."¹⁸ In Derridean terms, I do not seek the trace of a God who was the source of the original meaning of the text. Rather, I seek to follow the elusive scent of God through the maze of meanings that presents itself in the language of Genesis, believing that the God of our beginnings is also the God of our continuities, our disruptions and our endings, who is always a little before and beyond wherever we happen to find ourselves, "in a text where we already believe ourselves to be."

Back to the Future with Genesis

Genesis has two different accounts of the creation of humankind. Genesis 1 describes the simultaneous creation of male and female in the image of God. (I am using the King James version for reasons of personal preference, because I like its poetry):

And God (*'elōhîm*) said, Let us make man (*'ādām*) in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

¹⁷ Jacques Derrida, *Of Grammatology* (Baltimore: John Hopkins UP, 2016), 177.

¹⁸ Gayatri Chakravorty Spivak, "Translator's Preface", xxvii–cxi in Jacques Derrida, *Of Grammatology* (Baltimore: John Hopkins UP, 2016), xcvi.

So God created man (*hā- 'ādām*) in his own image, in the image of God created he him; male (*zākār*) and female (*neqēbā*) created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:26–28)

The word *'elōhīym* can be singular or plural, and it can refer to a goddess or goddesses as well as to God, gods, angels, or judges, depending on the context. So, for example, Ashtoreth the goddess is *'elōhīym* in the Book of Kings (1 Kings 11:5). von Rad suggests that this constitutes an act of concealment by God, who “includes himself among the heavenly beings and thereby conceals himself in this multiplicity.”¹⁹ Christian interpreters through the ages have interpreted the use of the plural (“Let us make man”) as a reference to the Trinity, a point to which I shall return.

The noun translated as man – *'ādām* or *hā- 'ādām* – is uniquely used in relation to the human, referring both to the individual, particularly when written as *'ādām* without the definite article (*hā- 'ādām*), and sometimes collectively to humankind. There is ongoing debate as to how far the term *'ādām* without the article shifts the focus from the generic human to the male (often translated as the proper name Adam), but in Genesis 1:26 it clearly denotes the species rather than the individual male.²⁰ In both senses, the word refers to the breathing, animated creature made in the image of God, created out of a clod of soil, whose name evokes associations with blood (*dām*) and soil (*'ādāmāh*).

The words for male and female in Genesis 1:27 – *zākār* and *neqēbā* – are what today we would call sexed rather than gendered, referring to the biological male and female of any species of domesticated animal. Marc Brettler suggests

that the etymology of *zākār* could be associated with possession of a penis, though he questions whether this association would have been apparent in common Hebrew usage. More interesting from my own perspective is the association of *zākār* with the word for remembering, making a memorial, or even swearing an oath. Brettler suggests that *neqēbā* is “unusually transparent etymologically, deriving from the root *nqb*, ‘to pierce’ – it is a biological term similar to the cuneiform *munus* sign of the female public triangle.”²¹ Again, I note that possible meaning here, and I shall return to both these words later.

There is a similar version of this account of the creation of humankind in Genesis 5, where again *'ādām* is used inclusively:

In the day that God created man (*'ādām*), in the likeness of God made he him. Male (*zākār*) and female (*neqēbā*) created he them; and blessed them, and called their name Adam (*'ādām*), in the day when they were created. (Genesis 5:1–2)

The reference to the human being created in the image of God in Genesis 1:26–27 has had a profound influence on Christian anthropology, but Genesis 2 and 3 have been more influential in shaping the Christian understanding of sexual difference, with remarkably little variation until the rise of feminist scholarship in the twentieth century.

The account of the creation of the human in Genesis 2 reads as follows:

And the LORD God (*YHWH 'elōhīym*) formed man (*hā- 'ādām*) of the dust of the ground (*hā- 'ādāmā*), and breathed into his nostrils the breath of life; and man (*hā- 'ādām*) became a living soul (*nepeš hayyāh*). And the LORD God planted a garden eastward in Eden; and there he put the man (*hā- 'ādām*) whom he had formed. (Genesis 2:7–8)

And the LORD God said, It is not good that the man (*hā- 'ādām*) should be alone; I will make him an help meet (*'ēzer kenegdōw*) for him (*neged*). (Genesis 2:18)

¹⁹ von Rad, 58.

²⁰ For more discussion on these questions of translation, cf. Michael S. Heiser, “Is ‘adam ‘Adam’?”, in *Naked Bible Blog*, 20 June 2012, <http://drmsb.com/adam-adam/> (accessed July 17, 2017); Ernest Lussier, “‘Adam in Genesis 1:1–4:24’”, 137–139 in *The Catholic Biblical Quarterly* 18 (1956).

²¹ Marc Brettler, “‘Happy Is the Man who Fills His Quiver with Them’ (Psalm 127:5): Constructions of Masculinities in the Psalms” 198–220 in *Being a Man: Negotiating Ancient Constructs of Masculinity* (ed. I. Zsolnay; London: Routledge, 2017), 199.

And the LORD God caused a deep sleep to fall upon Adam (*hā-’ādām*), and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man (*hā-’ādām*), made he a woman (*’iššā*), and brought her unto the man (*hā-’ādām*). And Adam (*hā-’ādām*) said, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman (*’iššā*), because she was taken out of Man (*’iš*). Therefore shall a man (*’iš*) leave his father and his mother, and shall cleave unto his wife (*’iššā*): and they shall be one flesh.” And they were both naked, the man (*hā-’ādām*) and his wife (*’iššā*), and were not ashamed. (Genesis 2:21–25)

In Genesis 2, the human creature is *hā-’ādām* until the creation of the woman, when the terms woman (*’iššā*) and man (*’iš*) appear. Tribble suggests that *hā-’ādām* refers to the male creature in Genesis 2:25, though she emphasises the continuing ambiguity of the term:

The story itself builds ambiguity into the word *hā-’ādām*, an ambiguity that should prevent interpreters from limiting it to one specific and unequivocal meaning throughout. Furthermore, the ambiguity in the word matches the ambiguity in the creature itself – the ambiguity of one flesh becoming two creatures.²²

Brettler suggests that the words *’iššā* and *’iš*, commonly found as a pair in the Hebrew Bible, are less definitive than the two sexes identified as *zākār* and *neqēbā* in Genesis 1:27. He proposes that “together they were all-inclusive, and formed a minimal pair,” with *’iš* in particular referring to a range of different kinship groups and communal relationships so that it can be interpreted as “not a biological, but a social category.”²³ Tribble places the emphasis on the simultaneous creation of male and female (*’iš* and *’iššā*), with the words “bone of my bones and flesh of my flesh” indicating “unity, solidarity, mutuality, and equality.”²⁴ Tribble also makes the point that, when the man calls the woman *’iššā*, the Hebrew refers to an act of recognition rather than naming, since the formula for naming would be to call by name, implying authority (for example, in

the earth creature’s naming of the animals). Only after the expulsion from Eden does the man call the woman by name. The word *’iššā* “designates gender; it does not specify person.”²⁵

The term *’ēzer kenegdōw*, translated most commonly as “helper” or “help” (“help meet” in the KJV), or sometimes as “companion,” has traditionally been interpreted as signifying the subordination of the woman to the man. However, again the Hebrew meaning varies according to the context, with the word *’ēzer* occurring most frequently to signify God’s relationship to Israel. Used in conjunction with *kenegdōw*, the word signifies “identity, mutuality, and equality,” according to Tribble. It is a companion who “is neither subordinate nor superior; one who alleviates isolation through identity.”²⁶ Zevit focuses on the term *neged*, translated as “for him.” According to Zevit, the word in this context “indicates kin related horizontally”²⁷ in a way that does not imply a positional relationship because at this point in the narrative there are no other kinship relationships.²⁸

Writing before the emergence of gender theory, Tribble interprets the Hebrew from an exclusively heterosexual perspective with two and only two sexes, albeit sharing a common human fleshiness in *’ādām*. More recent scholars such as Brettler and Zevit, attentive to questions of gender, suggest more nuanced gendered perspectives with regard to the various functions of the Hebrew nouns for male and female, man and woman, husband and wife. The words *’iššā* and *’iš* suggest gendered rather than sexual difference, and both can be used in more loosely defined kinship contexts than that of gender alone.

Leaving out the account of the temptation and its consequences (whether we refer to this as “the fall,” or some other act of alienation and expulsion or even maturation), I want to refer briefly to the significance of the names used in Genesis 3:20 and 22–24:

²⁵ Tribble, 100.

²⁶ Tribble, 90.

²⁷ Zevit, 136.

²⁸ Zevit offers an intriguing argument as to why the creation of the woman from the earth creature’s body should be understood as a creation from his penis rather than his rib. It is beyond the scope of this essay to engage with this suggestion.

²² Tribble, 98.

²³ Brettler, 200.

²⁴ Tribble, 99.

And Adam (*'ādām*) called his wife's name Eve (*chavvâh*); because she was the mother of all living. (Genesis 3:20)

And the Lord God said, Behold, the man (*'ādām*) is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man (*'ādām*); and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3:22–24)

The Hebrew proper noun *chavvâh* means life. It occurs only once more in the Hebrew Scriptures, in Genesis 4:1:

And Adam (*hā-'ādām*) knew (*yada*) Eve his wife (*chavvâh 'iššā*); and she conceived, and bare Cain, and said, I have gotten a man (*'iš*) from the Lord. (Genesis 4:1)

If we try to find clues as to the gendering of the humans in Genesis 3:20 and 4:1, we find a reversion to the singular *'ādām* (possibly male?) in relation to a feminine name signifying life. Here, the naming formula that the earth creature had previously used for the animals is also used for the woman. According to Tribble's interpretation:

Now, in effect, the man reduces the woman to the status of an animal by calling her a name. ... Ironically, he names her *Eve*, a Hebrew word that resembles in sound the word *life*, even as he robs her of life in its created fullness.²⁹

Zevit suggests that the theme of kinship, introduced in the description of the woman as *'ēzer kenegdōw*, is continued in the name *hāwvāh*; he proposes a translation that reads: "And he called her Hawwa, that is, Kin-maker, because she was the mother of all kinfolk."³⁰

The foregoing would benefit from more extensive analysis, but it serves to demonstrate that, with regard to the representation of sexual difference and gender in Genesis, there can of

course be wrong readings, but there can be no single correct reading. Indeed, it is hard to see how the revelation of the divine mystery whose image is imparted to the human creature could be other than obscure and multi-faceted as it shines obliquely through the cracks in an ancient text whose original authors and readers are all but lost to us.

The story of Genesis 1–3 forms part of the overarching unity of the Pentateuch, and only came to prominence in its own right when the early Church began to interpret the Hebrew Scriptures as typologies and prophecies of Christ and the Church. The earliest developed theology of this is to be found in Irenaeus' *Against Heresies*, which reads the incarnation as a recapitulation of history, beginning with Genesis:

For as by one man's disobedience sin entered, and death obtained [a place] through sin; so also by the obedience of one man, righteousness having been introduced, shall cause life to fructify in those persons who in times past were dead. [Rom. 5.19] And as the protoplast himself Adam, had his substance from untilled and as yet virgin soil ("for God had not yet sent rain, and man had not tilled the ground" [Gen. 2.5]), and was formed by the hand of God, that is, by the Word of God, for "all things were made by Him", [Jn 1.3] and the Lord took dust from the earth and formed man; so did He who is the Word, recapitulating Adam in Himself, rightly receive a birth, enabling Him to gather up Adam [into Himself], from Mary, who was as yet a virgin.³¹

However, even before these early theological appropriations, the Pauline letters were already appealing to Genesis to justify the gendered hierarchies that were beginning to form in Christian worshipping communities (I use the New International Version in what follows):

A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for

²⁹ Tribble, 133.

³⁰ Zevit, 229.

³¹ Irenaeus, *Against Heresies*, 309–567 in *The Ante-Nicene Fathers, Volume 1: The Apostolic Fathers with Justin Martyr and Irenaeus* (ed. A. Roberts & J. Donaldson; Grand Rapids: Wm. B. Eerdmans, 1996), 454 (3.21.10).

woman, but woman for man. (1 Corinthians 11:7–9).

A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (1 Timothy 2:11–14)

Yet Paul's Letter to the Galatians includes a baptismal formula that suggests a very different way of understanding sexual difference in the early Church:

For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. (Galatians 3:27–28)

The New Testament has a less complex history than the Hebrew Bible, but it can also sustain multiple readings and interpretations. Galatians invites reflection on the possibilities that emerge when gendered human bodies are organically united beyond gender into the body of Christ through baptismal rebirth.

In what follows I suggest possible avenues for further research, believing that they could lead to new theological insights into the significance of gender and its undoing in the community of the baptized. First, I offer a brief exploration of gendered possibilities that emerge if the reference in Genesis 1 to the human made in the image of God is read from the perspective of Trinitarian theology, and second I ask what significance sexual embodiment and symbolism might have for Roman Catholic incarnational theology and sacramentality. I now shift from engaging with the Hebrew text ("reading out") to projecting back into that text subsequent Christian interpretations ("reading in"). I repeat that these Christian readings are partial and modest, insofar as they seek to remain within a problematic tradition, but in such a way that they do not claim to be more authoritative or closer to "the truth" than readings from within other traditions – particularly Judaism.

Gendering the Trinity

The creation of humankind in the image of God in Genesis 1:26–27 has been a foundational principle for Christian anthropology, and in the twentieth century it has become a cornerstone of Roman Catholic teaching on human dignity and rights. The question of what it means to be created in the image of the Trinity has been addressed in various ways. Thinkers such as Augustine and Aquinas located the threefold structure of the Trinity within the individual mind with its capacities for memory, understanding and will. More recently, and particularly under the influence of von Balthasar and theology of the body, the Roman Catholic Church has come close to identifying the Trinity with the procreative sexual couple. This projects into the Godhead a highly romanticized notion of the modern nuclear family with its fertile couplings of feminine wife, masculine husband, and naturally conceived children.

To approach questions of Trinitarian anthropology in the context of recent theories of gender, informed by studies of Genesis, is to open up new possibilities of meaning and interpretation. If Christian interpreters allow the *imago Dei* to become the *imago Trinitatis*, a deep ambiguity begins to unsettle the idea of the rational masculine individual made in the image of the philosophical One which has threaded its way through the Christian theological tradition, even as it has undergone deconstructive and subversive appropriations in the mystical margins. Modern gender theory calls into question this androcentric anthropology to allow intimations of divine and human otherness to disrupt the meanings attributed to the gendered and sexual self. Coakley refers to "gender's mysterious and plastic openness to divine transfiguration" so that:

the "fixed" fallen differences of worldly gender are transfigured precisely by the interruptive activity of the Holy Spirit, drawing gender into Trinitarian purgation and transformation. *Twoness, one might say, is divinely ambushed by Threeness.*³²

³² Coakley, "Is there a Future", 60 (emphasis in original).

Theologians today are beginning to recognize that medieval women mystics were vernacular theologians, unschooled in the dialectics of Latin scholasticism, but using different linguistic forms to express doctrines and theological ideas that were as orthodox as those of their scholastic counterparts.³³ To give only one example, let me focus on Catherine of Siena's Trinitarian theology in her famous *Dialogue*.

The dialectical style of scholasticism is broken open by Catherine's dramatically expressive rhetoric, which constitutes the creative characterization of a triologue in which the narrator, the soul, and God are caught up in fluid and passionate expressions of love and desire, knowing and unknowing, union and separation. The narrator Catherine is repeatedly displaced and indeed excluded ("ambushed," perhaps) by a dialogue between the soul and God which she herself cannot understand, and of course behind the scenes there is the author who is choreographing this perichoretic literary performance. It is a theological style that mimetically evokes the Trinitarian dynamics of which it speaks.

Catherine's claims that "I am she who is not,"³⁴ and that Christ "makes of her another himself,"³⁵ are vulnerable to feminist criticism if the gendered aspect of such claims is exaggerated. However, it is anachronistic to read these through the lens of gender politics. Catherine was a woman of her time and subject to the constraints and frustrations which that entailed, but the polyphonic style of the *Dialogue* resists any gender stereotyping. Christ is mother as well as lover, the wound in his side opening to accommodate the body of the other in a metaphor that is more uterine than phallic in its imagery.

There are two main points I want to make about Catherine's theology. First, it is Trinitarian through and through, so that she never forgets that the God she addresses is the God incarnate in Christ and communicated to humankind through the incessant activity of the Holy Spirit. Here is how Catherine expresses her yearning for

the Trinity, in a paradoxical juxtaposition of fulfillment and desire, satisfaction and hunger:

You, eternal Trinity, are a deep sea: The more I enter you, the more I discover, and the more I discover, the more I seek you. You are insatiable, you in whose depth the soul is sated yet remains always hungry for you, thirsty for you, eternal Trinity, longing to see you with the light in your light. ... You, eternal Trinity, are the craftsman; and I your handiwork have come to know that you are in love with the beauty of what you have made, since you made of me a new creation in the blood of your Son.³⁶

The second point is that Catherine's mysticism (if we want to call it that) is never an escape from the primary responsibility of the Christian to her neighbour in need. Again and again, Catherine reminds her audience that Christian love is expressed not in the intensity of prayer but in love of neighbour. God tells her that "love of me and love of neighbour are one and the same thing: Since love of neighbour has its source in me, the more the soul loves me, the more she loves her neighbours."³⁷ There is, then, in Catherine's *Dialogue*, an ecstatic loss of self in rapturous union with the divine, but this never takes precedence over her primary responsibility to the realities of suffering bodily life.

This is the kind of ethical ecstasy that Judith Butler refers to in her book *Undoing Gender*, where she raises "the question of the human, of who counts as the human, and the related question of whose lives count as lives."³⁸ Butler asks these questions in the context of mourning, grief, and passion. She describes these as bringing about the undoing of the self by the Other, as different "*modes of being dispossessed*, ways of being for another or, indeed, by virtue of another"³⁹ in a way that eludes definition as either autonomy or relationality. She describes what this means:

³³ Cf. Eliana Corbari, *Vernacular Theology: Dominican Sermons and Audience in Late Medieval Italy* (Berlin: Walter de Gruyter, 2013).

³⁴ Catherine of Siena, *The Dialogue* (New York: Paulist Press), 273.

³⁵ Catherine of Siena, 25.

³⁶ Catherine of Siena, 364–365.

³⁷ Catherine of Siena, 86.

³⁸ Judith Butler, *Undoing Gender* (London: Routledge, 2004), 17.

³⁹ Butler, 19.

Grief displays the way in which we are in the thrall of our relations with others that we cannot always recount or explain, that often interrupts the self-conscious account of ourselves we might try to provide in ways that challenge the very notion of ourselves as autonomous and in control. I might try to tell a story about what I am feeling, but it would have to be a story in which the very “I” who seeks to tell the story is stopped in the midst of the telling. The very “I” is called into question by its relation to the one to whom I address myself. This relation to the Other does not precisely ruin my story or reduce me to speechlessness, but it does, invariably, clutter my speech with signs of its undoing.⁴⁰

This could be a description of all contemplative prayer and of the kind of theological language that I am suggesting can respond to the challenges posed around issues of gender. More specifically it could be applied to the kind of Trinitarian theology that Catherine of Siena articulates, in her crafting of a dialogue with God that is a constantly shifting and visceral exchange of desire and otherness, joy and grief, rapture and mourning.

To return to the Genesis text, can the account of the creation of humankind in the image of God sustain such a polyphonic approach in a way that would undo the determinative power of gender as the definitive marker of human difference and otherness? How far can such theological language go, before it becomes detached from its already tenuous links to the Hebrew text?

Well, I think the response must be that the Genesis text is already indeterminate in its interplay of gender and sexual difference. The earth creature is a singular named being (*'ādām*) which is implicitly male but includes the female, and it is also referred to with a generic noun for the human species (*hā-'ādām*). It is a sexed animal (*zākār* and *neqēbā*), and it is incorporated into gendered relationships of kinship and belonging (*'iš* and *'iššā*). The formation of these kinship groups is made possible by the life-giving capacity of the earth creature's counterpart and companion (*hawwāh*). Elusively imaged in these strange couplings is *'elōhīm*, the divine

otherness concealed in plurality, a “we” which is, in Christian theology, a unity of three. This three disrupts the enclosed duality of the two, continuously interrupting the sexual romance by opening it up to the fecundity of life which is creative as well as procreative, generating difference and diversity in its encounters and couplings.

To be made in the image of the tripersonal God is to be essentially triadic and interpersonal, and therefore it is to be an inessential self – a self that lacks reference to a fixed point of being. In the baptismal formula from Galatians 3 quoted above, it is to move beyond divisive social and sexual hierarchies, in order to become part of a new organic community, sacramentally united with one another in the body of Christ beyond the divisions and distinctions of gender.

This entails a baptismal process of death and rebirth. Baptism is an incorporation into the sacramental body of the Church – a maternal body that is also Christ's body, personified in Mary. It is a reversal of the Freudian family drama with its murderous oedipal desires, and a reconciliation with the Father through the access that Christ offers to the forbidden body of the mother.

In the final part of this paper, I stage an imaginative encounter between my reading of the Book of Genesis and the crucifixion as it is depicted in some examples of medieval art and devotion. This is the most speculative and rudimentary part of my paper – a preliminary airing of a hypothesis that needs more in-depth research. Implicit in what follows is my theological engagement with psychoanalytic theory – particularly Lacanian psychoanalysis – which situates the absent maternal body as the lack around which language circulates, continuously seeking and failing to make present the forbidden and inaccessible object of desire.

The Polymorphous Body of the Crucified Christ

There is a strange era in the art of the crucifixion between the twelfth and fifteenth centuries, in which Christ's torso appears in the form of a phallus. Leo Steinberg has written about the ex-

⁴⁰ Butler, 19.

posed or thinly veiled genitals of Christ in *The Sexuality of Christ in Renaissance Art and Modern Oblivion*, a phenomenon that he attributes in part to the rise of the Franciscan order in the thirteenth century with its injunction “naked to follow the naked Christ.” Steinberg suggests that “Nakedness becomes the badge of the human condition which the Incarnation espoused.”⁴¹

While many of the images to which Steinberg refers are realistic in their representation of Christ’s body, I am referring to an effect which comes about through the exaggeration of Christ’s abdominal muscles and ribcage on the cross. The visible ribcage can be a way of expressing Christ’s suffering, but in these images the phallic symbolism is clearly visible. If we look more closely, we see that in some such images, the wound in Christ’s side is spurting the body fluids of blood and water in the direction of his mother at the foot of the cross. The fluids that flow from Christ’s wound are birth fluids – water and blood flow from bodies in childbirth, not in death. These are baptismal fluids – the fluids of rebirth into eternal life. “Unless one is born again, he cannot see the kingdom of God,” Jesus tells Nicodemus (John 3:3).

The wound in Christ’s side was commonly described in terms of the birthing maternal body in patristic and medieval theology, with Christ giving birth to the Church in the same way that Eve was “birthed” from the side of Adam.⁴² Together, I would suggest that the bleeding wound and the phallic torso in images such as these symbolize impregnation and birth. On the cross, Christ impregnates his own body through the vaginal wound in his side, in order to give birth to the maternal Church in whose sacraments his

body will henceforth become food for the life of the world.

To return to Genesis, does the light of scriptural revelation help to illuminate the significance of these images? To ask this is not to say that the medieval artists were aware of the interpretative possibilities of the Hebrew text, but they were painting in an era when the identification of Christ as the New Adam and Mary as the New Eve and personification of the Church were commonplace. Genesis 1–3 is the radix, the tap root, the radical underpinning of all Roman Catholic theology, and the maternal Church personified in Mary is the fertile matrix within which it has been interpreted and reinterpreted from generation to generation.

So benefitting from recent Hebrew scholarship, one can suggest that Christ on the cross is *zākār*, bearing in mind that the word has phallic associations, but that it also refers to the duty to remember, particularly in the context of male offspring remembering their fathers. Christ is the Son whose inseminating phallus engenders new kinship groups and passes on to them the duty to remember the Father in whose name he lives and dies.

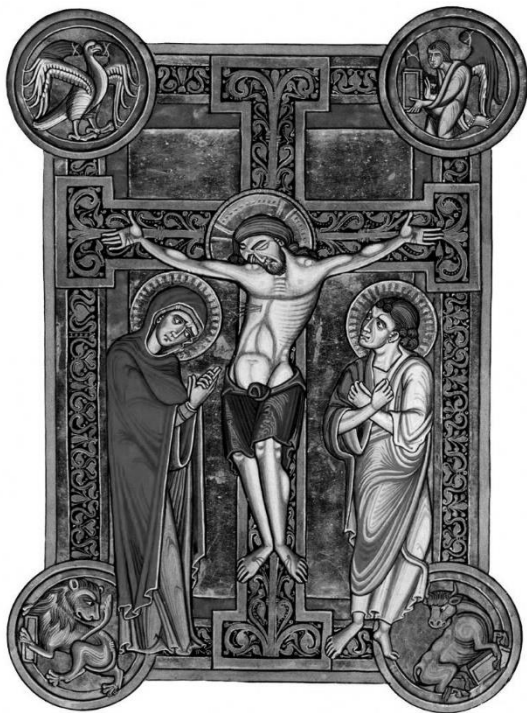
But on the cross, Christ is also forsaken by the Father (Matthew 27:46), and I have argued elsewhere – in agreement with René Girard – that this can be read as a rejection of the oedipal father gods which have held humankind captive as much in Christianity as in any other religion.⁴³ The body of Christ on the cross morphs from the phallic body of the male into the pierced and feminized body (*neqēbā*) of the one who gives life (*chavvâh*). This is the beginning of a new kinship group, related not through biological blood lines but through sacramental incorporation into the transgendered body of the crucified and risen Christ – the baptismal community referred to in Galatians 3.

Mary at the foot of the cross experiences the piercing of her own soul (*neqēbâ*), as prophesied by Simeon (Luke 2:35), but her presence also affirms that the female body is fully incorporated into the new kinship group in Christ, i.e. the Church. Here, we would have to go back before the tenth century, before the conflation of the

⁴¹ Leo Steinberg, *The Sexuality of Christ in Renaissance Art and Modern Oblivion*, 2nd ed. (Chicago: The University of Chicago Press, 1996), 33.

⁴² Cf. Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages* (Berkeley: University of California Press, 1982); Caroline Walker Bynum, *Wonderful Blood: Theology and Practice in Late Medieval Northern Germany and Beyond* (Philadelphia: University of Pennsylvania Press, 2007). For a summary of scholarly hypotheses and debates on this topic, see Sarah Alison Miller, *Medieval Monstrosity and the Female Body* (London: Routledge, 2013), 119–125.

⁴³ Beattie, *God’s Mother, Eve’s Advocate*, 133–135.



Above: Guido da Siena, *Crucifixion*
(c. 1275–1280)

Left: Unknown miniaturist, *Weingarten Sacramentary*
(c. 1216)



Above: Jean le Noir, *Christ's Side Wound*, *Psalter of Bonne de Luxembourg* (c. 1349)

Below: Willem Frelant, *An Angel Holding a Cloth with Christ's Bleeding Wound* (early 1460s)



Church with Mary as the “New Eve,” to a patristic era when the two were subtly differentiated. Mary as the New Eve was the particular mother of Christ, and the Church as the New Eve was the mother of the kinship group formed by baptismal rebirth.⁴⁴ This is important because it resists the dissolution of the female body into the imaginary body of the Church. I have already referred to Francis’s description of the Church as “woman,” in a way which deprives the sexual female body of its sacramental significance. The significance of the phallus is retained in the blood sacrifice of the priesthood, but the bleeding vagina and the lactating breasts that symbolize gestation, birth, and nurture are elided.

Von Balthasar claims that the Mother at the foot of the cross:

must increasingly renounce everything vitally personal to her for the sake of the Church, in the end to be left like a plundered tree with nothing but her naked faith ... Progressively, every shade of personal intimacy is taken from her, to be increasingly applied to the good of the Church and of Christians.⁴⁵

This has indeed been the lot of the female body in Roman Catholic sacramental theology. It is a source to be plundered for the concepts needed to speak of the Church as mother, but this maternal body is a sexless entity, ruled by the men who are brides and bridegrooms, lovers and mothers, men and women, while the female body languishes in the silence of the biological animal which births but does not speak.

Mary’s virginal body at the foot of the cross tells us that she is not annihilated when Christ births the Church. The female body persists, not as the opposite of the male body, but as part of the goodness of God’s creation within which every body has a space of belonging.

Conclusion

To speak of the transgendered, polymorphous body of Christ in the Church is not to advocate a postmodern parody of embodiment in which the finite body with all its markers of sexuality and difference, limitation and fragility, is eliminated by the symbolic and the performative. It is to affirm the sacramental mystery wherein bodies are birthed anew in a unity that is neither one nor two, in a maternal body that is neither one nor two, in a Trinitarian undoing of the self through ecstatic union with God and fleshy communion with the desiring, suffering other.

Christian personhood is situated in the space of encounter between the infinity of love and the finitude of the law, a space which constitutes what philosopher Gillian Rose describes as the “broken middle.”⁴⁶ The middle ground is a space of ambiguity, tension and paradox. Our experience resonates with that of our mythical primal parents, who find themselves exiled and alienated from God and from one another in a wilderness of pain and death. But through the transgressive potency of prayer, we find ourselves at play with God and with one another, as sisters, brothers, lovers, husbands, wives, daughters, sons, and friends of God.

Whatever different interpretations we might bring to the Hebrew scriptures from within our different traditions, we should bear in mind Phyllis Bird’s summary of the overarching message of the Hebrew Bible: “The heart seeks refuge and rest in God – and finding it, rejoices. Humans are created for praise of their creator. That is their primary vocation.”⁴⁷ For those shaped by the Roman Catholic tradition, in this space of finite fleshy life where hope and desolation together form the shadow dance of the Christian soul, the wounded orphan of the Freudian psyche calls out to the Mother of God in prayer and not in despair, in a language of *jouissance* laden with insatiable longings for wholeness and peace, as

⁴⁴ Beattie, *God’s Mother, Eve’s Advocate*, 150–152.

⁴⁵ Hans Urs von Balthasar, *Theo-Drama: Theological Dramatic Theory, Vol. I: Prolegomena* (San Francisco: Ignatius Press, 1988), 341.

⁴⁶ Gillian Rose, *The Broken Middle: Out of Our Ancient Society* (Oxford: Blackwell, 1992).

⁴⁷ Phyllis A. Bird, “Theological Anthropology in the Hebrew Bible”, 258–275 in *The Blackwell Companion to the Hebrew Bible* (ed. L. Perdue; Oxford: Blackwell, 2001), 273.

we perform the Trinitarian relationships we hope to become:

Hail, our queen, mother of mercy, our life, our sweetness and our hope.
We cry to you, exiles as we are,
children of Eve;

we sigh to you, groaning and weeping
in this valley of tears.
Ah then, our intercessor, turn your eyes – your merciful eyes – upon us.
And after this exile is over
show to us Jesus, blessed fruit of your womb.
O merciful, O holy, O sweet virgin Mary.

Summary

This article discusses how gender theory might contribute to new Roman Catholic readings of Genesis 1–3 in terms of Trinitarian anthropology, gender, and sexual and maternal embodiment. Emphasizing that her Roman Catholic perspective is intended to sit alongside rather than displace Jewish interpretations, Beattie argues that papal teachings about gender and sexual difference are based on flawed interpretations of Genesis. Reading through “the lenses of gender,” in engagement with gendered studies of the Hebrew text (primarily by Phyllis Trible, Ziony Zevit and Marc Brettler), she explores the diversity of Hebrew terms used to describe the primordial human creatures and the semantic fluidity of these terms. She describes this task as “reading out” of scripture. She then moves to a process of “reading in,” first by way of an anthropology that unsettles the stable identity of the gendered individual through the interpersonal dynamics of the Trinity. Engaging with the *Dialogue* of Catherine of Siena and the writings of Sarah Coakley and Judith Butler, she argues that a Trinitarian interpretation of Genesis 1:26 can open up new perspectives in the Roman Catholic understanding of gender, identity, and otherness. She then turns to medieval art in which the crucified body of Christ is represented with both phallic and vulvic imagery, suggesting insemination, conception, and birth. This invites a new appreciation of the significance of the baptismal community described in Galatians 3, as a kinship group incorporated into the transgendered body of Christ in the maternal Church.

“Everything Queer, Nothing Radical?”

LINN MARIE TONSTAD

Linn Marie Tonstad is associate professor of systematic theology at Yale Divinity School. She is a constructive theologian working at the intersection of systematic theology with feminist and queer theory. Her first book, God and Difference: The Trinity, Sexuality, and the Transformation of Finitude was published by Routledge in 2016, and was recently named among the best new books in ethics and the best new books in theology by Christian Century.

Note: This paper is published as delivered at Lund University at the conference Tradition is the New Radical: Remapping Masculinities and Femininities on December 14, 2016; only the footnotes have been somewhat expanded. It thus bears traces of its original, oral delivery. The first part of the paper mainly summarizes work I have done elsewhere, while the second part (from “A Sodomitical Theology?”) represents work in progress for my second book, tentatively titled Transformative Times.

“On the Inherent Queerness of Christianity,” reads the confident title of the first chapter of a recent book on queer virtue.¹ Another author refers to “the inherent queerness of Christian traditions.”² Yet another says that Christianity “has from the start been a site of radical queerness... even in [the] practices and doctrines that might seem most normalizing.”³ As is well known, Patrick Cheng argues that “radical love lies at the heart of *both* Christian theology *and* queer theo-

ry.”⁴ Another text’s subtitle raises the ante considerably: *The Queerness of Creedal Christianity*, it specifies.⁵ Gerard Loughlin’s introduction to his *Queer Theology* anthology famously wonders whether the “most orthodox” may not be the “queerest of all.”⁶ And I could keep going! It has, in other words, become almost *de rigueur* for aspiring queer or radical theologians to advance claims that authentic or orthodox Christianity is at least potentially and often, more strongly yet, *inherently* queer. What in the world has made this state of affairs possible? How did Christianity – especially in its most orthodox forms – become an alibi for making claims of this kind? And ought this development to be celebrated, or does the discovery of the queerness of Christianity domesticate both queerness and Christianity, reducing them to flat reflections of widely shared liberal assumptions about the perfectibility of human beings and the likelihood of historical progress? What do claims for the queer or radical potential of Christianity actually *do* in the contemporary context – what desires, hopes,

¹ Elizabeth M. Edman, *Queer Virtue: What LGBTQ People Know About Life and Love and How It Can Revitalize Christianity* (Boston: Beacon Press, 2016), 17.

² Jay Emerson Johnson, *Peculiar Faith: Queer Theology for Christian Witness* (New York: Seabury, 2014), 4.

³ Mark Larrimore, “Introduction”, 1–10 in *Queer Christianities: Lived Religion in Transgressive Forms* (eds. K. Talvacchia, M. Pettinger & M. Larrimore; New York: New York UP, 2015), 2.

⁴ Patrick Cheng, *Radical Love: An Introduction to Queer Theology* (New York: Seabury, 2011), x.

⁵ Andy Buechel, *That We Might Become God: The Queerness of Creedal Christianity* (Eugene: Cascade, 2015).

⁶ Gerard Loughlin, “Introduction: The End of Sex”, 1–34 in *Queer Theology: Rethinking the Western Body* (ed. G. Loughlin; Malden, MA: Blackwell, 2007), 9.

disappointments, aggressions, and, perhaps, deceptions are encoded in such claims?⁷

In this essay, I briefly examine these developments in two versions, then suggest an alternative strategy approaching Christianity using a queer analytic lens. My thesis can be summarized quickly, and then at a bit more length. The quick summary: When everything is queer, nothing is radical,⁸ and most of what is called radical, is not. The longer version argues first, that there is very little that is radical about the vast majority of contemporary attempts to recover either the queer or the radical potential of Christian traditions, particularly with regard to gender and the trinity. Second, that projects of queering Christianity ought, rather than seeking validation through re-readings of patristic and medieval gender fluidity, instead mine the potential of seemingly hostile doctrines – in particular, that frightening bogeyman of original sin and its correlative implications for how we examine and relate to our own best impulses, theologically and ethically. This, I suggest, might constitute a sodomitical theology. Finally, I ask about the consequences of differences of gender and sexuality for backward-looking strategies.

Everything Queer

There are two major factors that allow for relatively theologically and theoretically unsophisticated claims for the inherent queerness of Chris-

tianity. These factors can be described and, I hope, disposed of, relatively easily. They combine assumptions around binaries, anti-essentialism, or denaturalization, and anti-normativity. Because Christianity “transgresses” binaries, whatever transgresses means in this context, it is taken to have anti-normative implications, to denaturalize, and so to be queer. The sequence of assumptions typically goes something like this: Binaries are the lifeblood of normativity; they are the means by which reality is organized into categories of the intelligible and the legitimate, and the unintelligible and the illegitimate. Christianity, when properly understood, transgresses – that is, scrambles, renders fluid, or destabilizes – the binaries that organize and demarcate normativity’s proper terrain. Thus, Christianity, when properly understood, is queer. The binaries involved typically include those between male and female, homosexual and heterosexual, life and death, and, crucially and utterly wrongheadedly, God and creation or divinity and humanity. I say utterly wrongheadedly because the difference between God and creation, or divinity and humanity, is *not* a binary difference, at least for any speech oriented to a God who is more than a human projection. However, in many accounts (including at least one of the more theologically sophisticated ones that I will briefly discuss in the following section, that of Sarah Coakley) the God–creation distinction is in fact explicitly designated as a binary that can be transgressed despite the destructive consequences of such a designation for divine infinity. Those consequences are, in brief: If the distinction between God and creation is a binary, then God is whatever creation is *not*, which bounds God by creation and places God and creation on line with each other. Such a God is no more than a projection made up of the cancellation of creaturely limits. In contrast, in orthodox Christian theology – and this is an issue I believe orthodox Christian theology gets right – God is different in a way that goes beyond similarity and difference; utterly transcendent; and not on the same plane with creation and so neither in competition nor in continuity with it. Thus, the God–creation relation is not a binary.

But even apart from the issue of the God–creation binary, these queer Christianities as-

⁷ See also Linn Marie Tonstad, “Ambivalent Loves: Christian Theologies, Queer Theologies”, in *Literature and Theology* (2017), <https://doi.org/10.1093/litthe/frw043> (published February 10, 2017), for further discussion of reparative and critical relations between queer theology and Christianity and the ambivalence that often pertains to such impulses. I include several of these quotations there as well.

⁸ Carla Freccero argues that, if queer is understood as “odd, strange, aslant,” then “all textuality, when subjected to close reading, can be said to be queer.” Carla Freccero, *Queer/Early/Modern* (Durham: Duke UP, 2006), 5. She might be right about this, and this is the sense in which Christianity, like any complex symbol system, is arguably inherently queer. But advancing such a claim requires sacrificing the capacity to say anything specific about Christianity, which is presumably the point of making the claim in the first place.

sume that mobility is the death, rather than the lifeblood, of binaries. These ways of queering Christianity forget two fundamental and interrelated challenges: First, any complex symbol system is inherently queer, at least in the way these approaches understand queerness; second, normativity is much more complex than these approaches assume. While any particular binary can relatively easily be transgressed or queered, binaries do not live individually and so cannot be undone individually. As I have argued extensively in recent writing, binaries live only in relation to each other – this is what I term the affective life of binaries: The chain of associations and equivalencies that moves from femininity to the womb to place to passivity to nature to matter to death to darkness to chaos and so on; or from masculinity to origin to power to activity to self-making to culture to spirit to life to light to order and so on.⁹ The contrasts encoded by binaries cannot be overcome or undone by simple transgression or denaturalization or by reassigning associative relations so that femininity becomes active rather than passive, since the affective network within which activity is distinguished from passivity remains and slides the “queering” back into its stable network of symbolic differences. This is a particularly acute problem for Christianity which has not only a God often made male at its center, but an actual divine-human being who, in his historical life, is typically taken to be male. There is thus a maximally direct relation and near-identity between masculinity and divinity that always has to be overcome in some way, rather than starting from an apparently neutral playing field. And this means that sexual difference in Christianity is a referential and relational difference where its constituents may move freely through a territory in which there is always some other relation that can maintain the hierarchical ordering of masculinity and femininity. Put differently, instability is one way to characterize the very nature of *stabilizing* certainties in Christian theology. Thus, queerings that fail to move beyond simple anti-

normativity and reflexive anti-essentialism have little capacity to shift the actual mechanisms by which binaries maintain their power.

Nothing Radical

More theologically sophisticated and purportedly radical recoveries of tradition give the impetus to this conference as a whole, particularly as found in the work of figures like Gerard Loughlin, Sarah Coakley, and Graham Ward. I have written extensively on all three of these figures, particularly the latter two; the first, critical part of my book *God and Difference* offers sustained engagement with Ward and Coakley with these concerns in mind.¹⁰ I do not want to repeat those engagements here, so instead, I will briefly summarize the concerns I have with their theological projects, and the general strategies such projects involve, before moving to alternatives in the second half of my comments.

The most influential of these backward-looking theologies are deeply, and fundamentally, trinitarian. They join the trend in contemporary systematic theology that solves every difficulty through the trinity. There are two major categories of problems that get solved in trinitarian fashion: Critiques of Christianity, and modern anthropological worries. As is well known, Christian theologians in the West have been on the defensive for some centuries, guarding an ever-shrinking territory against concerns that Christianity fails to value difference. At the same time, much of the humanistic academy has “discovered,” one might say, that persons are not self-legislating rational autonomous human beings in the Cartesian or Kantian senses, nor are they the self-interested, calculating individual of *homo economicus*. The trinity, in which the “three” “persons” are relations (not just relational), allows Christian theologians to use the trinity to say: “Hey, we knew this all along!” Or, as a theologian I quote early in *God and Difference* says:

⁹ See Linn Marie Tonstad, “The Limits of Inclusion: Queer Theology and Its Others”, 1–19 in *Theology & Sexuality* 21 (2015), 5–11, for more extensive discussion of the affective life of binaries.

¹⁰ See Linn Marie Tonstad, *God and Difference: The Trinity, Sexuality, and the Transformation of Finitude* (New York: Routledge, 2016), 58–132.

Rather than uncritically adopting standard modern accounts of personhood, [trinitarians] criticize these from the insight, derived from trinitarian doctrine, that to be a person does not mean to be an autonomous self-centered individual in the Cartesian sense but to find one’s very identity in mutual relations with others.¹¹

Of course, as is proven in every humanistic or posthuman or new materialist lecture I listen to, one does not need the trinity to discover this! But the trinity offers an almost infinite resourcefulness to Christian theologians worried about modernity’s autonomous individual or about how to defend Christianity.

The trinity also seems to have another anthropological capacity: It can rescue sexual difference within and beyond Christianity. In the trinity, we “discover” three co-equal but different divine persons, and through various forms of analogical mediation, we can find a way to equality between the sexes by that means. The trinity seemingly “demonstrate[s] Christianity’s ability to prefigure and surpass the accomplishments of ‘secular’ approaches to gender and sexuality.”¹² But, as I demonstrate with exhaustive attention to detail in *God and Difference*, it is not that simple. The strategies feminist and queer-friendly theologians use to unsex God or to find gender equality through the trinity often end up sexing God more insistently than ever, in unpredictable ways. In *God and Difference*, I examine a number of problems that ensue when theologians rescue sexual difference through the trinity: Corrective projectionism, the effects of finding gender in God or intensifying it in relation to God, the role of suffering, especially elision of different kinds of suffering, rendering the God-world relation competitive, the installation of something like a womb-wound, which maintains the heterosexuate structure of sexual difference while offering a translation mechanism through which difference ultimately turns out to mean sacrifice and death, and the role of origin in trini-

tarian relations which, I argue, is a fundamental enticement to the maintenance of many of these structures.

As I define corrective projectionism, it

identifies certain problems of human existence (e.g., delusions of autonomy, selfishness, self-possession, consumerism) and then generates a trinitarian theology that shows how the constitutive relationships of the trinity uniquely critique and overcome such human problems. In this way, corrective projectionism imports the very problems ... it intends to overcome.¹³

Corrective projectionism also becomes a strategy for rescuing homosexuality and femininity in Christianity by taking the relationship between sexual difference and trinitarian difference, or between sexual difference and God, in the Christian symbolic order and intensifying it, just in ways that get you the “right” outcome: Valuing femininity, women, maternity, and permitting homosexuality. Typical strategies for achieving these ends include mapping the symbolic gender transformations the priest or Christ goes through, emphasizing the symbolic centrality of same-sex relations between men in Christianity, rendering femininity actively desiring rather than passively receptive, and so on. In many attempts to discover or elevate symbolic femininity in Christianity from its subjugated position, the representation of difference takes place through a structure I call the “womb-wound,” the violent installation of a wound in Jesus’ side through which he gives birth to the Church. The womb-wound encapsulates the way difference – especially sexual difference – is represented in heterosexuate and agonistic ways: The womb-wound names

images of relationship that assume good relations between persons (divine or human) require making room for another (the spatialization of the womb, often associated with rendering “woman” into a place for the becoming of the other) through sacrificial forms of (something like) suffering.¹⁴

Not only do we find the elision of femininity with both a womb and a wound (no clitoris, as

¹¹ Gijsbert van den Brink, “Social Trinitarianism: A Discussion of Some Recent Theological Criticisms”, 331–350 in *International Journal of Systematic Theology* 16 (2014), 347, quoted in Tonstad, *God and Difference*, 12.

¹² Tonstad, *God and Difference*, 15.

¹³ Tonstad, *God and Difference*, 13.

¹⁴ Tonstad, *God and Difference*, 13.

usual) in this image, we also retain the hierarchical ordering of masculine and feminine, male and female, for Christ remains the head of his body, the Church, to which he gives birth and that he marries.

In other words, and as I show in far more detail in *God and Difference*, the sexuation of the God–creation relation stabilizes the hierarchical ordering of gender even in fluidity: The Church (symbolically feminine, partly made up of men) and Christ (morphologically male, at least per circumcision, symbolically male because divine in relation to creation and the Church and feminine in relation to God the Father, both as human and as Son) move fluidly through different gender transformations without undoing the theological sedimentation of gender distinction – and I would argue that the theological sedimentation of gender is perhaps more fundamental than the “secular.” The translation mechanism of trinitarian theology takes, for example, the begetting of the Son and translates it into his birth from the Father’s womb, thus finding femininity in God and rendering divine masculinity mobile while “scrambling” gender distinctions. But, as I show in *God and Difference*, the Father’s womb ultimately ensures the fluidity of divine, transcendent masculinity, not the discovery of femininity in God. At the origin, *God and Difference* argues, is origin, the origin of the Son in the Father. But more on that another time.

In *God and Difference*, I develop a variety of strategies for testing various theologies and their effects. When it comes to purportedly radical retrievals of the Christian tradition, I would suggest that two fundamental tests will give us a reasonable sense of just how radical or groundbreaking a proposal may be: One, what is at the heart of the change that the theologian envisions? What is *the* crucial change that needs to happen? And, two, does the theologian imagine either that the God–world relation can continue to encode sexual difference (in particular, heterosexuality) in some way, or that gender fluidity can be achieved through extractive strategies in which

the content of gendered designations [i.e., gender fluidity] can be distinguished from their gendered form [i.e., where masculinity is valued more highly than femininity], so that what is desirable can

be extracted from the inessential (and merely apparent) implications[?]¹⁵

These two tests give us a reasonable first-pass in determining whether something truly radical is on offer, or whether the language of radicality does something other than identify significant change.

To do such examination quickly on the three theologians I have mentioned: For Ward, the crucial change regarding sexual difference is the recognition and blessing of same-sex relationships in churchly contexts – so, as recent developments in many churches suggest, not *that* radical a change. And Ward assumes both that the God–world relation should continue to be imaged in nuptial or marital terms, *and* that gender fluidity can be extracted from the symbolic form in which it arrives. For Coakley, the rhetoric of radical change is everywhere, but when carefully examined, it turns out that what she is after is basic liberal feminist goals of equality plus (something like) suffering for everyone and the whole cosmos – rather a disappointing payoff! And she too continues to find gendered symbolics promising for understanding difference and the God–world relation. Loughlin, working in Roman Catholic traditions of interpretation, undertakes the search for symbolic recognition of same-sex relations, although he rightly recognizes that symbolic recognition of same-sex relations in Roman Catholicism would require the end of gender itself. However, he too finds himself seduced by the extractive form of gender fluidity and thus finds his imagination constrained on the explicit symbolic level by the limited positions on offer. While I am in sympathy with much of what these authors seek theologically, I do not, in the end, believe the strategies on offer to be either particularly promising or particularly radical.

In contrast to strategies that heighten gender, or that try to make femininity more valuable either by assigning it to a figure known to be valuable already (e.g. God the Father) or by making something associated with femininity more valuable, *God and Difference* is an argument for recalibrating the theological value of sexual differ-

¹⁵ Tonstad, “Limits of Inclusion”, 6.

ence through unexpected strategies: For instance, representing femininity theologically not by way of symbolic wombs or the like, but by speaking improperly of the trinity in quite specific, and non-gendered, ways. Or stopping the cycle of heteropatriarchal reproduction not by installing femininity in God but by way of the Church’s abortive relation to time in an apocalyptic ecclesiology. These strategies go far beyond, and are to my mind far more promising, than remapping the gender of the body of Christ through whatever transformations we can discover and invent – in part because Christ’s personhood and body engage a difference that is *not like sexual difference*: The difference between God and creation, or between God and humankind. But the surprisingly tame outcomes of many radical or queer positions ought, I suggest, to raise some questions for us regarding the work that self-designated radicality does in the contemporary theological landscape. The designation of a project as radical or queer may invoke a desire for the different, but it may also be a way to place oneself on the side of the good against the bad. More worrisome yet, the queerness or radicality of Christianity may function as an apologia for Christianity in an era in which its many failures are only too visible.

Here we encounter the question not only of whether to retrieve Christian traditions, but which Christian traditions we are retrieving. There are doctrines as well as authors that have been under-recovered, so to speak, partly because Protestantism becomes an unreflective bogeyman responsible for all the presumptive ills of modernity. So, we are in Sweden, and it is almost Christmas: I am going to recover Luther, following my current work in anthropology and theological method.

A Sodomitical Theology?

The queer anthropologist Margot Weiss argues that queer anthropological inquiry – and, I would suggest, theological inquiry – needs to ask of its practitioners, “What do we, or what do I,

want?”¹⁶ This question is not in service of re-fixing object-choice, sexually or otherwise; rather, it reaches toward a mode of inquiry that re-sets the conditions of inquiry itself, in which divergent, or even antagonistic, desires may be named within queerness. The denomination of something as “queer” is often also a desire for another world, an “otherwise” that intersects in complex ways with extant social and political formations as well as with what we might think of as Christianity’s normative orientation toward an otherwise. This brings us to a significant methodological challenge that reflects ongoing debates in queer studies between anti-social queer theorists and others.

Anti-social theorists are typically concerned with the risky effects of imagining an authentic, full humanity that could enjoy full social recognition and integration. Instead, they suggest, queers should avoid participation in the production of normative visions of humanity, and should instead seek ways to drain the fundamental divisions and antagonisms in human relations in non-violent directions. The anti-social concern is especially directed against the insistence on social recognition, which, as Lee Edelman puts it, “perpetuates the hope of a fully unified community, a fully realized social order, that’s imagined as always available in the fullness of the future to come.”¹⁷ The hope of a fully unified community becomes an alibi for the violence directed against whomever stands in for “the obstacle destabilizing every unity.”¹⁸ The one whose very insistence bespeaks non-integration, the one who cannot be tolerated within a program devoted to tolerance and unity, to the flourishing of all, is variously symbolized, to name just a few examples, in the Western imagination by the Islamist radical, the devout Muslim refugee, the Mexican immigrant rapist, the separatist lesbian feminist, or the Jew. But once upon a

¹⁶ Margot Weiss, “Always After: Desiring Queerness, Desiring Anthropology”, 627–638 in *Cultural Anthropology* 31 (2016), 633, 635.

¹⁷ Lee Edelman, “Ever After: History, Negativity, and the Social”, 469–476 in *South Atlantic Quarterly* 106 (2007), 473.

¹⁸ Edelman, “Ever After”, 472, quoting Slavoj Žižek. See Tonstad, “Limits of Inclusion” for further discussion of Edelman on this issue.

time in Western Christendom, the obstacle destabilizing every unity was the Sodomite.

In his brilliant *Seeing Sodomy in the Middle Ages*, Robert Mills traces what sodomy – famously termed “that utterly confused category” by Michel Foucault – meant beyond its usual association with anal intercourse between men or the wasting of semen. Sodomy could indicate not only sexual sins but “any unnatural act committed by either man or woman.” “This lack of a definitional center endowed sodomy with enormous scapegoating potential”¹⁹ through its associative links “with idolatry, religious difference, and possibly even ethnicity.”²⁰ In Reformation-era Germany, as Helmut Puff shows, the word often used for sodomy was that used for heresy, namely *Ketzerei*.²¹ Sodomy thus concatenates a variety of threats to the stability of a Christian social order. In thirteenth-century *Bibles moralisées*, sodomy appears as “a variety of bodily disorder to which any fallen human is potentially susceptible,” associated with “homoeroticism, age difference, gender transgression, and sacrilegious behavior.” In representations of sodomy,

audiences are afforded a glimpse of the kinds of people involved (mainly males, often clerics, often heretics or Jews), the kinds of partners they pursue (younger or older, “active” or “passive”, of the same sex) and the kinds of activities at issue (kissing, embracing, fleshly exposure, sexual violence). Sodomy is not so confused that it cannot be seen via these other signs.²²

¹⁹ Robert Mills, *Seeing Sodomy in the Middle Ages* (Chicago: University of Chicago Press, 2015), 3–4. Emphasis added.

²⁰ Mills, 73.

²¹ Helmut Puff, *Sodomy in Reformation Germany and Switzerland, 1400–1600* (Chicago: University of Chicago Press, 2003), 13–14, 18, and throughout.

²² Mills, 75. Puff, 111, reminds us that Muslims “were often typed as sodomites” as well. Jonathan Goldberg picks up this association in a modern version in his analysis of a derogatory cartoon of Saddam Hussein that circulated during the First Gulf War in the United States. Jonathan Goldberg, *Sodometries: Renaissance Texts, Modern Sexualities* (Stanford: Stanford UP, 1992), 1–6. The consequences of that typification affected not only torture of Arabs in the waning days of the British Empire, but also at Guantanamo and Abu

But, Mills insists, in order to *see* sodomy, “dimensions such as religion, age, and material excess” are “more significant than gender and sexuality.”²³

I want us to notice several features here: Sodomy combines sexual, political, generational, social, and economic differences into a sliding set of associations that identify different, but associated, threats to the stability of a well-ordered, Christian society or city-state.²⁴ Sodomitical sexual practices are impure and not ordered toward reproduction, the only kind of licit sexual act; they remove themselves from the sphere of churchly authority; and they threaten the stability of generational succession in which sons eventually become fathers, both biologically and non-biologically. Generational succession, biological and non-biological, is organized around the protection of different distributions of wealth, power, and authority; sodomy is potentially a threat to those distributions of wealth, power, and authority because it is a threat to the generational forms of succession that protect unequal distribution; as Guy Hocquenghem puts it, Sodomites (or homosexuals) reproduce horizontally, not vertically.²⁵

At one point, it was taken for granted that anyone might be at risk of sodomy, of committing a sodomitical act or sodomitical sin. This had something to do with concrete practices: Men sharing (very small!) beds with other men might easily find that they “slipped” into other forms of association. Later, however, the Sodomite developed into a particular kind of person and a particularly threatening kind of person: Someone who, visibly/invisibly and confusingly, threatens the social order. The Sodomite confuses gender distinction: Men lie with men as with women.

Ghraib. See for instance Joseph Massad, *Desiring Arabs* (Chicago: University of Chicago Press, 2007), 45–47. See also Jasbir Puar, *Terrorist Assemblages: Homonationalism in Queer Times* (Durham: Duke UP, 2007).

²³ Mills, 80.

²⁴ The rise of the authority of the city-state in Reformation-era Germany and Switzerland often coincided with an uptick in prosecutions for sodomy, as Puff shows.

²⁵ Guy Hocquenghem, *Homosexual Desire* (Durham: Duke UP, 1993), 109.

Men lying with men as with women is particularly dangerous because the act makes clear that from behind, a man cannot be distinguished from a woman, which threatens the ultimacy of gender distinction. Women lying with women was usually even more confusing to the medieval Christian imagination, especially if no substitute for the penis was present. Sodomy thus threatens the way in which gender difference is a fundamental organizing category for social relations. The Sodomite, named from the story to which I will turn in a moment, becomes something like the archetypal sinner: The sinner whose unrighteousness cannot even await the judgment of God, but requires immediate destruction and embodies eternal punishment.

The rise of the science of sexuality in the late nineteenth and early twentieth centuries transforms the Sodomite into the homosexual, the person defined by a permanent orientation or turning in the wrong direction. Homosexuals were constrained, as both Michel Foucault and David Halperin have pointed out,²⁶ to take up and invert some of the terms of discourse within which we were invented, as a necessary but inadequate form of resistance. Thus the rise of the classic gay-is-good strategy: Gay people are not sick, perverted, or willfully bad; gay is both innocent and unchosen. Gay is good and it cannot be helped (that is, gays are born this way). But gay is good is not a revolutionary strategy; gay is good is a strategy of heterosexuality or heterosexual thinking, I would argue.

Seeking to justify homosexuality by Christian means typically involves arguing that queers are not really sinners. This strategy takes queers out of the ranks of the condemned, and leaves others behind. But rescuing queers by leaving behind “real” sinners simply repeats the logics that generated the sinful queer in the first place. A typical example of such rescue projects is found in readings of the story of Sodom and Gomorrah. Gay apologists, seeking to rescue homosexuals from the stigma of Sodom, have sought the sin of Sodom elsewhere: In rape, sexual violence, or the absence of hospitality. The important point, for the apologist, is this: *Unlike* the men of Sod-

om, who were bad and deserved destruction, homosexuals are not sinners, worthy of condemnation.²⁷ Instead, queer apologists have claimed, homosexuals are good, doers of good works, as can be seen in the way they display the fruits of the Spirit in their lives as they patiently wait for the Church to recognize the holiness their lives display. Homosexual lives are filled with goodness, generosity, and love. Homosexual lives are fruitful, virtuous lives, just like heterosexual lives. Indeed, homosexuals are in some ways even more virtuous: Since they may not have biological families of their own (some interpreters assume), they are even more hospitable to strangers than heterosexuals. They are especially God-imitating because, just like God, they love those to whom they are not related. These, I contend, are exactly the wrong claims to make. As Marcella Althaus-Reid points out, “what we can call the Queer difference disappears when it asserts its own sexual rights in accordance with the heterosexual system.”²⁸

A queer theology cannot, or should not, be about moving homosexual relationships from the category of the illicit to the category of the licit, leaving everything else unchanged. A queer witness to the Church, if there is such a thing (these categories are not particularly helpful), recognizes that sexuality *is* inherently sinful in its utter participation in, and unfreedom from, the sin that characterizes every human act and relationship. Instead of imagining that homosexuals need to be allowed to love whomever they want, in order to be whole, flourishing human persons, we should accept the ambiguity and incompleteness that characterize all human relationships, avoiding what Geoffrey Rees helpfully calls “the romance of innocent sexuality.”²⁹ Instead of dis-

²⁶ David M. Halperin, *Saint Foucault: Towards a Gay Hagiography* (Oxford: Oxford UP, 1995), 56–62.

²⁷ Kent Brintnall, “Who Weeps for the Sodomite?”, in *Sexual Disorientations: Queer Temporalities, Affects, Theologies* (eds. K. Brintnall, J. Marchal & S. Moore; New York: Fordham UP, forthcoming), whose thinking in this essay was an important spur to my argument. Brintnall reads Lot’s wife as a witness who refuses to forget Sodom, and who thus refuses to paper over (divine) violence.

²⁸ Marcella Althaus-Reid, *The Queer God* (New York: Routledge, 2003), 123.

²⁹ Geoffrey Rees, *The Romance of Innocent Sexuality* (Eugene: Cascade Books, 2011).

tinguishing between the sinful and the virtuous, we should place ourselves on the side of the sinful, accepting that we need to arrange socio-economic and political orders in ways that benefit all of us, without requiring people to be virtuous, good, or respectable in order to be the beneficiaries of shared social goods. Rather than weighing the virtue of the recipient of public goods against the virtue of the worker who provides those goods, we should accept shared dependence on each other as a fundamental condition of human existence, and distribute social goods in ways that reflect that shared condition, or so I want to suggest.

Marcella Althaus-Reid terms “Queer Theology...a first person theology: diasporic, self-disclosing, autobiographical and responsible for its own words.”³⁰ The Christian tradition she seeks to recover is not one of continuity but of “sexual ideological disruption” that may mean turning other Christian traditions “upside down, or submit[ing] them to collage-style processes.”³¹ Althaus-Reid adapts her call for a first-person starting point from Eve Sedgwick, who suggests that the only thing needed for something to be queer is the impulse to use queer in the first person. Queering in the first person typically encodes a confessional impulse: I am gay, I am pansexual, I am genderqueer, and so on. But what if the first-person imperative toward queering were quite differently constructed? What if it said, for instance, “I am a sinner”? Or “I am a Sodomite”?

The anti-social queer theorist cautions us about the effect of aiming at the *good*, at a sociality that will finally overcome every antagonism. That caution, and the anthropology that accompanies it, resonates strongly with certain strands in Protestant anthropology, and with typically Protestant worries about human capacities for self-deception and for doing evil in the name of seeking the good. Reformers tend to confuse their own projects with the coming of the kingdom of God. Certainty about the righteousness of one’s own cause goes hand in hand – even when the cause is genuinely righteous – with demonization and distortion of the motives of those

who are not fully devoted to the social program one believes belongs to God. The result is often that the pursuit of (arguably) just ends becomes unjust as it generates the projection of injustice onto those who do not support those just ends, or who do not support them in the right way, or to the right degree. “Our” fight for the rights of the marginalized quickly turns into denigration of those who, unlike us, do not recognize the claims of the marginalized – thus, those of us who recognize that God loves queers may pity the limited vision of those who, trapped in their distorted and dualistic categories, wrongly condemn those whom we love. In fighting for their rights, we may find ourselves investing in an object that, we hope, will finally fulfill the desires for justice embedded in that object.³² Yet the justice carried by the object of our investment fails: Fails not only to fulfill our hopes for it, but to bring justice at all. Instead, Christian theological anthropology ought to recognize both that our projects fall short of justice itself and the dangers we are susceptible to in pursuing justice, the good, or righteousness.

Christian strategies for defending one’s own righteousness are tricky and mobile. In Luke’s story of the Pharisee and the tax collector, Jesus tells a parable “to some who were confident of their own righteousness and looked down on everyone else” (18:9, NIV). The figure of the Pharisee praises himself for his righteousness, while the tax collector begs for mercy. The story promises exaltation for the humble and humiliation for the exalted. An easy way to, at least apparently, put oneself on the right side of the story would be to pray very loudly for forgiveness for one’s own sinfulness. But such prayer might well take the following form: “Lord, have mercy on me a sinner who recognizes that I am a sinner, unlike that Pharisee over there, who does not recognize that he is a sinner.” Such self-confessed sinfulness, combined with self-distinction from the other, reflects the fundamental form of claiming righteousness before God that the story condemns. The self-distinguishing contrast with the other is the issue here. We do not get “credit” before God for confessing our

³⁰ Althaus-Reid, 8.

³¹ Althaus-Reid, 8–9.

³² See Robyn Wiegman, *Object Lessons* (Durham: Duke UP, 2012).

sinfulness, and the confession of sin is not a purely good work. The moment one distinguishes one’s own confession of sinfulness from the lack of confession on the lips of the other, one has come to use sin as a form of division rather than in its two proper uses: Solidarity among sinners and the confession that follows forgiveness. That is, we are given the right to beg for and claim mercy because we are forgiven sinners; in begging forgiveness we rejoice that God’s mercy is *for* sinners: For us.

To act for the better in a Christian way is not, then, to seek one’s own divinization or one’s own righteousness, but to act securely out of one’s dual status as a creature and as a sinner: God wills that the creature may live, and the sinner is the one on whom God has mercy (it is only as a sinner that one is the target of grace – Luther). But God’s *mercy* regarding our sinfulness cannot be directly shown by us to one another. God’s mercy regarding our sinfulness comes to expression in intrahuman relations in negative form: Namely, the solidarity in which we know ourselves, and our enemies, as the sinful objects of God’s mercy. The solidarity of sinners does and should affect how we treat our enemies – who are, just like us, as creatures and sinners the targets of God’s will that the creature may live – but it prevents the projection of unrighteousness onto the other in contrast to the self. We do not need to confuse our proximate goals, the better, with God’s ultimate transformation of the world and establishment of a kingdom of infinite and unchangeable love, the good.

To my mind, these themes are very much in tune with basic insights in queer theory regarding the disunified status of the self, human capacity for self-deception, and misrecognition of the relation between our desires and their objects, the human tendency for scapegoating and abjection of others, the figuration of the “obstacle to every (social) unity” through refugees, Muslims, Jews, and Sodomites, and the admission of libidinal investment in denunciation. Denunciation of the evil of the other is a perverse pleasure, and arguably a ground of morality itself.

Now, denunciation of sin is a basic prophetic modality. But the form of denunciation must avoid both traps of self/other distinction: The

straightforward trap in which denunciation of the other distinguishes the other’s sin from my own innocence, and the more convoluted trap in which declaration of my own sin is distinguished from the lack of confession on the lips of the other. Sin, in a fundamental sense, ties us together even when its ties are distorting. Sin is about our relationships with one another and with God. Sin does not touch any of us alone, even if it touches us differently. Its distortive capacity is part of its viciousness.

Is homosexuality, then, sinful? It is my contention that any queer theology can and must answer an emphatic yes to this question. A queer witness to the Church says, “I am the Sodomite.” To say, “I am the Sodomite” is also to say “Lord, have mercy on me, a sinner.” We *should* see homosexuals and Sodomites as sinners, and we should accept shared sinfulness as a theological basis for human solidarity between the different. Now, I want to be very clear: This is an intra-Christian argument that has to do with the sinfulness of *Christians*, quite specifically. A sodomitical queer theology cannot argue for solidarity with the victims of Sodom, as if imaginatively arraying ourselves alongside them allays our sodomitical sin. The desire to get out from under sin’s mark returns in many forms; compassion’s compulsion, as Lee Edelman calls it, with its libidinal investment in the continued suffering of the other, is not the least of these.

Althaus-Reid never forgets that homosexuality, or queer sexual practices alone, are not necessarily revolutionary.³³ She insists that:

there is more to being a Sodomite than having a particular kind of sexual relationship. We may ask if God finds Godself at home in a culture of grace, that is of pleasure given and received in a free community, without the expectation of any sort of final product or profit. If so, then also in cultural terms God is a Sodomite.³⁴

To live a sodomitical life requires a revolution in cultural, economic, and social terms. According

³³ In his early work, Guy Hocquenghem makes a similar point, for instance in “Towards an Irrecoverable Pederasty”, 233–246 in *Reclaiming Sodom* (ed. J. Goldberg; New York: Routledge, 1994).

³⁴ Althaus-Reid, 86.

to Althaus-Reid, Sodomites are “outside utility and reproduction,” and they love the non-identical. A sodomitical queer theology requires a revolution all the way down: “The aim of theological and economic reflection should not be a new system of distribution, but a different system of production.”³⁵ Here we may, by the way, be reminded of how in the 1970s, issues as diverse as

union organizing, nuclear disarmament, peace, urban renewal, prison activism, immigration reform, the environment, rape, abortion, domestic violence protection, and birth control topped the list of lesbian causes.³⁶

Looking Backward – Who Looks for What?

Seeking the radical potential of Christian traditions involves a general posture of looking backward, trying to find antecedents and legitimation for forward movement in the intersection between Christianity and gender and sexuality. So when the queer theologian looks at Sodom, she sees something other than a righteous divine destruction of the inhospitable and the sinful. Instead, she sees the destruction of the different, Althaus-Reid suggests. When the queer theologian looks back, she stands in the position of Lot’s wife, who

did not perish in the destruction of Sodom neither did she reproduce the father. She represents diverse, promiscuous love: the erotic love which does not discriminate, in contrast with the agapian,

³⁵ Althaus-Reid, 148.

³⁶ Sara Warner, *Acts of Gaiety: LGBT Performance and the Politics of Pleasure* (Ann Arbor: University of Michigan Press, 2013), xxi. I make use of this same quote in a somewhat different context in Linn Marie Tonstad, “Debt Time is Straight Time”, 434–448 in *Political Theology* 17 (2016), 445. For more on retro lesbian temporality, see also Linn Marie Tonstad, “The Entrepreneur and the Big Drag: Risky Affirmation in Capital’s Time”, in *Sexual Disorientations: Queer Temporalities, Affects, Theologies* (eds. K. Brintall, J. Marchal & S. Moore; New York: Fordham UP, forthcoming).

which marks off categories of the loved and the unloved.³⁷

Marking the loved off from the unloved, and the bad off from the good: The destruction of Sodom allows us to see the *consequences* of making distinctions of this kind.

Here we might tarry for a final moment with two backward-looking figures who have played significant roles in queer theory: Orpheus, who looks backward and so loses Eurydice, and Lot’s wife, who looks backward and so loses her life and future. Robert Mills’s reading of the difference between Orpheus and Lot’s wife crystallizes a central challenge for symbolic rescue projects regarding masculinity and femininity in Christian theology. Orpheus serves as a figure for Christ already in Clement of Alexandria,³⁸ “Christ, like Orpheus, harrowed hell,” and, like Orpheus, he is the “archetypal lover and bridegroom.”³⁹ But Orpheus is not only a lover of women: Albrecht Dürer calls Orpheus the first sodomite or bugger,⁴⁰ for, as Ovid describes, for a time following his loss of Eurydice, Orpheus turns away from the love of women. Orpheus, like Christ, turns away from fleshliness and death to the higher realms of masculine virtue.

Mills shows that in medieval interpretations of the myth of Orpheus, there are even instances in which

sodomy... provides a framework for explaining the most central “jointure” of all, the incarnation ... [P]ederasty ... can ... become a metaphor for spiritual ascent ... endow[ed] with spiritual significance when viewed allegorically.⁴¹

Mills contrasts the spiritual potential of Orpheus with Lot’s wife. She “is consistently identified as a sinful scopophile. She is the very embodiment of eternal regret, a loser who is lost. Unlike Orpheus she has no future.”⁴² Looking backward is a gendered act, with gendered differences and

³⁷ Althaus-Reid, 93.

³⁸ Mills, 140.

³⁹ Mills, 141.

⁴⁰ Mills, 133.

⁴¹ Mills, 148.

⁴² Mills, 182.

different gendered consequences. There are similarities between Orpheus and Lot’s wife:

Each thrives on the age-old equation of femininity with fleshly desire, sin, silence, and death, and masculinity with wisdom, redemption, eloquence, and beginnings.

But their gender differences

organize... [them] according to a distinction between movement and stasis. Although Lot’s wife momentarily acts like a man by appropriating the power to look, henceforth she is not afforded the luxury of being an active presence in the world. Only Orpheus has that privilege. Only Orpheus rides off into the sunset of eternal movement and transformation.⁴³

Sodomitical looking thus raises questions for any Christian theology seeking to invest in mobility over against stasis, in the capacity for mobility when extracted from gendered hierarchy, in the desire for fluidity in the Christian imaginary or in looking backward to the radical potential of Christian traditions. As Mills points out, homoeroticism can be “a virtuously virilizing pursuit – just so long as the misogyny motivating this rejection of the feminine continues to keep gender dichotomies in place.”⁴⁴ In that sense, sodomitical reading practices have to remain invested in fixity even as they search for the clitoris – that is,

Summary

Many theologians have recently argued that Christianity is inherently queer, in part on the basis of traditions of gender fluidity in Christianity. This essay argues that such symbolic recovery projects often ignore the way the symbolics of sexual difference in Christianity are not threatened by gender fluidity, but in fact depend on such fluidity. Thus other strategies for queering Christianity are needed. Through a reworking of the doctrine of original sin, the essay sketches a sodomitical theology that chooses solidarity among sinners over contrastive distinction between self and other. Identification with the Sodomite, the archetypal sinner, can avoid reproducing the distinction between the bad and the good that generates condemnation of queerness in many Christian contexts in the first place. At the same time, gender differences in looking backward or recovering Christian histories must be taken into account.

sodomy cannot always read from behind, from the angle at which mother and father cannot be told apart.⁴⁵ Rescuing the womb will never be enough, since both the Father and Christ already have a womb. Instead, the fixity of the lesbian feminist in the narratives that structure our telling of feminist stories⁴⁶ asks us to look for the one left behind, the one caught in stasis, unable to participate in the delightful fluidities of the father (and even, to some extent, the mother); the symbolism that identifies this problem is the absence of the clitoris.⁴⁷ It may not be possible to find the clitoris in Christian history by way of looking backward, or by way of looking from behind, from the angle at which persons are indistinguishable. Thus, sodomitical looking requires different strategies, different angles.

Our problem as homosexuals is not primarily that we, in particular, have been placed on the side of the sinful, threatening other. It is the distinction between the good and the bad to begin with, the virtuous and the filthy, the deserving and the undeserving. So let us place ourselves with the filthy, underserving, sinners; let us stay with the Sodomites and accept the fixity of Lot’s wife – the fixity of feminism, which does not get over gender – rather than, like Abraham or Lot, bargaining with God about the number of the righteous that outweighs a city of sinners as we seek to escape into the hills to repeat the order of the fathers.

⁴³ Mills, 182–183.

⁴⁴ Mills, 154.

⁴⁵ See Lee Edelman, “Seeing Things: Representation, the Scene of Surveillance and the Spectacle of Gay Male Sex”, 265–287 in *Reclaiming Sodom* (ed. J. Goldberg; New York: Routledge, 1994), especially 270–273, 276.

⁴⁶ See Clare Hemmings, *Why Stories Matter: The Political Grammar of Feminist Theory* (Durham: Duke UP, 2011).

⁴⁷ It cannot be repeated too often that I am speaking symbolically, not biologically, in this invocation.

Christian Hope and Europe's Future

WERNER G. JEANROND

Werner G. Jeanrond är Master av St Benet's Hall och professor i teologi vid University of Oxford. Han har tidigare varit professor vid Lunds universitet och University of Glasgow. Bland hans publikationer finns Kärlekens teologi (2010) och Kyrkans framtid: Teologiska reflexioner III (2012).

The crisis of Europe is omnipresent – whether with regard to the functioning of the institutions in the European Community or with regard to the conflicting expectations in the different countries and nations in Europe. One would not need to live in the United Kingdom during and after the campaign on membership in the European Union and the Brexit decision on 23 June 2016 in order to be aware of this crisis. Rather, the recent wave of immigration into Europe, and not least into Sweden and Germany, the crisis in Greece, the crisis of the Euro, all these many forms of crisis have led to a sharpening of the focus on everybody's take on Europe and its future. However, the British Referendum has helped to concentrate the minds of all people engaged with Europe and its future to rethink the European project as a whole as well as the level of their respective contributions to it.

But before reflecting on Europe in more detail, it may be worthwhile to widen the perspective for a moment beyond the continent of Europe and beyond the question of Britain's forthcoming departure from the European Union, to the ongoing process of globalisation and to the breathtaking revolution in technology and its specific impact on all of humanity.

Nobody can deny that we all live in an ever more interconnected world and that this process of globalisation is irreversible. Even if we may long for a different world, even if we may watch countless episodes of *Downton Abbey* and the like in order to nurture nostalgia for a world long gone, even if we choose to hide behind old or new nationalistic and sectarian walls, globalisation is here to stay. Hence, we must tackle this development as critically and constructively as

we can. To be sure, the process of global interconnection has revealed serious fault lines in the different parts of our one world; it has exposed old and new inward-looking tendencies in nations, cultures and religions; and it has caused deep unrest as well as great excitement. Whatever our approach to it might be, globalisation is continuing with ever increasing speed.

Globalisation in conjunction with the massive technological revolution now underway has made not only the middle classes of this world increasingly insecure: Jobs are quickly disappearing as human labour has become unneeded or more expensive than robot labour; the mechanics of consumption switches from direct human contact in the market place to a more and more digitalised pattern of trade and, as a result, contributes to an increasing mediatization and atomisation of human life and human connectivity. While the first waves of industrialisation and the related urbanisation did not significantly reduce the level of human encounter and exchange as such, the current digital revolution widens the field of potential encounter and exchange to include the entire planet and beyond, yet at the same time significantly diminishes concrete experiences of personal encounter and unmediated human relationships. The consequences of this development are only beginning to dawn on us now.

Since the High Middle Ages western intellectuals have been fighting for human emancipation, autonomy, and full subjectivity. However, the human subject that has emerged in the West thanks to Humanism, Renaissance, Reformation, and Enlightenment finds herself rather more isolated and lonely in today's world and longing for

more fulfilling forms of genuinely human relationships.¹

These and related developments are of course not limited to Europe but concern all human beings alive and not yet born today. And the various forms of reaction to this rapidly changing world are in themselves not particular to European processes either. A crude struggle for political power and domination in our fluid world can be observed in Russia, China, India, the Middle East, Brazil, and elsewhere. The instrumentalisation of religion in this struggle is not unique to Europe either as recent developments in India, Pakistan, Bangladesh, Japan, USA, and the Middle East only illustrate too well. Challenged by globalisation and digitalisation, political elites seem intent to control the flow of information and to mastermind the emotional households of their people in order to hold on to power. While controlling the flow of information proves ever more difficult and cumbersome (e.g., Panama Papers, WikiLeaks, et cetera), managing the emotional households of people seems a more promising endeavour because it appeals to a sense of belonging, however fictional, which has become ever more precious as traditional forms of connectivity are rapidly disappearing.

Confronted with atomisation and resulting powerlessness, threatened by unemployment, and challenged to cope with cultural, religious, and social forms of otherness, many people now turn to groups that promise affinity, stability, meaningfulness, work, and simplicity. To quote Francis Fukuyama, democracy as such cannot provide identity.²

The tribal forms which we can observe to be on the rise today are at least in part reactions to the challenges of the new global and digital complexity (*Unübersichtlichkeit*). When con-

fronting this tribalism it would not be helpful to deny that our lives are indeed significantly affected by ongoing complexification processes. Ultimately, however, the recipes of a pre-industrialised past will not suffice in our radically different environment. How then should we organise our societies and our global order today? What role can religion in general and Christian religion in particular play in this newly configured world? What expectations of the future are appropriate in this radically new and different environment? What could Christian hope and its wisdom contribute to the debate on human future today?

Obviously, in this article I cannot deal with all of these questions. With appropriate modesty, therefore, I propose, first, to discuss some neo-tribalist and populist approaches to the crisis in Europe. Second, I shall explore the promise of Christian hope. And third, I shall offer a few markers on how an enlightened Christian hope may help to promote a more promising approach to Europe's future.

The Danger of Neo-Tribalism and Populism in Europe

Today, everywhere in Europe we can observe new expressions of tribalist and populist thinking and acting. The ongoing refugee crisis has functioned as a catalyst for such thinking and acting. However, tribalism has always been a more or less visible feature in European societies whereas populism is a more recent phenomenon.³ Tribalism has to do with a basic instinct of defining a "we" against a potentially threatening "other," while populism claims that only my group can genuinely define proper belonging to a nation,

¹ For a discussion of "relation" as characteristic for our time's search for meaning see Werner G. Jeanrond, "Liebe, Hoffnung und Glaube als Kategorien relationaler Theologie", 161–173 in *Rationalität im Gespräch – Rationality in Conversation: Philosophische und theologische Perspektiven – Philosophical and Theological Perspectives*. Christoph Schwöbel zum 60. Geburtstag (ed. M. Mühling; Leipzig: Evangelische Verlagsanstalt, 2016).

² Francis Fukuyama, "Demokratie stiftet keine Identität", 49–50 in *Die Zeit* 13/2016.

³ Jan-Werner Müller defines populism as follows: "Populists claim: 'we are the people!' However, they wish to convey – and this is always a moral and not an empirical statement (and at the same time a political challenge): 'we – and only we – represent the people.' ... Populists are by necessity antipluralist; whoever contradicts them and questions their moral claim to sole representation does automatically not belong to the true people." Jan-Werner Müller, *Was ist Populismus? Ein Essay* (Berlin: Suhrkamp, 2016), 18–19 (my translation).

religion, social group et cetera. The primitive division between us and them is exactly this: Primitive. It promises to offer belonging and protection against any danger within a real or imagined group deemed to be able to guard the self against concrete or imagined others. Tribalism has always been a feature of human society and of religious traditions, although an evil one because it limits human development, renewal, imagination, and transformation. Primitive tribal reactions to otherness appear today in the shape of social, cultural, religious, economic, and political attitudes, movements, and extremist parties all over Europe. And populist ideologies can be observed in many European countries and beyond.⁴

France for the French, Sweden for the Swedes, Finland for the *true* Finns, Britain for the self-appointed guardians of *British values*, especially in England whose noisy value defenders long for liberation from Europe. *Mother Russia* is back again, and in Poland a massive fight for so-called traditional Polish values is ongoing. Humorous banter about cultural differences can indeed be liberating and exhilarating; however, what is going on in Europe today is deeply disconcerting and calls for resistance.⁵ The nationalistic and populist noises in England, for example, are frightening: What does it mean to be *liberated* from Europe? To be liberated from European immigration? To be liberated from otherness? To be liberated from Brussels – the new fictional *Rome*, as it were, in many English minds. Is *Brussels* now the new anti-Christ? And even, after the Brexit decision the nasty tribalism which has come to the fore during the months of campaigning for or against Europe is continuing. In Europe, it seems, we are confronted once more with a massive problem of relating to otherness.

As already indicated, even religious tribalism raises its ugly head. Sectarian forms of Roman Catholicism have come out of the woodwork ever since Pope Francis has refused to provide the level of dogmatic recognition and security which certain Roman Catholic groups claim to require. As long as the pontiffs of the past have stilled such longings we have been admonished by the self-appointed guardians of orthodoxy to be

more obedient to the (infallible) popes. However, as soon as it has become obvious that the present Pope displays less of an interest in neo-Platonist upholstery and more of an interest in the factual situation of human beings and their needs, especially the poor, exploited, and marginalized, as well as those whose life and faith projects have not been perfectly successful, some bishops, cardinals, and lay people have started to revolt in favour of more security, clearer restatements of orthodoxy, cleaner boundaries to and subsequent exclusion of others. Such groups might find it difficult to cope with the freedom of the Christian believer in a church that clearly affirms human freedom as precondition for love – the love of God, of neighbour, of God’s creation, and of one’s own emerging self.

For a number of years, originally in connection with the failed European Constitution project, Christian voices were heard in favour of identifying the “soul of Europe” in expressly Christian terms.⁶ It was argued that Europe had always been Christian and that therefore any European constitution ought to display explicit references to God in the opening paragraphs of such a document. These voices hoped that such a reference would safeguard a clear emphasis on those religious values that, as it was claimed, had been underlying and inspiring the process of European integration ever since its beginnings in the aftermath of the Second World War. However a number of states, including France, Belgium, and Northern European states, rejected such a reference and instead proposed a very general mentioning of the significance of the cultural, religious, and humanist heritage of Europe as a basis for the development of universal values. Hence, neither God nor Jesus Christ was named in the proposed text of the constitution.

At the time I welcomed the exclusion of any reference to God, Christ, or the church in such a constitutional framework, because then as now I understand the European project first of all in

⁴ Cf. Müller’s many examples in *Was ist Populismus?*.

⁵ See Müller, 22–23.

⁶ See in this context also Werner G. Jeanrond, *Kyrkans framtid: Teologiska reflexioner III* (Lund: Arcus, 2012), 151–170 and Werner G. Jeanrond, “The Future of Christianity in Europe”, 182–200 in *Recognising the Margins: Developments in Biblical and Theological Studies: Essays in Honour of Seán Freyne* (eds. W. Jeanrond & A. Mayes; Dublin: Columba Press, 2006).

terms of a community of law and not in terms of a homogeneous community of views of life. For me, Europe does not have a soul; rather Europe offers a constitutional space to all of its citizens and legal protection for the development of their respective religious or non-religious humanist convictions. I wish to argue that the religious fabric and future of Europe must be recognised as radically pluralistic. Any reference to a myth of a Christian Europe ought to be exposed as a dangerous tribal pursuit. Unfortunately, this foundation myth is still alive and kicking – not only in Poland, Slovakia, the Czech Republic, and Hungary at this point in time.

In the perception of many, Europe has been a Christian continent during the greater part of the last two thousand years. In spite of the fragmentation of the Christian church into a Western and an Eastern church, in spite of the age-old and continuous presence of Jews and Muslims in many parts of Europe, in spite of the separation of the Western church into Roman Catholic and Protestant denominations, in spite of the secularization process following the Enlightenment critique of church and religion, many continue to associate Europe with a monolithic Christian heritage.

Of course, in its different and ambiguous shapes and forms Christianity has indeed contributed to the religious, cultural, legal, social, political, scientific, et cetera, development in Europe and to the emergence of pluralistic societies there.⁷ At the same time, there cannot be any doubt that one of the interests behind the drive for a distinctly Christian identity in Europe has been the concern to keep religious and social otherness at bay: the myth of a *Christian Europe* has been erected against Judaism, against Islam, against socialism and communism, against secularism, in short against any movement deemed to be *other* and hence deemed to be a threat. In that sense, Christianity has been used by some defenders of an integrated Europe in order to provide the European project with a strong internal identity and cohesion. At times, this myth has suited Church leaders; at times it has been in-

strumentalised by political rulers in Europe. In whatever form, this foundation myth has always been problematic and dangerous.

Europe has no soul. It is neither an exclusively Christian space, nor is its future the exclusive concern of Christian believers and churches. Europe is a geographical and legal space where people of different religious and secular orientations and backgrounds are called to learn to live together in closer co-operation and deepening mutual respect. Such a life together can never be free from conflicts, debates and pluralism; instead it always requires new attempts at understanding each other. The best way to deal constructively with difference and otherness is a culture of love.

To be sure, Christian religion, alongside Islam, Judaism, Buddhism, and other religions should actively contribute to the emergence of a culture of love, leading to mutual understanding, increased respect, and the establishment of just institutions.⁸ This seems to me to be a more appropriate approach to a life together that accepts and relishes otherness and difference than any futile search for a European soul or identity. Moreover, in such a pluralistic space, neither primitive tribal identity politics, nor populist politics of belonging through exclusion, nor shallow forms of civic religion are either necessary or helpful. How might the Christian praxis of hope be able to contribute to such a European development?

Exploring Christian Hope

Traditionally, faith has been considered to be at the centre of Christian religion, whereas love and hope have at best played second fiddle.⁹ There are a number of reasons for this predominance of faith in Christian thinking and praxis. One of them has been the appeal to faith in times of conflict when one was keen to determine the bound-

⁷ Cf. Rupert Shortt, "How Christianity Invented Modernity", 3–5 in *The Times Literary Supplement* No. 5933 (2016).

⁸ Cf. Paul Ricœur's reference to just institutions in Paul Touati, "Une vie exemplaire: Douze autobiographèmes de Paul Ricœur", 606–616 in *Förbistringar och förklaringar: Festskrift till Anders Piltz* (eds. P. Beskow, S. Borgehammar & A. Jönsson; Ångelholm: Skåneförlaget, 2008), 614.

⁹ Cf. also Jeanrond, "Liebe, Hoffnung und Glaube".

aries of the Christian church: who is in and who is (or ought to be) excluded? Love, of course, is hardly a useful concept in order to terminate relationships with others. Rather, love lives of otherness and of relating to the otherness inside and outside of me, including God's radical otherness.

While love, by nature, is inclined to transgress boundaries, faith, especially when understood as *fides quae*, can more easily be reduced to a list of propositions requiring assent.¹⁰ And if such assent is not forthcoming, a case of dissent can easily be constructed and upheld. Not only as a result of Reformation and Counter-Reformation such reductions have been flourishing, thus playing down the relational nature of faith (*fides qua*) in order to profile the content of faith (*fides quae*) with its respective beliefs, doctrines, catechisms, and lists of excluded propositions. The urge to establish the orthodoxy of one's own faith over against the assumed incomplete or heretical faith of others has led to an increased objectification and tribalisation of faith: Faith itself has become an object of faith. Generations of Christians have been brought up to believe in Christian beliefs, to argue for their respective orthodoxy, and to campaign against any deviation from their received tradition of faith.

Wars have been fought over faith and in the interest of defending one's particular set of beliefs against others. Even today, as we all painfully know, the defence of faith is often cited in order to legitimize violence against others – to sanction tribalism, populism, sectarianism, gender oppression, and interreligious and interdenominational warfare. Faith as an object of faith has been a dangerous liability (not only) for Christians.

As far as I know, no wars have been fought over love. Of course, in Christian history there have been many theological controversies about the question of whose understanding of love was truer. Loving God, one's neighbour, and the self in response to the multiple love command in the Bible has been accepted Christian praxis, although debates over the right conceptualization of

this love command are continuing. And like faith, also love has at times been reduced to an object of right doctrine, right faith, and thus been removed from the horizon of relational human praxis. For both Thomas Aquinas and Martin Luther, for example, love was ultimately controlled by faith.¹¹ Hence, the praxis of actual relationship with the human and divine other was adjudicated by appeals to right doctrine. The necessary border transgressing urge and experience of love was thus reined in with references to objectified faith and its doctrines.

Hope has not been as controversial in Christian life as either faith or love.¹² Hope seldom causes much debate, and no thinking Christian has ever seriously questioned the significance of hope for Christian life in this world – either with regard to the horizon of expectation for salvation and reconciliation, or with regard to expectations of an eternal life with God even beyond our individual death. Everybody will agree that hope involves perspectives of the future, of expectation, and of fulfilment of the divine–human relationship. Thus, hope, faith, and love all point to particular aspects of this original relationship between God and humankind within God's great project of creation and reconciliation. Like love and faith and together with both, hope initiates a human praxis in response to God's invitation to enter into relationship with God through following Jesus Christ and inspired by the Holy Spirit. God's promise of covenant and fulfilment points to hope as the temporal framework for both love and faith.

The Christian understanding of hope has emerged from particular experiences in the Jesus movement and its rich Hebrew heritage. While hope as a universal phenomenon signifies human attention to and expectation of the future of individual persons, movements, communities, societies, and the universe at large, Jewish and Christian understandings of hope have concentrated

¹⁰ For a more detailed discussion of the relationship between love and orthopraxis see Werner G. Jeanrond, "Orthodoxie und Ideologie: Ambivalenz und Potenzial von Orthodoxieansprüchen", 150–159 in *Concilium: Internationale Zeitschrift für Theologie* 50 (2014).

¹¹ Cf. Werner G. Jeanrond, *A Theology of Love* (London: T&T Clark, 2010), 67–103.

¹² Cf. also Werner G. Jeanrond, "Hope and the Critique of Hope – Christian Perspectives: The Uneasy Relationship between Faith, Hope and Love in Christian Praxis", 63–82 in *Hope: A Form of Delusion? Buddhist and Christian Perspectives* (ed. E. Harris; Sankt Ottilien: EOS, 2013).

on the human relationship with God, a relationship which originates in God's gracious, creative and reconciling presence in this universe. Thus, Jewish and Christian expressions of hope are not limited to any single term, such as *hope*, *Hoffnung*, *espérance*, *elpis*, *spes*, *hopp* et cetera; rather these and related terms express significant experiences of women, men, and children of being linked to God with regard to their future as persons, communities, and humanity as a whole.

Central narratives in the Hebrew Bible (such as the story of Abraham's and Sarah's vocation, their pilgrimage and trust in God's promises, and Moses's conversion experience at the burning bush that the future of his people and his own personal future were intricately linked to God's plan and promises) articulate future perspectives and possibilities springing from faith and trust in and love of the living God, who is intimately involved in this universe and in human history. Moreover, the emerging Jewish and Christian faith traditions were characterized by messianic expectations, for instance, that salvation, eternal life, peace, justice, restitution, and resurrection are works of God which come to God's people (*adventus*) as gifts; they are not at the disposition of the people individually or collectively. Jewish and Christian understandings of the future recognize and honour the particular nature of the divine-human relationship to which God has invited all women, men and children. Thus, all human expectations, desires and hopes are confronted at once with the horizon of a future opened by God and with the purifying fire of the burning bush. Acknowledging God as creator and recognizing always afresh that the human future is a gift from God are two sides of the same coin.¹³ Moreover, affirming that God's creation is good (Gen. 1–2) and expecting that the future made possible by God's grace will also be good are intimately connected activities of trust.

In view of these comments it will be obvious that such a hope held by Jews and Christians differs radically from human optimism:

Optimism is no bad thing in itself. It is a kind of implicit confidence that things are going well in

the present situation. Optimism may be simply a feature of temperament expressing itself in a spontaneous logic: we can manage and cope in a world that is reasonably predictable. Optimism is happy enough with the system. In contrast, genuine hope is always "against hope." It begins where optimism reaches the end of its tether.¹⁴

The optimist cannot despair, but neither can he know genuine hope, since he disavows the conditions that make it essential.¹⁵

Whereas optimism springs from trust in one's own human position, plan, power, potential, and prediction within the system, Jewish and Christian hope as the result of trust in God and in God's promises must be critical of any totalising system.

It is interesting to note that both optimism and hope involve emotions. Emotions associated with optimism include feelings of satisfaction about the reliability of things and the predictability of human systems and processes, whereas emotions associated with hope include feelings of being part of ultimate relationships of love and goodness but also feelings of fear and frustration about facing unpredictability and possible upset and surprise in a relationship with the mysterious otherness of God. Hope enjoys the spectrum of emotions emerging from communities of trust, from expectation, desire, love, and joy, but also from respect, fear, frustration, and transformation.

Jews and Christians, as peoples of God, are peoples of hope.¹⁶ The particular expressions of hope in both traditions need to be assessed against the claims of the one ultimate human hope, namely to be eternally related to God. Anthony Kelly speaks in this context of the need to liberate all human hopes to their fullest dimensions.¹⁷ Jews and Christians thus advance a bold claim: They are peoples of hope; they expect the advent of a great future; and they are prepared to

¹⁴ Anthony Kelly, *Eschatology and Hope* (Maryknoll: Orbis, 2006), 5.

¹⁵ Terry Eagleton, *Hope without Optimism* (New Haven: Yale UP, 2015), 136.

¹⁶ On Jewish hope see Alan Mittleman, *Hope in a Democratic Age: Philosophy, Religion, and Political Theory* (Oxford: Oxford UP, 2009), 114–146.

¹⁷ Kelly, 13.

¹³ Cf. Gabriel Daly, *Creation and Redemption* (Dublin: Gill and Macmillan, 1988).

shape and live their present lives accordingly. Although Jews and Christians share in this praxis of hope, their particular religious experiences and expressions have differed since the parting of their ways in the early church.

For the emerging Christian movement, the experiences of the ministry, violent death, and resurrection of Jesus of Nazareth were increasingly linked to the development of its particular understanding of hope. The announcement of God's coming reign by Jesus of Nazareth and the related call to conversion, the authentication of both through God's resurrection of the crucified Jesus, and the understanding that these events ushered in the end of the ages opened a fresh appreciation of the advent of God's future: For the mortal individual, who could look forward to being raised by God, and for all humankind, which had been surprised by God's action in Jesus, the eternal son and Messiah, in this created universe. This already-not-yet tension of God's action on behalf of God's coming reign points to the significance of hope – now enriched through the dimensions of patience (notably in the Gospel of Mark and the Book of Revelation) and perseverance (particularly in the post-Pauline literature). The apostle Paul had widened the scope of hope to include all of creation:

We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. (Rom. 8:22–25, NRSV)

The Letter to the Ephesians stresses that hope can only be found in God. Christians who were gentiles by birth lacked hope before their conversion (Eph. 2:12).¹⁸

However, both the “delay of the parousia and the outbreak of persecution against the Church challenged the NT [New Testament] authors to rethink the notion of hope and, to a degree, to

spiritualize it.”¹⁹ Nevertheless, the understanding of hope as confidence in God, “whose goodness and mercy are to be relied on and whose promises cannot fail”²⁰ is present everywhere in the Bible notwithstanding regional variations of expression and emphasis. It longs to be expressed and Christians need to be ready to account for it:

Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence (1 Pet. 3:15b–16a, NRSV).

This cursory look at biblical reflections on hope has demonstrated that, for Jews and Christians, hope addresses the perennial human question: From where do we come and where do we go? Hope as a future oriented relational praxis provides answers to the quest for meaning, to questions about the purpose of life, liberation from suffering, injustice, sin, and death, and the meaning of the universe and its final destination. Moreover, in biblical imagination, the personal and universal dimensions of hope are often interwoven and connected with God's creative and reconciling presence. Hence, hope concerns the great expectations of universal love, justice, and happiness. All relations within the divine–human network will be well – that is the horizon of biblical hope whatever their particular expressions might be. This hope for a comprehensive *shalom* and just fulfilment coming from God affects and guides the way Christian men, women and children live in the here and now. Changing circumstances lead to new concentrations on hope and point to the need for a critique of any particularistic or tribal hopes and of any instrumentalisation of hope by political interests.²¹

¹⁹ Terrence Prendergast, “Hope (NT)”, 282–285 in *The Anchor Bible Dictionary*, vol. 3 (ed. D. N. Freedman; New York: Doubleday, 1992), 285.

²⁰ A. Barr cited in Prendergast, 282–283.

²¹ For a helpful distinction between political theology and theopolitics see Jayne Svenungsson, *Den gudomliga historien: Profetism, messianism & andens utveckling* (Göteborg: Glänta, 2014), 249. While political theology is tempted to support politics with theological claims, theopolitics knows that all existing legal-political forms of order need to be assessed in the light of the prophetic wisdom that God's coming

¹⁸ Cf. also Joseph Ratzinger, “On Hope”, 301–315 in *Communio: International Catholic Review* 35 (2008), 301.

At best biblical expressions of hope attempted to widen the network of hope as broadly as possible. This universalising trend in biblical hope builds on the insight that by its very giftedness and vocation the praxis of hope must transcend my own or our own particular hopes and include the neighbour, but ultimately also the other and the stranger – the person in need and, of course, the refugee from war and persecution. Hope is universal. Nobody can hope for himself or herself alone. Hence Christian hope, too, is by necessity universal in its scope.

The experience of tension between the coming reign of God, on the one hand, and the challenge to live constructively in this world here and now, on the other hand, has been interpreted in different ways. The question to what extent and how human beings are called and able to contribute to God's reign in their lives (always conditioned and limited by space, time, and language) has been at the forefront of theological debate. Attempts to identify particular human plans with religious, social, and political manifestations of the reign of God have led to tragic and at times violent confusions concerning the interplay between God and human beings, while attempts to prescribe human passivity as the only appropriate attitude in view of God's absolute sovereignty have weakened human resolve and resistance to all kinds of ideological tyrannies.²² Individual life projects and political theologies may thus be empowered or limited by hope. Hope remains an ambiguous phenomenon.

This insight into the ambiguity of hope promotes a Christian critique of all those utopian projects which aim at perfecting human nature and society through exclusively human acts, but also a critique of those internal Christian projects which either identify particular ecclesial manifestations with ultimate features of God's reign or contrast in a dualistic fashion a totally new world to come with our present world as completely fallen.²³ How are Christians to navigate

their lives between the vocation to contribute to the coming reign of God in the freedom of their created existence and the hope that God's sovereignty will judge and perfect this universe and our lives at the end of time? Moreover, how are Christians to co-operate with others who do not share their hope? How should Christians relate to competing hopes, be they secular or religious in origin? These questions bring us back to the interface between Christian hope and Europe's future.

Christian Hope and Europe's Future

Christians are people of hope. They nurture expectations and look to the future. They are political beings. They feel called to build a culture of love in which they can articulate their expectations for the future, in our case for the future of Europe in a globalising world. Only a culture of love offers the necessary relational framework for dealing with otherness – the otherness of my neighbours, the otherness of our universe, the otherness of my own emerging self, and the radical otherness of God. According to Christian wisdom and experience, love is the only way forward for approaching this interlinked fourfold manifestation of otherness.

However, love must not be confused with like. The point is not to *like* everything and everybody – not even God could seriously issue such a command – rather to *love* means to respect the other as other – even if I do not like him or her. Hence, love implies hard work and intimate engagement, and, contrary to popular opinion, love has nothing to do with sentimental feelings of harmony or nostalgic romanticism.

Instead, Christian love is eschatological: It is bound up with hope and with hope universal. That means it looks to the future together with all human beings that have lived, live now, and shall live in this universe. Christians cannot imagine a future without all the others. Hence, I must reject two prominent Christian approaches to the world: first, I reject any aspiration that Christians are called to erect an anti-world in Europe – individually or collectively. And secondly, I reject the division of Europe into a secular and a religious sphere. Christians share the Eu-

shalom will always transcend any such human constructs and systems.

²² Cf. Jeanrond, "Hope and the Critique of Hope", 65–66.

²³ For a brief discussion of Augustine's theology of the fallen world, see Jeanrond, *A Theology of Love*, 45–65.

ropean space with other men, women, and children. Christians participate in the shaping of Europe's future. Thus, they take their place within the orchestra of voices and expectations without trying to subject all other faiths and beliefs to their own.

Christian love, hope, and faith do not limit themselves to interpreting the world; rather their goal is to change and transform it, though not against others, but with others. Christians share this ambition to shape the world not only with the two other Abrahamic religions, Judaism and Islam, but with all people of good will. Moreover, Christians remain committed to seek the truth in love. Hence, their respect for otherness does not amount to an attitude of "let a thousand flowers bloom," but to a critical and self-critical interpretation of all hopes, plans, and visions of the future, approached through the perspective of God's gracious attention and loving recognition.

Exclusivist eschatologies provide no room for otherness, since they believe in a world where otherness is to be fought and ultimately overcome by exclusion. In the case of exclusivist eschatologies, beliefs control and subdue hope. However, at the other end of the spectrum, an indiscriminate pluralist approach to the future does not take otherness seriously either because it merely salutes any approach to ultimate reality, including one's own, as an equally valid response to ultimate mystery. Here eschatological expectation has become so general that it runs the risk of losing any distinctive features of a genuinely evolving relationship. Only a critical and self-critical approach keeps the eschatological horizon open for the self-communication of God, and takes seriously the tasks emerging from such a horizon: attending to otherness demands respect, curiosity, and engagement for the emergence of ever more otherness – including the otherness of one's own subjectivity that might evolve in the process of encountering others – and care for examining the other's otherness and one's own otherness in mutually critical correlation and the just pursuit of truth in the praxis of love.

The different eschatological outlooks reveal something about the relational potential of particular religious traditions and groups in European society. Christians have developed quite an

array of eschatological visions with indirect and direct consequences for all those *others* that have been refusing to be harmonized with Christian projects in the past. Both Jews and Muslims have been badly affected by Christian exclusivist eschatologies. However, even the opposite can be true: Jewish and Islamic eschatologies at times also have had disastrous consequences for others.

In all three Abrahamic religions we can observe the manifestation of individualised eschatologies according to which martyrdom for God's sake, or for one's own private understanding of what God wishes to be the case, is understood to guarantee immediate personal salvation and sainthood. Moreover, the combination of traditional eschatological concepts with individual apocalyptic imagination has led to explosive mixtures of religious violence with massive social and political consequences. It is important to recall that violence and terror in the name of God are never faithful to God's multiple love command: Love of God in conjunction with love of neighbour, world, and self. Eschatological faith and action outside the framework of love ultimately are destructive and deadly. Thus, violence in the name of God can never claim to be just love.

In Europe we rarely discuss the connection between eschatological concepts and their social, political, and ecological consequences for the world and the universe as a whole. Attitudes to the current use of global resources are, of course, intimately connected with an understanding of the universe as God's creative and reconciling project. Christian eschatologies thus must answer the critique that they often prioritise their own future at the expense of this aspect of otherness. Eschatology and ecology cannot be separated.²⁴

In conclusion, the vocation of the religions with regard to the future of Europe is not to provide strong harmonious and exclusive forms of group identity. Rather it is to develop the praxis of forming communities of hope, love, and faith, out of which religiously mature and critical people and communities can emerge who care for

²⁴ See Pope Francis's encyclical *Laudatio si: On Care for Our Common Home* (London: Catholic Truth Society, 2015).

God's project of creation and reconciliation. The religions have to respect the pluralist nature of European forms of democracy while developing concrete forms of love, justice, charity, mercy, and peace which in turn can support the democratic process in Europe.

Moreover, life in Europe must not be reduced merely to economics, to mobility of people and goods, and to consumption, however, justified and important these goals may appear to be.²⁵ Life in Europe must ultimately be life for the entire human person in her various relationalities and networks as well as life for the whole world and the universe at large. The horizon of the Christian hope includes all of humanity, i.e. the living, the dead, and the human beings not yet born: Every human person is my neighbour.²⁶ Nation states, forms of inter-state co-operation, forms of European integration, the work of the United Nations, all of these forms of human organisation must be subjected to critique by those religions who genuinely wish to promote human life within a framework of just love. It is the task of the religions to make sure that the question of *Who is the human being?* and the question *Who is a neighbour?* will not be subordinated to political, economic, or even tribal calculations.

Overcoming tribalism and populism in the religious, cultural, social, and political spheres of our lives must be a priority today. The contribution of the religions to the future of Europe is to enable growth in love for all women, men, and children. This growth requires vibrant and dynamic communities. To be sure, the priority of religious life in Europe is to nurture creative forms of transformative communities of love,

hope, and faith. Democratic processes on their own cannot create such communities; rather without such vibrant communities our democracies will wither away. To put it bluntly: our democracies require critical and self-critical religious movements that are capable of organising genuine communities of love and hope.

Christians expect no less than the reconciliation of all people in love and peace before God. That is a truly revolutionary hope, a radical hope, which will never be satisfied with a mere status quo.

Communities of hope keep the momentum alive that a better world is possible and desirable. This momentum will be good news for all of us – including the refugees who knock at our doors. However, we must go even further. The praxis of hope implies a praxis of sharing our lives and our goods with all people on earth. Since the horizon of our hope is universal, we cannot hope for our future while excluding the future of all those others. In a time of rapid social, political, and technological change, more than ever, we need just institutions to help us in this process of learning anew how to share. Christian hope – alongside Jewish, Muslim, and other forms of hope – will keep the burning desire for justice and peace alive and initiate the development of just institutions in Europe and beyond.

The current crisis of Europe may thus present us with a unique challenge and opportunity to contemplate our situation within a renewed horizon and act afresh with critical conviction, passionate love, and transformative hope for the renewal of our continent.

²⁵ Cf. Johann Baptist Metz, *Memoria passionis: Ein provozierendes Gedächtnis in pluralistischer Gesellschaft*, 2nd ed. (Freiburg: Herder, 2006), 198–211.

²⁶ Søren Kierkegaard, *Works of Love* (ed. and transl. H. Hong & E. Hong; Princeton: Princeton UP, 1995), 22: "The one to whom I have a duty is my neighbour, and when I fulfil my duty I show that I am a neighbour. Christ does not speak about knowing the neighbour but about becoming a neighbour oneself, about showing oneself to be a neighbour just as the Samaritan showed it by his mercy."

Summary

In this article I am discussing some pertinent aspects of the present crisis of European thinking about the future and some possible Christian responses to this crisis. First, I analyse some neo-tribalist and populist approaches to the European crisis and their implications for envisioning the future shape and structure of Europe. In a second move I explore the promise of Christian hope in today's world as distinct from any optimist attitudes. Moreover, I am discussing Jewish and Christian biblical and post-biblical reflections on hope and their lasting challenges for us today. Third, I offer some markers on how an enlightened Christian hope within a dynamic culture of love and faith may help promote a more promising and exciting approach to the future of Europe and the world.

The Pseudo-Matthean Doxology from the Lord's Prayer, Sephiroth, and Classical Hebrew in the "Qabalistic Cross" and other Golden Dawn Rituals

OLA WIKANDER

Ola Wikander is PhD, Reader, and Senior Lecturer in Old Testament Exegesis at Lund University. His dissertation, Drought, Death, and the Sun in Ugarit and Ancient Israel: A Philological and Comparative Study, was published by Eisenbrauns in 2014, and a new volume, Unburning Fame: Horses, Dragons, Beings of Smoke, and Other Indo-European Motifs in Ugarit and the Hebrew Bible was published in March 2017, based on scholarship funded by the Swedish Research Council. He has also authored numerous works of popular scholarship on ancient languages and religions, and specializes in the linguistic/philological approach to texts from the Ancient Near East.

Among scholars of the Bible and its languages, one major instance of the reception of biblical material and Classical Hebrew is, to this day, relatively unknown. This is the use of biblical phraseology and Hebrew (or Hebrew-based wordings) in the rituals and speculations of Western Esotericism, that great current of religious thought and practice that formed during the Renaissance and has been an integral (though sometimes overlooked) part of the European and American religious landscape ever since. Because of the influx of Kabbalistic and biblical references in many of the various (and quite diverse) forms of Western Esotericism – and because of the general respect held in learned Christian circles of the Renaissance and Enlightenment towards the Hebrew language – the classical tongue of Judaism and the Old Testament has been featured in many expressions of this religious current, from its inception up to the present day. My purpose in this article is to study and discuss one such instance, viz. the use of the Hebrew language – and of a biblical quotation – within the so-called Golden Dawn tradition, the initiatory and very Kabbalistically inclined cur-

rent of Western ritual magic going back to the original Hermetic Order of the Golden Dawn founded in England in the late nineteenth century, especially in one of its rituals, the so-called Lesser (Banishing) Ritual of the Pentagram.

In many ways, the Hermetic Order of the Golden Dawn¹ constitutes the major impetus for almost every form of (especially English-speaking) Western Esoteric ritual magic during the twentieth century.² Its rituals, philosophical ideas, and general religious outlook have influenced most later movements and currents within this field: Movements such as Thelema (the religion founded by Aleister Crowley in 1904), Wicca, and even various so-called Left Hand Path-movements (such as the Swedish-based but internationally successful order Dragon Rouge)

¹ Given recent political developments, it perhaps bears mentioning that the Golden Dawn Order has nothing to do with the Greek neo-fascist organization *Chrysi Avgi*, whose name happens to mean the same thing.

² Although there are, of course, exceptions, like the French-based Martinist current, which includes a ritual magic component of its own.

have all looked to the Golden Dawn for many parts of their ritual structure, and sometimes their ideology. Even though the original Golden Dawn order collapsed at the beginning of the twentieth century (due to numerous internal feuds), groups and individuals attempting to keep its legacy alive have been active almost continuously since then, themselves multiplying into manifold offshoots, thus truly creating a Golden Dawn *tradition*, that is represented by many tens of different groups active today.³

The respect accorded to the Hebrew language by the founders of the Golden Dawn tradition can be readily seen not only from the role it played (and still plays) in its rituals, but also from the weight which was given to some (superficial) knowledge thereof as a part of the initiatory curriculum of the organization. Thus, a person initiated into the beginning degree of the order (the degree of Neophyte) was instructed to learn not only such overtly esoteric subjects as the symbols of the planets and the zodiac, but also the Hebrew alphabet. The juxtaposition of these elements gives us a clear indication of how Hebrew was viewed in the Golden Dawn: Not as a language *per se*, but as a tool of spiritual development and power. It is this complex of language-as-symbol that I shall explore in this paper; my goal is not so much to say something new about the Golden Dawn – but to say something about how Classical Hebrew and biblical texts have been used in a Western Esoteric context.

The “Qabalistic Cross” and the Pseudo-Matthean Doxology

We shall begin by looking at how the Golden Dawn ritualists used both a biblical text and the Hebrew language to create a ritual structure. Because of the somewhat artificial way in which Hebrew was used in the Golden Dawn rituals, the grammar and pronunciation of the language

was less than standard. This is highly apparent in the text of what is probably the most famous Golden Dawn ritual of all, as well as the one certainly most practiced widely today: The so-called Lesser Ritual of the Pentagram (the most common version is the “Lesser Banishing Ritual of the Pentagram,” often initialized as LBRP). This ritual contains a fair bit of Hebrew, in the form of what was called the “Qabalistic Cross,” and also a number of divine names, they too in Hebrew.⁴ The ritual begins with the practitioner,

⁴ The Qabalistic Cross, the Lesser Ritual of the Pentagram, and the introduction to the Hebrew alphabet are found in the “First Knowledge Lecture,” most easily available in Israel Regardie, *The Golden Dawn*, 6th corrected edition (Llewellyn: Woodbury, 1989), 50–59. In this article, I have mainly based myself on the versions of the Golden Dawn material published by Israel Regardie following his membership in the Golden Dawn-derived order Stella Matutina (which he joined in 1933), as this is the most commonly available corpus of Golden Dawn texts. However, one should be aware that Regardie’s material does not strictly derive from the original Order but rather from one of its successors and from various collections that he consulted later, which means that subtle changes in the material may have crept in both between the original formulations of the Golden Dawn texts and their use by Stella Matutina and during Regardie’s editing process. My reason for mainly using Regardie’s versions is not only that they are the most easily available, but also that (because of this availability) it is the edition of the Golden Dawn material that most starting practitioners meet today (and this has been going on for a rather long time). Irrespective of their textual history, therefore, Regardie’s versions have become a sort of *Textus Receptus* of the Golden Dawn material. In certain cases, I also refer as a comparison to the versions of the relevant material that were published by Aleister Crowley, and to other material published by early members of the original Order. There is also a publication of much of the Golden Dawn material by R. G. Torrens, which is said to derive from pre-1900 manuscripts, and I have consulted this also. Cf. R. G. Torrens, *The Secret Rituals of the Golden Dawn* (Wellingborough: The Aquarian Press, 1973). In the case of the “First Knowledge Lecture,” Torrens does not give the entire text but merely a paraphrase (on pp. 90–93). However, it should be emphasized that the main point of this article is not necessarily to analyze only the earliest historical manifestations of the Golden Dawn material but to see how the Golden Dawn tradition generally has used and transformed biblical

³ On an intriguing, if somewhat humorous, side-note, one of the above-mentioned modern revivalist groups has even acquired the legal rights to the name of the original Order, styling itself The Hermetic Order of the Golden Dawn, Inc.

dagger in hand, performing a cross-like motion across his or her body, touching forehead, breast, right shoulder and left shoulder and finally clasping the hands before him or her. During each of these motions, a Hebrew phrase is uttered. These are given by Israel Regardie as:

ATEH (*thou art*), MALKUTH (*the Kingdom*),
VE-GEBURAH (*and the Power*), VE-GEDULAH
(*and the Glory*), LE-OLAM (*for ever*), AMEN

The debt in meaning to the doxology added in some manuscripts to the end of the Matthean version of the Lord's Prayer (Matthew 6:9–13) is quite apparent and has been noted many times. The doxology in question, often appearing in the Prayer as used in Christian worship, runs:

ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα
εἰς τοὺς αἰῶνας· ἀμήν.

For thine is the kingdom, and the power, and the
glory for ever; amen.

The quotation is striking. There are, however, interesting differences between the biblical version and the Golden Dawn text derived from it. First, of course, is the fact that the Golden Dawn version has been put into Hebrew, interesting enough in itself. But the differences are greater than that. In the Qabalistic Cross, the statements of “thine is the kingdom” et cetera, have been transposed into “thou art”-statements, identifying the divine attributes of Kingdom, Power, and Glory with the corresponding Kabbalistic Sephiroth (*malkhûth*, *gēbhûrâ* and *hesed/gēdhûlâ*) from the Tree of Life.⁵ Thus, what is in the New Testament a general doxology on the power and

material and the Hebrew language. On the difficult situation concerning sources for the Golden Dawn rituals, see Henrik Bogdan, *Western Esotericism and Rituals of Initiation* (Albany: State University of New York Press, 2007), 127–128.

⁵ In this article, I have (for practical reasons) adopted a sort of cross between the standardized scholarly transcription system employed for Biblical Hebrew and the more simple rendering common in Jewish studies. This means that I provide full diacritics, indicating matres lectionis using circumflexes et cetera, but I still mark postvocalic spirantization of stops in a more “simple” manner, using the letter h for this purpose.

might of God becomes – by the transposition of the text into Hebrew – a statement of Kabbalistic theology.

This creative reinterpretation of the Sign of the Cross and of the (pseudo-)Matthean doxology can be found earlier, in the writings of French occult writer Éliphas Lévi (pen name of Alphonse Louis Constant), and this is probably the source of the Golden Dawn usage. In the English version of his famous work *Dogme et Rituel de la Haute Magie* (translated into that language by Golden Dawn member Arthur Edward Waite), a similar description is given:

The sign of the cross adopted by Christians does not belong to them exclusively. It is also kabbalistic, and represents the oppositions and tetradic equilibrium of the elements [...] For example, the initiate said, raising his hand to his forehead, “For thine,” then added “is,” and continuing as he brought down his hand to his breast, “the kingdom,” then to the left shoulder, “the justice,” afterwards to the right shoulder, “and the mercy”—then clasping his hands, he added, “in the generating ages.” *Tibi sunt Malchut et Geburah ct* [sic!] *Chesed per aeonas*—a sign of the cross which is absolutely and magnificently kabbalistic, which the profanations of Gnosticism have completely lost to the official and militant Church.⁶

In this older version, the Latin-Hebrew invocation is closer to the biblical version in that it uses the dative (*tibi sunt*) and thus *ascribe* the various Sephirothic faculties to God rather than identify them with him, as is done in the fully Hebrew Golden Dawn version. The change to the Hebrew *'attâ* (or, in Regardie's transcription, “ATEH,” meaning “you”) could be caused either by an inability on the part of the Golden Dawn ritualists to construct the correct Hebrew form *lēkhā* (“to you”) or, on a more intriguing note, on a wish to begin the first part of the ritual with a word beginning with *'āleph*, the first Hebrew letter, which is the one normally associated with the first and highest Sephira, *kether* – a concept which fits well with this word being spoken when the practitioner touches his head, the part of the body associated with that Sephira (as the

⁶ Éliphas Lévi, *Transcendental Magic: Its Doctrine and Ritual* (London: George Redway, 1896), 222.

highest point in the Sephirothic "Tree of Life"). In any case, the Hebraization of the entire phrase probably serves to sacralize it even more – and, indeed, to divest it of its more overtly Christian or even Roman Catholic association, which Lévi's Latinized version could be said to carry.⁷ Note also that the Golden Dawn version has inverted the Sign of the Cross, touching the right shoulder before the left one. The idea is to paint a picture of the Kabbalistic Tree of Life on the body of the practitioner in a way reminiscent of the *nyāsa* of Indic Tantrism, in which sacred syllables are symbolically placed on the body of the one performing a ritual.

It is again to be noted that the practice of artificially re-Hebraizing an addition to the Lord's Prayer is, historically speaking, a rather interesting endeavor. There is, of course, nothing to suggest that this text was ever in Hebrew originally. Using Hebrew, the Jewish language *par excellence*, to express originally Christian terminology is in itself almost a sort of example of what Agehānanda Bhāratī referred to as the "Pizza effect": Reimporting cultural material that has previously been lent to another culture.⁸

Phonology and Pronunciation

The pronunciation used for these words is also worthy of consideration. Israel Regardie states that the Order taught the Sephardic pronunciation of Hebrew, a fact that he (probably correctly) ascribes to the Mediterranean provenance of

⁷ It is, however, interesting to note that the "ascribing" of these Sephirothic qualities to the Deity occurs at other places in the Golden Dawn material. At the end of the "Ritual of the Portal," all the celebrants say: "Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the ages, AMEN" (Regardie, *Golden Dawn*, 220). This is closer to the Lévi version. An almost identical phrase can be found in the "Consecration Ceremony of the Vault of the Adepti" (Regardi, *Golden Dawn*, 260).

⁸ The term originates in Agehānanda Bhāratī, "The Hindu Renaissance and its Apologetic Patterns", 267–287 in *The Journal of Asian Studies* 29 (1970), 273, especially n. 19. The example giving rise to the term is the exportation of the pizza from Italy to America and its subsequent reimportation to Italy when it had become trendy among the expatriates.

the major Kabbalistic writings of the Middle Ages – and he writes that he has followed this practice in his publication of the Golden Dawn rituals.⁹ However, when one looks at the text presented above, one does notice discrepancies and deviations from this principle. One such instance can be noted in the very first word of the Qabalistic Cross, the second person singular masculine personal pronoun ("you"), which Regardie renders "ATEH." The standard Sephardic pronunciation of this word is *'attā* (a pronunciation which also occurs in some versions of the ritual, though the "ATEH" one is certainly the most common). The version given by Regardie seems more reminiscent of Ashkenazic pronunciation, with the second vowel being reduced, perhaps after Ashkenazi-style retraction of the stress to the penultimate syllable.¹⁰ It might be easy to attribute this aberrant pattern of pronunciation to Regardie himself, who does after all admit to his own vacillating between the systems.¹¹

⁹ Regardie, *Golden Dawn*, 52, n. 104. One important instance of more pure Sephardi pronunciation may perhaps be in evidence in the pronunciation of "soft" bēth as b instead of v in words such as "Geburah." The inability to differentiate between the hard and soft versions of this letter is characteristic of Spanish Sephardi reading traditions.

¹⁰ For an overview of the various Jewish traditions of Hebrew pronunciation, see, for example, Hans Bauer & Pontus Leander, *Historische Grammatik der Hebräischen Sprache*, vol. 1 (Hildesheim: Georg Olms Verlag 1965), 170–172 (§§ 10 c'–n'). For a detailed and specific overview of the Ashkenazic system, see Dovid Katz, "The Phonology of Ashkenazic", 46–87 in *Hebrew in Ashkenaz: A Language in Exile* (ed. L. Glinert; New York: Oxford UP, 1993), especially 68–74.

¹¹ Regardie, *Golden Dawn*, 52, n. 104. One may also note that in the late so-called "Golden Dawn audio tapes," Israel Regardie himself pronounces many of the words of the Qabalistic Cross with penultimate stress, even though the words themselves are mostly Sephardic in vocalization. Whether this is a function of Regardie's Ashkenazic background or merely a result of his imperfect knowledge of Hebrew is, of course, an open question. It should also be noted that, due to the lateness of Regardie's editions, his comments are not necessarily valid for other Golden Dawn tradition sources.

However, there is an earlier source for the ritual: Aleister Crowley's publication in his 1929 book *Magic in Theory and Practice*, where the form used is also "Ateh."¹² It is, however, interesting to note that Crowley's version translates the word as "Unto Thee," which is closer to the version of Éliphas Lévi (see above) but less true to the actual Hebrew text given. The question may be posed whether this change was due to a more accurate understanding of the Hebrew words or to a wish to identify the divine person with his Sephirothic attributes. Another interesting facet of Crowley's version of the ritual is the fact that he argues that the divine name IHVH (YHWH) should be read "Ye-ho-wau," a rather strange pronunciation which appears to try to combine the Christian misreading "Jehovah" with a sort of Hebrew letter-by-letter pronunciation (this does at least seem to be the only point of the syllable "wau," which is, after all, the name of a Hebrew letter – unless "wau" is intended crudely to indicate the English "wah" sound).¹³

The View of the Hebrew Language and Transcriptions in the Golden Dawn Material

The attitude held by the Golden Dawn with respect to the Hebrew language and its alphabet can be clearly seen in the First Knowledge Lecture, in which it is stated that "Hebrew letters are *holy symbols*" (italics in original). This insistence on the symbolic meaning of the various letters is probably reflected in the fact that the table giving the letters in the lecture also includes supposed meanings of the signs ("ox" for 'āleph, "house" for bēth, et cetera), even in cases where

these actual meanings are far from clear (as in the case of tāw, explained here as "cross").¹⁴

The (Kabbalistically based) concentration of the letters themselves as symbolic characters rather than as primarily communicative devices can be seen in some of the transcriptions given of the Hebrew terms in the Golden Dawn material. In the Fifth Knowledge Lecture, the expression אין סוף אור ("limitless light," a somewhat mangled version of a Kabbalistic expression for the highest, unmanifested stage of divinity) is transcribed as "AIN SOPH AUR," a rather crude representation of the actual Hebrew words intended (ʿēn sôph ʾôr). The appearance of the A:s and diphthongs in "AIN" and "AUR" could be explained as remnants of the Ashkenazic diphthongized pronunciations of the vowels *ṣērê* and *ḥōlem*, but as previously stated (and noted by Israel Regardie himself), the Order mainly used some form of Sephardic pronunciation (with occasional lapses). This makes it much more probable that the aberrant spellings are based not on a difference in reading traditions but in a wish mechanically to replicate the structure of the Hebrew words on a letter-for-letter basis.

The Golden Dawn writers are simply reproducing the letters according to the table in the First Knowledge Lecture (where 'āleph is, somewhat erroneously, given as "A" and wāw as "O, U, V");¹⁵ a similar phenomenon occurs when the angelic order of the 'ôphānîm (אופנים) is transcribed "Auphanim."¹⁶ The same thing happens to words such as "AATIK" (i.e. עתיק, "old," "an-

¹² Aleister Crowley, *Magick in Theory and Practice: Part III of Book Four* (privately printed, 1929), appendix VII, "Liber O vel Manus et Sagittae", section IV.

¹³ Regardie's version of the LBRP recommends the pronunciation "YOD HE VAU HE," simply the names of the four letters of the divine name.

¹⁴ Regardie, *Golden Dawn*, 51–52. The edition of Torrens only includes a paraphrase of the Lecture, as mentioned above, which does not include the reference to "holy symbols" but merely says that the Hebrew letters must be learned since they "may be recognized as the basis of many of the magical formulae of the Golden Dawn workings" (Torrens, 95). He does, however, include the list of supposed meanings of the Hebrew letters (Torrens, 94), giving "sign of the cross" for the letter tāw.

¹⁵ Regardie, *Golden Dawn*, 52. The version of the table of the alphabet in Torrens, 92, is a little more forthcoming, and adds "a (soft breathing)" as the pronunciation of 'āleph.

¹⁶ Israel Regardie, *The Complete Golden Dawn System of Magic* (Tempe: New Falcon Publications, 1984), 33, 42, 46.

cient”,¹⁷ note the superfluous “A” used to crudely indicate the ‘*ayin*’) and the Aramaized אַיִם (“mother”), given as “AIMA,” which replicates the letter-structure of the word but obscures its actual pronunciation, ‘*immâ*. On the matter of the letter ‘*ayin*, one may perhaps see a testament to the pronunciation system used by the Golden Dawn in the fact that the alphabet table in both Regardie’s and Torrens’ editions use “aa” and “ng(h)” as a rendering of the sound.¹⁸ The tradition of pronouncing ‘*ayin*, originally a voiced pharyngeal fricative, as a velar nasal (the sound rendered in English as “ng”) goes back to certain Sephardic reading traditions (Italian, Portuguese, and Dutch).¹⁹

The mechanical equation between the Hebrew and Latin alphabets used in these transcriptions can also work the other way around: As a “masculine equivalent” of “AIMA,” the Fifth Knowledge Lecture gives “ABBA,” the famous Aramaic word for “father,” which must have been well known to the Golden Dawn members because of its occurrence in the New Testament. But the Hebrew letters given to represent this word are אבבא , with an erroneous and superfluous extra *bēth* to show the doubling of the *b* instead of the actual spelling, with a single *bēth* but a *dāghēš forte* dot to indicate the gemination. The only possible reason for such a spelling would be to make the Hebrew and Latin alphabet versions coincide precisely. But in other cases (even on the same page in the Knowledge Lecture!) a phonetic rendering is used instead of this mechanical approach: Thus אֱלֹהִים is given as “ELOHIM” (and not as “ALHYM” which would be the equivalent in the system used for the other words).²⁰ No doubt the familiarity of this word is

what prompted the inconsistency.²¹ Another example of the above-mentioned over-extended and simplified equation between ‘*aleph* and the letter *a* can be found in the “SECOND MEDITATION” of the First Knowledge Lecture, in which the Hebrew word ראשית (*rē’sīth*, “beginning”) is transcribed as “Rashith,” reading each letter as an alphabetical symbol in the Latin sense.²² This phonetic transcription occurs in much earlier Golden Dawn material as well, going back to the founders of the Order.²³ Even stranger is the alphabetic rendering “OVLMBHRIA” for עולם הבריאה (*’ōlam habbēri’ā*, “the world of creation”), in which the letter ‘*ayin* is reproduced as an “O” in an attempt to communicate the vowel (which actually follows the ‘*ayin*).²⁴ One should note that, although the examples here enumerated come mainly from Regardie’s late and eclectic edition of the Golden Dawn material, idiosyncratic use of Hebrew goes all the way back to the so-called “Cipher Manuscript,” the document upon which the entire Golden Dawn tradition was allegedly founded.²⁵

as “Elohim”) in Crowley, ch. IV. The same rendering (“ALHIM”) can be found in the Introduction to the translation of the *Kabbala Denudata* published by one of the original Golden Dawn founders, S. Liddell MacGregor Mathers, *Kabbala Denudata: The Kabbalah Unveiled* (London: George Redway, 1887), Introduction, paragraph 11.

²¹ All these transcriptions are found in Regardie, *Golden Dawn*, 77.

²² Regardie, *Golden Dawn*, 63.

²³ Mathers, *Kabbala Denudata*, Introduction, paragraph 20 (and throughout).

²⁴ Regardie, *Complete Golden Dawn System*, 53. Note also that Torrens, 92, gave “o” as a possible pronunciation of ‘*ayin*. Could this involve a mechanical equation with omikron, the descendant of the letter in the Greek alphabet?

²⁵ A transcription of the Cipher Manuscript (by Jeffrey S. Kupperman) can be found online at <https://hermetic.com/gdlibrary/cipher/index>. That site originally had facsimiles of the cipher texts (also showing the words in Hebrew script), but these are no longer available there. They can, however, be studied at <https://www.scribd.com/document/45717082/The-Golden-Dawn-Cipher-Manuscript> (both sites accessed April 18, 2017). A print edition is Darcy Kuntz, *The Complete Golden Dawn Cipher Manuscript* (Edmonds: Holmes Publishing Group, 1996).

¹⁷ This word, though appearing in a similar form in Hebrew, is actually strictly speaking Aramaic in the context, as the text refers to the Aramaic expression ‘*attiq yōmīn* (“The Ancient of Days”) of Daniel, ch. 7.

¹⁸ Regardie, *Golden Dawn*, 52: “Aa, Ngh.” Torrens, 92: “o, aa, ng (gutt[ural]).”

¹⁹ On the velar nasal pronunciation of ‘*ayin* and its history, see Aron di Leone Leoni, “The Pronunciation of Hebrew in the Western Sephardic Settlements (16th–20th Centuries): The Pronunciation of the Consonant ‘*Ayin*”, 163–208 in *Sefarad* 68 (2008).

²⁰ Note, for example, that Aleister Crowley renders the word as “ALHIM” (though explained in parentheses

In that text collection, there are Hebrew phrases interspersed here and there among the coded cipher words; one such expression (in folio 10 of the manuscript) is when the divine title *'ādōnay hā'āreṣ* (“Lord of the earth”) is written with Hebrew characters as אֲדֹנָי הָאָרֶץ, with a superfluous *'aleph* in the definite article.

One may, however, note that the mechanical, alphabetizing transcription of the words mentioned above is not a feature of the initiatory rituals themselves, but only of the Knowledge Lectures. In the grade rituals, a number of Hebrew words are used, but these are given in a more “pronounceable” form. In the beginning of the ritual of the grade of Theoricus, we have, for example, “KERUBIM,” “QLIPPOTH,” and “SHADDAI EL CHAI.”²⁶

Sometimes, the forms given of the Hebrew words seem to represent a strange mix between renderings of Sephardic or Ashkenazic pronunciations and common pronunciations of well known Judeo-Christian terms as received through the medium of Greek or Latin: Such is the case with the word given as “TZABAOTH” in one of the degree rituals.²⁷ This form does not conform to any form of the Masoretic Hebrew *šēbhā'ōth* (“hosts, armies”), but appears to be based on the Greek/Latin form *Sabaoth*, but with the initial sibilant “Hebraized” into “TZ” for greater perceived authenticity. This means that the inventors of this spelling have artificially crossed a Latin and a modernized Hebrew pro-

nunciation of the same word, thus creating a hybrid form, which in itself becomes an interesting illustration of the dual influence from the Christian tradition and actual Hebrew, Kabbalistic thinking. Also, it is notable that the entire divine designation constructed using this word is “ELOHIM TZABAOTH,” which is ungrammatical in Hebrew (the word *'ēlohīm* should have been in the construct state to form the phrase *'ēlohē šēbhā'ōth*). It is certainly no coincidence that the Grimoire known as *The Key of Solomon the King*, which was translated into English by S. Liddell MacGregor Mathers, one of the founders of the Golden Dawn, also includes the phrase “ELOHIM TZABAOTH.”²⁸ The phrase also occurs (in Hebrew letters) in the Cipher Manuscript (folio 23). One may also note that a version of the above-mentioned “Auphanim” occurs in the Manuscript, spelt “auphaeim” (folio 30, cipher), among other unusual transcriptions.

The fact that the Knowledge Lectures and the degree rituals render Hebrew words in different ways becomes a fascinating illustration of the different layers that must lie behind the Golden Dawn textual corpus. Different principles seem to have been at work, underscoring that the texts were written at different times and probably by different people. The intentions of transcribing the words also differ: In the degree rituals, they are meant to be read and pronounced, while the Knowledge Lectures treat them as objects of theoretical study of a Kabbalistic nature, which explains their preoccupation with exact renderings of the alphabetic structures of the Hebrew words. Again and again, it appears that one of the most important parts of the Hebrew language to the Golden Dawn writers was the alphabet itself, or rather the use of short letter combinations for mystical purposes. Actual texts are not in focus: Names and cipher-words seem to be more important.

²⁶ Regardie, *Golden Dawn*, 155. In the version of the ritual published earlier by Aleister Crowley (1909), the spelling “Qliphoth” occurs; the other words are identical with the versions given by Regardie. Crowley’s version was published in Aleister Crowley, “Ritual of the 2°=9° Grade of Theoricus”, in *The Equinox* 1 (1909), available online at <http://www.the-equinox.org/vol1/no2/eqi02020f.html> (accessed January 21, 2017). The version in Torrens’ edition (of the Theoreticus ritual, as he writes it), the spellings are identical with those of Regardie (see Torrens, 119). In the latter two cases, there are also some differences in capitalization, but this is without relevance for the present purposes.

²⁷ Regardie, *Golden Dawn*, 167. In Torrens, 147–148, the equivalent place in the Practicus initiation ritual, the form used is the even stranger “TZABOTH,” which could have presumed to be a simple misspelling, had it not occurred thrice in a row!

²⁸ S. Liddell MacGregor Mathers, *The Key of Solomon the King (Clavicula Salomonis), Now First Translated from the Mss. in the British Museum* (London: George Redway, 1888), 26.

What "Was" Hebrew in the Golden Dawn Texts?

My point here is not to criticize Regardie or the Golden Dawn writers for their sometimes non-standard use of the Hebrew language; such an effort would be rather pointless from a scholarly point of view. Indeed, renderings and transcriptions such as the ones enumerated above appear in other non-Jewish Kabbalistic writing as well. Rather, what I want to underscore is the way in which the Golden Dawn material used the language as a way of establishing symbolism. To the compilers of the Golden Dawn texts, Hebrew was perhaps not a language in the normal sense of the word – in their usage, it did not obey its own rules or follow any system of consistency. It worked as a mirror in which to reflect the ideas of the Order and sanctify them in the minds of the members and practitioners. In that sense, the Hebrew of the Golden Dawn was not a *lingua sacra* in the usual sense – such a language, such as church Latin, liturgical Sanskrit, et cetera, is often an actually studied and known tongue which for some reason is kept alive in a religious setting, a language which is studied and analyzed and in which texts are recited and often learned by heart.²⁹ Rather, it functioned as a symbol system, not very deeply understood by many of the practitioners on a purely linguistic level. One is here reminded of the use of Western African languages such as Yoruba by priests in the Afro-Cuban religion Santería, in which the Yoruba texts are not normally understood by those active in the religious tradition. This lack of knowledge was definitely not universal among the Golden Dawn membership and among latter practitioners in the Golden Dawn tradition, but it was certainly common enough. When the Golden Dawn material teaches (pieces of) Hebrew, it does not teach a language – it teaches religious symbols.

One should perhaps distinguish between the way Hebrew was/is used in the Golden Dawn groups and the general approach to the language in Kabbalistic thinking. In medieval and early modern Jewish mystical writings such as the *Sepher Yešîrâ*, the *Zôhar*, the *Bâhîr*, the medita-

tive/extatic works of Avraham Abulafia, and the writings of the Safed mystics, the Hebrew language does of course play a very explicit role as an object of mystical contemplation and esoteric speculation, but in all of these cases, the intended audience of the texts may be presumed to have been well-versed in Hebrew, having studied the language from an early age and possessing a firm grounding in Jewish exegetical tradition. The classical view that Kabbalistic studies ought not to be undertaken prior to thoroughgoing biblical study is an example of this attitude. This means that – despite the mystical and esoteric views of Hebrew words and letters expounded in the texts – the Jewish students of Kabbalah could normally associate what they were reading about with an existing linguistic reality with which they were acquainted. A very telling instance of this state of affairs can be found in the *Sepher Yešîrâ*, which openly uses Hebrew phonological analysis as a basis for metaphysical speculation centered on the Hebrew letters (the author is aware of the special status of the *Bêghadhkêphath* letters, for example).

To many members of the Golden Dawn Order, however, Hebrew seems to have been more of a “non-language” – it was more a cryptic code than a language in the conventional meaning of the term. It is perhaps no coincidence that the “Cipher Manuscript” upon which the Golden Dawn rituals were allegedly based did not put their Hebrew words into code as they did with the rest of the text – the Hebrew passages were already in code, so to speak!³⁰ Whereas the Hebrew language to the mediaeval Jewish Kabbalists represented the very building blocks of creation and a direct connection to a religious practice and reality, to the Golden Dawn writers it really was a “magical language,” gaining its relevance mainly through the esoteric context in which it was used. The classical Kabbalists performed esoteric analysis because they knew that Hebrew was the

²⁹ For examples and further thoughts concerning this, see John F. A. Sawyer, *Sacred Languages and Sacred Texts* (London: Routledge, 1999), especially 23–43.

³⁰ The same is, it must be granted, the case for a few isolated words in Classical Greek as well, but Hebrew is much more prominent in the Manuscript. One may note with some interest that one of these Greek words is written backwards (right to left) as is the English part of the cipher text, providing a sort of code in that way. This, of course, could not be an issue for the Hebrew words.

language of revelation and the basis of the manifest world – for the Golden Dawn practitioners it was, in a sense, the other way around: Their magical and esoteric use of a “foreign” and ancient language was partly what served to sanctify it (though it worked both ways). This, of course, is nothing unique to the Golden Dawn tradition – the same phenomenon occurs in many kinds of western esoteric thinking. In Jewish, Kabbalistic sources, this symbolic use of Hebrew is, of course, also present, but then in a context constantly bolstered by use of the language in biblical reading, liturgy, and other types of writing (poetry, commentaries, et cetera).

In a famous article, Edward Ullendorf posed the question: “Is Biblical Hebrew a language?”³¹ His point was that the scattered linguistic records that we today refer to as Biblical Hebrew are too fragmentary and unrepresentative actually to be called a language in any real sense. To this, John Wansbrough objected that a *lingua sacra* is a special category, which does not need the trappings of an everyday language. He posited that such a language has other characteristics and that “it is a matter of literary imagery, of symbolism, of the immediate and imperative need for exegesis.”³² However, the Golden Dawn use of Hebrew studied in this article does not necessarily have these features (at least not the literary and exegetical ones) to a great extent. It appears in many ways to have been similar to the use of Hebrew phrases (without always understanding their content) in quite another “magical” setting, viz. that of the magical formulae of late antique syncretism. Gideon Bohak makes the point that these ancient magical uses of Hebrew actually occur more often in Greek texts produced by non-Jewish practitioners than in those of undisputed Jewish origin, a situation that appears in some ways to parallel that concerning the Gold-

en Dawn’s infatuation with the Hebrew language.³³

Again: The “Qabalistic Cross” – Matthew and Jewish Devotional Practice

Let us go back to the Lesser Banish Ritual of the Pentagram with these ideas in mind. Another interesting reinterpretation of the Matthean doxology as used in the Qabalistic Cross is the very centrality afforded to the first word uttered, ATEH/’attâ/“you,” mentioned above. In the original text of the Gospel (or rather, in the doxological addition to it), this differs from the Golden Dawn version not only because it uses a genitive pronoun instead of a nominative one (as implied by the Golden Dawn version), but also because the emphasis is very much on the words that follow, and not on the pronoun itself:

ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

For thine is the kingdom, and the power, and the glory for ever; amen.

In the Qabalistic Cross, it appears that ATEH/’attâ/“you” is, in a sense, quite as important a part of the proceedings as are the Sephirothic qualities themselves – it is itself a “fourth” of the cross, so to speak (hardly surprising, given that the physical gesture corresponding to it consists in touching the practitioner’s head, the highest point in the Sephirothic tree, as mentioned earlier). Yet, the connection to the pseudo-Matthean text is clearly meant to be understood, as shown by the fact that the last Sephira mentioned (touching the left shoulder) is not called *hesedh* (as it more often is) but is referred to by its alternative name, *gēdhûlâ* (“greatness”), clearly intended as a rather literal

³¹ Edward Ullendorf, “Is Biblical Hebrew a Language?”, 241–255 in *Bulletin of the School of African and Oriental Studies* 34 (1971).

³² John Wansbrough, [Review of] Edward Ullendorf, *Is Biblical Hebrew a Language? Studies in Semitic Languages and Civilizations*, 356–357 in *Bulletin of the School of African and Oriental Studies* 41 (1978), 356.

³³ Gideon Bohak, “Hebrew, Hebrew Everywhere? Notes on the Interpretation of Voces Magicae”, 69–82 in *Prayer, Magic, and the Stars in the Late Antique World* (eds. S. Noegel, J. Walker & B. Wheeler; University Park: State University of Pennsylvania Press, 2003), 73–74.

rendering of the Greek δόξα (or at least as literal as it was possible to be while still keeping to the terminology of the Sephiroth). Note that the Lévi version actually used *hesedh* (or, rather, *Chesed*), whereas the Golden Dawn version has actually made the phrase closer to the pseudo-Matthean *vorlage*! So, despite the fact that the Golden Dawn ritual semi-translated Lévi's Latin into Hebrew (and thus, in a sense, "de-Christianizing" it), it also brought the text in a sense closer to the New Testament source.

Given the attitude of the Golden Dawn ritualists to Hebrew as an ideal spiritual language, it may perhaps be surprising to note that one of the subsequent parts of the LBRP is not given in Hebrew even though it is clearly based on a Hebrew original. As has been noted many times,³⁴ the invocation of the archangels in different quarters of the compass (which makes up the last part of the ritual) is based on Jewish devotional practice, more specifically the invocation of the angels often included in the "Bedtime Šēma'," which involves calling the archangels into the various quarters around the petitioner (though quite different in details from the Golden Dawn version, as the directions of various angels are not the same):

Běšēm YHWH 'ēlōhē Yiśrā'ēl
Mīmīnī Mikhā'ēl
ūmiššēmō 'lī Gabhrī'ēl
ūmillēphānay 'Ūrī'ēl
ūmē'āhōray Rēphā'ēl
*wē'al rō'sī šēkhīnath 'ēl*³⁵

In the name of YHWH, God of Israel
 At my right hand Michael
 And at my left hand Gabriel
 And before me Uriel
 And behind me Raphael
 And above my head the *Šēkhīnā* of God.

Yet, in the LBRP version, this part is in English:

BEFORE ME	RAPHAEL,
BEHIND ME	GABRIEL,
AT MY RIGHT HAND	MICHAEL,
AT MY LEFT HAND	AURIEL,

BEFORE ME FLAMES THE PENTAGRAM—
 BEHIND ME SHINES THE SIX RAYED
 STAR³⁶

One can also note with some interest that the Golden Dawn ritualists have not included the reference to the *Šēkhīnā* in their text; one would have guessed that this rather mystical reference to the feminine presence of the deity would have sat well with the Kabbalistically inclined Golden Dawn magicians. One possible (though, of course, not certain) explanation for this could be the fact that *Malkhūth*, the lowest Sephira on the Tree of Life, is the one usually identified with the *Šēkhīnā* in Kabbalistic tradition and was symbolically "placed" at the lowest point of the practitioner's body in the Qabalistic Cross. Thus, in the context of the LBRP, it would be rather incongruous to ask for the *Šēkhīnā* to be present above the practitioner's head.

As the rest of the LBRP is made up of the pseudo-Matthean doxology (in Hebrew) and drawing pentagrams in the air and chanting Hebrew divine names, this "lapse" in Hebrew is rather remarkable. My analysis would be that the other parts of the ritual, the Qabalistic Cross and the divine names, contain "loaded" terminology. They are, so to speak, made up of symbolic language: Names of Sephirothic emanations and of deity. More mundane expressions, such as "before me" and "on my right" were not as loaded with lexical-ritualistic importance, and thus, they were excluded from the use of Hebrew in the rest of the ritual. This, again, shows how the central meaning of Hebrew to many of the Golden Dawn practitioners was apparently not linguistic, but symbolic. The more mundane words of the ritual did apparently not need to be Hebraized; it was only the "words of power," so to speak, that needed to be put in the "language of power."³⁷

³⁴ See, for example, <http://www.digital-brilliance.com/kab/faq.htm> (accessed January 17, 2017).

³⁵ The Hebrew text can be found, for example, in Rabbi Nosson Scherman (ed.), *The Complete Artsroll Siddur: Weekday/Sabbath/Festival*, 3rd ed. (New York: Mesorah Publications, 1990), 294.

³⁶ Regardie, *Golden Dawn*, 54.

³⁷ However, one notes with some interest that when Aleister Crowley later wanted to create his own, totally de-Judeo-Christianized version of the LBRP for his own order A.A. (a ritual known as *The Star Ruby*), he

And, with this goal in mind, an early Christian doxology written in Greek could be transformed into Classical Hebrew. The sacred, coded language became the key to creating an Esoteric meta-world, beyond both the Judaism and Christianity out of which it was born.³⁸

Summary

The article examines the use of Classical Hebrew and a biblical quotation in the rituals and materials of the esoteric-magical order The Hermetic Order of the Golden Dawn (originating in late nineteenth-century Britain) and the tradition deriving from it. The text focuses on how the Order seems to have viewed Hebrew as a “magical language” and especially on its perhaps most famous ritual, the Lesser Ritual of the Pentagram, the reworking found in that ritual of the concluding doxology in the Matthean version of the Lord’s Prayer (rendered in a kabbalistically infused Hebrew version in the Golden Dawn text). It is argued that the Hebrew language was to an extent used in a largely symbolic (as opposed to a purely linguistic) way within the Golden Dawn, and the use of the Hebrew language and originally Hebrew sources in the Pentagram ritual is analyzed as constituting a fusion of the Christian and Hebrew heritages on which the Golden Dawn ritualists drew. The phonologies of the “Golden Dawn Hebrew” words are also discussed, as are the methods of transcription employed in the ritual and educational materials of the Order and its offshoots. This helps provide a perspective on the various ways in which Hebrew material may have reached the Golden Dawn tradition.

even had the part where various powers are called into the quarters (beings from the *Chaldean Oracles* in that case) expressed in an ancient language – Classical Greek.

³⁸ I would like to thank Andrea Lobel and Johan Nilsson for important discussions and suggestions concerning this article. Also, I extend my thanks to the anonymous reviewer(s) of STK, as well as to two reviewers from another journal, who made important suggestions on an earlier, unpublished and rather different version of the text a few years back.

The Necessity of a Jewish Systematic Theology

ALANA M. VINCENT

Alana M. Vincent is senior lecturer in Jewish studies at the University of Chester. She is the co-editor of Jewish Thought, Utopia, and Revolution (Rodopi, 2014), and author of Making Memory: Jewish and Christian Explorations in Monument, Narrative, and Liturgy (Pickwick Publications, 2013) as well as a number of articles and book chapters on modern Judaism, Jewish-Christian dialogue, and collective memory.

I.

Before engaging in an argument about the need to enshrine Jewish theology as a distinct discipline in the academy, it is useful to outline, briefly, the wider context in which such an argument takes place. The place of Jewish Theology is dependent in part upon its relationship to Christian systematic theology, and the place of that discipline has itself been in question over the past several years. I will here contend that: (1) the place of Christian theology is best secured within the academy by the introduction of non-Christian theologies alongside it, and (2) that securing a place for theological study is beneficial to the academic study of religion as a whole; these arguments will develop side by side as distinct, but not separable – the importance of the former is dependent on the legitimacy of the latter.

Two events in the academic year 2015–2016 draw attention usefully to tensions regarding the construction of theology and religious studies as a discipline, and the content of “religion” in general, both within the academy and in the perception of an increasingly secularised¹ public which

the academy serves. The first incident, a controversy over the candidates for Vice President of the American Academy of Religion (AAR) in November 2015, is illustrative of the tensions within the broad discipline of theology and religious studies which necessarily inform any discussion about the place of non-Christian theologies in the academy, and therefore provides grounding for my contention that the way the boundary between theology and religious studies – or history of religion – is drawn leaves non-Christian scholars of non-Christian traditions locked out of productive work in both disciplines, that this exclusion is bad for the field in general and theology in particular, and that it is best addressed from within the discipline of theology.

Officers of the AAR typically serve three-year terms, with the exception of the President, who serves only one year in that particular office – but the Presidential year is preceded by a one year term as President Elect, and that term is

¹ I use this word with great hesitation, as secularity is too often understood as a state of religious neutrality, in which the public exercises no preference between, and possesses no particular knowledge of, any religious system. This understanding is already rooted in Christian concerns, a tendency to measure religiosity in terms of membership of and participation in particular institutions; it fails to account for the latency of

religious worldviews which still inform the social order even in nations with markedly low church attendance (such as Sweden and the UK) or for the sharp differences in the way that the secular space is experienced by non-Christians and non-practising Christians. See Talal Asad, *Formations of the Secular: Christianity, Islam, Modernity* (Stanford: Stanford UP, 2003). Nevertheless, the past century has quite clearly seen a shift in the way that Christianity occupies public space, and the way that religion in general is understood by the public.

preceded by a one year term as Vice President. The office of Vice President is the only office in the presidential life-cycle that involves a direct election, and voting for Vice President is essentially voting for the person who will be president two years from now. Nominees are identified and vetted by the Nominations Committee. The process by which the committee works is not especially transparent; there is a long history of the committee presenting two nominees for each office who are from substantially similar demographic and disciplinary backgrounds. For example, the 2015 nominees for Treasurer are both senior male scholars of Jewish Studies; the 2014 nominees for Secretary were both male scholars of American Religious History. Also in 2014, the two choices for Vice President were both male African American Christian theologians; in 2013, two white Christian women – a professor of the history of Christianity and a professor of Christian theology – and in 2011, the choice was between two white Ashkenazi Jewish women, a scholar of psychology of religion and a scholar of ethics. The Nominations Committee, in short, has historically taken upon itself the task of ensuring demographic and disciplinary diversity amongst the AAR's elected officers by ensuring that elections in which one identifiable subset of the academy's membership is pitched against another identifiable subset simply never happen. Whether or not one commends this strategy, and the assumptions about the nature of "diversity" which animate it, it has been the AAR's standard operating procedure for quite a few years, with few complaints, up until 2015, when the two nominees for Vice President were both male Christian theologians from relatively conservative Evangelical backgrounds, who explicitly named the issue of Evangelical Christians feeling unwelcome in the Academy as an issue they intend to prioritise during their term of service.

This touched a nerve amongst scholars whose primary disciplinary and methodological commitment is to the study of religion from a critical, outsider perspective – the most vocal of which, at least in the circles which overlap with my own, were Michael J. Altman and Russell T.

McCutcheon.² Altman protested that the candidates put forward did not fulfil the Nominations Committee's mandate to select candidates which enhance the diversity of the Board of Directors, having understood the nomination pattern I detailed above as presenting demographically similar candidates who, nonetheless, have been positioned on either side of the methodological divide (one more theologically oriented, one more oriented towards critical study). McCutcheon, by contrast, noted the pattern of previous nominations (with the exception of 2011) being slanted very much in favour of the study of Christianity and suggested that the troublesome issue in 2015 was that neither candidate fell comfortably within the liberal theological bias of the academy, characterising the controversy as a whole as symptomatic of "the problems of theology being seen as an academically legitimate pursuit within the study of religion." McCutcheon has asserted that legitimate scholarship is primarily, if not purely, descriptive, oriented towards understanding religion as an aspect of human behaviour, as distinct from human experience or human culture. Altman has further expressed the view that theology is academically illegitimate because it is impossible to apply properly empirical methods to the task of "describing God."

II.

The second incident which garnered wider public recognition, was the firing of Larycia Hawkins from the political science department of Wheaton College, Illinois. On 10 December 2015, Dr Hawkins made a Facebook post declaring her intention to wear a hijab "as part of my Advent worship," in order to express "religious solidarity" with her Muslim neighbours, because "as Pope Francis stated last week, we worship

² Altman: <http://michaeljaltman.net/2015/10/15/the-aar-vice-presidential-election-and-the-illusion-of-choice/> (accessed March 16, 2016).

McCutcheon: <http://religion.ua.edu/blog/2015/10/the-tremendous-irony-of-it-all/> (accessed March 16, 2016).

the same God.”³ On 15 December, Wheaton, which is a private college with a commitment to Evangelical Christianity,⁴ placed Hawkins on administrative leave

in order to give more time to explore significant questions regarding the theological implications of her recent public statements, including but not limited to those indicating the relationship of Christianity to Islam.⁵

On 5 January, the College initiated termination procedures against Hawkins, citing her refusal “to participate in further dialogue about the theological implications of her public statements.”⁶ The implication was that Hawkins’s statement violated the College’s Statement of Faith; that the assertion that Muslims and Christians worship the same God undermined the Evangelical ethos of the College.

This incident attracted a wide range of public comment and debate, mostly focussed on the va-

lidity of Hawkins’s initial claim – and the consequent correctness of the College’s move to terminate her. While many of the commentators weighing in on the issue were themselves theologians, the extent of wider media attention the incident received is suggestive of a notable degree of public interest, likely undergirded by more generalised anxieties about Muslim integration in the United States. Just as these anxieties are not restricted solely to the US, however, the theological arguments put forward both for and against Hawkins’s position are not restricted solely to the question of boundaries between Christianity and Islam; they are really arguments about the ways in which and extent to which Christian understandings of God can and should account for the existence of other religions.

Notable among these are Miroslav Volf’s editorial in *The Washington Post*, in which he explicitly notes the parallel between Islam’s and Judaism’s doctrinal positions regarding the Trinity, and the therefore puzzling discontinuity in Christian reactions to the two non-Trinitarian Abrahamic faiths: “Instead of rejecting the God of the Jews, Christians affirmed that they worship the same God as the Jews, but noted that the two religious groups understand God in in partly different ways.”⁷ Volf’s appeal to history in this

³ The original post has either been made private or removed from Facebook, but it is archived at <https://web.archive.org/web/20151216182237/https://www.facebook.com/larycia/posts/10153326773658481> (accessed August 30, 2016). It is unclear which particular statement of Pope Francis that Hawkins is referring to; in late November he undertook an Apostolic Journey to Kenya, Uganda, and the Central African Republic, during which he made a number of speeches which touched on the relationship between Christians and Muslims, and while these speeches did convey the general sense which Hawkins reports, I have been unable to identify one which made use of the precise words that she references.

⁴ See Wheaton’s Statement of Faith at <http://www.wheaton.edu/About-Wheaton/Statement-of-Faith-and-Educational-Purpose> (accessed August 30, 2016).

⁵ Again, the original statement from the College is no longer available, but is archived at <https://web.archive.org/web/20160123214915/http://www.wheaton.edu/Media-Center/Media-Relations/Statements/Frequently-Asked-Questions-Regarding-Dr-Larycia-Hawkins-Administrative-Leave-from-Wheaton-College> (accessed August 30, 2016).

⁶ <https://web.archive.org/web/20160219075340/http://www.wheaton.edu/Media-Center/Media-Relations/Statements/Statement-Regarding-Notice-of-Recommendation-to-Initiate-Termination-of-Dr-Larycia-Hawkins> (accessed August 30, 2016).

⁷ Miroslav Volf, “Wheaton Professor’s Suspension is about Anti-Muslim Bigotry, Not Theology”, in *Washington Post* 17/12/2015, <https://www.washingtonpost.com/news/acts-of-faith/wp/2015/12/17/wheaton-professors-suspension-is-about-anti-muslim-bigotry-not-theology/> (accessed August 31, 2016). Volf’s argument is supported, and elaborated upon, by Bruce L. McCormack, “Reflections on the ‘Same God’ Thesis”, <http://noaholy.tumblr.com/post/137130607348/reflections-on-the-same-god-thesis-by-bruce> (accessed August 31, 2016). McCormack’s argument is further elaborated upon by Ben Myers, “Another Thing about Wheaton: Do Christians and Jews Worship the Same God?”, in *Faith and Theology* 13/01/2016, <http://www.faith-theology.com/2016/01/another-thing-about-wheaton-do.html> (accessed August 31, 2016). Myers arrives back at the point which I critique in Volf’s argument, the assumption that Jews and Christians must be understood to worship the same God; he highlights the writings of John of Damascus as an example of early Medieval Christian theology which rejected this assumption, although it is not clear to me that the charge of heresy (incorrect belief) John

editorial is academically problematic; even leaving aside his sanitised gloss over the history of contestation between Christians and Jews over the nature of the same God which they worshipped, the neglect of historical causality required to reduce the theological resistance among Evangelical Christians to a simple matter of politics, in which Muslims are the enemy and “it is not just that we insist that we aren’t our enemies; we cannot have anything in common with them either” does very little to illuminate, let alone open a solution for, the theological problem. Due to the Gospels’ grounding in and intertextual relationship with Hebrew prophetic literature, Christians have little alternative to accepting that they worship the same God as Jews; Christian scripture has no such dependency upon the Quran, and so Christians are less constrained in the terms in which they understand Islamic theology.

III.

The problem with McCutcheon’s restrictive view of legitimate scholarship as being concerned exclusively with explaining religion as an aspect of human behaviour is that it is ideologically pre-committed to at least the same extent as scholarship which presumes some validity, however limited, to the claims of a particular religion as the basis for its study – and, in my view, McCutcheon’s approach is far more pernicious in its ideological pre-commitments for the degree to which it denies and therefore obscures participation in an ideological programme of any kind. The framing of religion as a set of data for understanding human behaviour, rather than as an element constitutive of a cultural system which scholars of religion are necessarily participants in and inheritors of, is founded on the historically progressivist secularisation narrative, which assumes not only the separability of religion from culture (or of culture from experience), but that such a separation is ultimately desirable. It is replicating the view-from-nowhere criticised as an epistemological framework by Sandra Har-

ding and Donna Harroway, and as a basis for politics by Talal Asad, among others.⁸

Harding and Harroway’s critique of the view-from-nowhere, and subsequent development of standpoint epistemology, insists on the particular social, cultural, and embodied situatedness of each knower as the foundation upon which knowledge is constructed, and names the denial of this situatedness as, itself, an ideological position deeply implicated in imperialist practices. It is important to note that, in spite of critiques linking it to postmodern relativism in which everything is contingent and constructed and thus cannot be known because it never properly existed, standpoint epistemology is not necessarily a denial of the existence of an objective truth or a “real” object of study, but rather a denial of the capability for any one individual viewpoint to fully encapsulate and understand its object. Asad’s critique of secularism details the way that the faux-neutral ideological position operates specifically in discourse about religion, obscuring the degree to which “secular” European culture has been shaped by religious (and particularly Christian) influences while at the same time emphasising the distinctive role of religion in (and therefore the religious otherness of) non-Christian, non-European cultures.

The assumption of secularism as the privileged epistemological position within the study of religion is thus particularly detrimental for non-Christian scholars of non-Christian traditions, who find that the only academically acceptable way to approach the study of their own culture is as methodological outsiders.⁹ This im-

⁸ See Sandra Harding, “Rethinking Standpoint Epistemology: What Is ‘Strong Objectivity’?”, 127–140 in *The Feminist Standpoint Theory Reader: Intellectual & Political Controversies* (ed. S. Harding; New York & London: Routledge, 2004); Donna Haraway, “Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective”, 81–101 in *The Feminist Standpoint Theory Reader: Intellectual & Political Controversies* (ed. S. Harding; New York & London: Routledge, 2004); Asad, 12–17.

⁹ For an example of the way that practitioners within academic theology view non-Christian religions, see the recent “state of the discipline” piece by Catherine Pickstock, “The Confidence of Theology: Frontiers of Christianity in Britain Today”, in *ABC [Australia*

levels against Jewish monotheism is quite the same as the worship of a false god; John is not a Marcionite.

poverishes the broad field of theology and religious studies, as it prevents critical-constructive scholarship of non-Christian religions from entering into the academic conversation, and thus ensures that knowledge of these traditions will remain, relative to knowledge of Christianity, limited, partial, and fragmented.

This is a reasonably compelling argument for why non-Christian communities should encourage critical-constructive insider scholarship of their own traditions (although the issues of academic legitimacy at the core of this argument also explain, in part, why this does not happen

Broadcasting Corporation] Religion and Ethics, 15 April 2016, <http://www.abc.net.au/religion/articles/2016/04/15/4444059.htm> (accessed May 16, 2017). While Pickstock situates theology as a discipline in multi-layered dialogue, and admits that non-Christian theological perspectives exist, she does assume that academic theology is academic *Christian* theology. Religious studies seems the ground where various spiritual discourses may meet, but Pickstock, when she notes that a “sense of shared wayfaring might indeed offer a useful guiding image for the Church’s relation with academic theology, and engagement with other discourses and faiths, including absence of faith” continues to differentiate between academic theology, which is connected to Christianity, and other discourses, connected to other faiths or none. See also Maurice Wiles, *What is Theology?* (Oxford: Oxford UP, 1976), 10–13, which discusses the relationship between Christian theology, other religions, and religious studies; while there is a call for empathy and breadth of understanding, non-Christian theology is never mentioned, so that the implication is that the assumed place for other religions in the university is comparative study. Similarly, Colin E. Gunton, “Doing Theology in the University Today”, 441–455 in *The Practice of Theology* (eds. C. Gunton, S. Holmes & M. Rae; London: SCM Press, 2001), discusses the increasing number of students in theology departments who are unbelievers or at least not committed Christians but never the idea of adherents to other faiths studying the discipline. One exception to this is David F. Ford who, in *The Future of Christian Theology* (Malden, MA, & Oxford: Wiley-Blackwell, 2011), 161, includes within theology that is available to be taught within the university all “tradition-specific” forms of religious thought. However, the paradigm of theology which he envisions in the book as a whole is entirely Christian, using Christian terminology and understanding of sources.

with any great frequency), or why scholars from those traditions might be doing the wider academic community a service by taking upon themselves the very real professional risk of breaking from the methodological orthodoxy of religious studies. It does not answer the question of why established departments of theology, which have historically been dedicated entirely to the study of Christian traditions, should be welcoming to such scholars, or why such study should have a place on the curriculum even in places where there is not a significant non-Christian population. This is the argument to which the remainder of this paper will devote itself, beginning by addressing Altman’s objection that it is impossible to apply properly empirical methods to the task of “describing God.”

IV.

The assumption that theology is “describing God” is both etymologically accurate and, at least since Schleiermacher, deeply inadequate as a description of the actual content of the discipline. The American Emerging Church theologian Phyllis Tickle’s re-translation of the Greek roots as “God-talk” comes somewhat closer to an accurate summary of the discipline’s concerns: it is true that the material with which theologians work is discourse about God. It is also true that discourse about God is not the sole province of Christianity. Other religions also have long traditions of such discourse.

Here, I will shift from speaking broadly of non-Christian religions and begin to draw examples specifically from Judaism, in order to become more precise in my argument and to address some particular objections that might be raised to the idea of Jewish theology. Judaism has a long tradition of discourse about the nature of God which exists in tension with its long tradition of prohibition against speculation concerning the nature of God. Very often this latter tradition is cited by Christian theologians as a justification for the exclusion of Jewish thought from the canon of theology, on the grounds that it would be unjust – colonising, even – to read Jewish texts as theology in spite of the expressed resistance of the Jewish tradition to that read-

ing.¹⁰ The deployment of this objection is, in light of the way Jewish prophetic texts have

been, and continue to be, used by Christian theologians, quite frankly adorable.¹¹

¹⁰ While Christian theologians rarely cite examples of Jewish resistance to the term theology as arguments against allowing Jews to participate in theology in their own way, the resistance is noted even by those who are known to turn to Jewish thinkers for theological source material. For instance, Dorothee Sölle, *Thinking about God: An Introduction to Theology* (London: SCM Press, 1990), 2, writes: “Many years ago, when I was teaching religion, I once visited Martin Buber in Jerusalem. I had thought of myself as a theologian, as a teacher. He looked at me for a long time and eventually said: ‘Theology—how do you do that?’ At that point I understood for the first time the depth of the difference between Hebrew and Greek thought: how can one grasp the experience with God of which the people in the Bible tell—that God encounters them, challenges them, requires something of them, gives something to them, refuses them? How can one grasp this living but many-sided experience in a system with the help of technical terms and logic? Certainly the Hebrew Bible contains an implicit understanding of the existence of human beings before God. But this understanding is seldom the object of systematic theological reflection.” In this, she makes explicit the idea of a great difference between the Hellenistic philosophical tradition seen to be at the roots of most European theology and Hebrew thought, a difference later taken up by fellow progressive theologians such as John Douglas Hall. It is more common to find statements about the non-existence of Jewish theology in sources written by Jewish authors. In Hava Tirosh-Samuelson & Aaron W. Hughes, “Interview with Judith Plaskow”, 97–138 in *Judith Plaskow: Feminism, Theology, and Justice* (eds. H. Tirosh-Samuelson & A. Hughes; Leiden: Brill, 2014), 103, Judith Plaskow states that she has been told there is no such thing; Cass Fisher, *Contemplative Nation: A Philosophical Account of Jewish Theological Language* (Stanford: Stanford UP, 2012) notes an argument that the division of Jewish studies into focussed specialisations means that one cannot speak of “Jewish theology”; Neil Gillman, “Theology in Contemporary Judaism”, 363–377 in *The Blackwell Reader in Judaism* (eds. J. Neusner & A. Avery-Peck; Oxford: Blackwell, 2001), 363, declares that “theology, it has often been maintained, does not come intuitively to Jews or to Judaism.” Other Jewish writers approach the issue by arguing that Jewish theology has not been recognised as theology not because it does not exist but because it has taken a different form than most of what Christianity or Islam thinks of as theology:

where Christian and Islamic theology is propositional and logic-based, taking its cue from Hellenistic philosophy, Jewish theology is traditionally “exegetical” or “hermeneutical” – see Jacob Neusner in Jacob Neusner & Bruce Chilton, *Jewish-Christian Debates: God, Kingdom, Messiah* (Minneapolis: Fortress Press, 1998), 20 – or unsystematic and “experimental” – see Bernard J. Bamberger, *The Search for Jewish Theology* (New York: Behrman House, 1978), 2–3.

¹¹ This is most notable, at least among mainline church traditions (Roman Catholic, Anglican, Methodist, Lutheran, Reformed) in ecumenical liturgical uses of “Old Testament” texts, particularly during seasons such as Advent and Lent, when nuanced readings very often give way to interpreting the texts as straightforwardly foretelling events in the life of Jesus. Reading cycles, such as the three-year cycle of the Revised Common Lectionary (RCL) used or recommended for use by most anglophone mainline denominations, match seasonal Gospel readings with Old Testament readings by theme. For example, on the Sunday before Christmas, depending on the year, churchgoers will hear Isaiah 7:10–16 on the sign of a young woman bearing a son to be called Immanuel, 2 Samuel 7:1–11, 16 about David’s throne being established forever, or Micah 5:2–5a prophesying that a ruler will come from Bethlehem. Members of the Consultation on Common Texts, the group which produced the RCL, admit that one of their major concerns was figuring out how to handle the Old Testament. They note that it would be an “error, in the estimation of many...to read it only as a kind of completed or fulfilled prophecy which has been ‘superseded’ by the New Testament Church and its writings, rather than reading and exegesis as Scripture in its own right, rite, and historical context. However it is surely not theologically permissible to read the Old Testament at eucharistic worship, or Christian worship in general, as though there were no linkage with Christian belief and prayer.” *The Revised Common Lectionary: Consultation on Common Texts* (Nashville: Abingdon, 1992), 17. In the end they compromised by having two optional Old Testament readings for most Sundays between the end of the Easter season and the beginning of Advent, one being semi-continuous from week to week and the other connecting specifically to themes encountered in the Gospel reading. But Advent, Christmas, Epiphany, Lent, and Easter remain thematic; and while the producers of the RCL worried about supersessionist readings, interpreters of the given texts in church pulpits might not – and many traditional hymns connected to

When, for example, the Talmudic prohibition against speculation on “what is above, what is beneath, what is before, what after” (Chagigah 11b), or Maimonides’s arguments against anthropomorphising the deity, are prioritised as representations of “the Jewish tradition” over and against, for example, the image of God laughing in delight at the Talmud Rabbis’ overturning of a heavenly decree in Baba Mezi’a 59b, or the extended argument concerning the nature of God which forms the backdrop for Maimonides’s arguments against anthropomorphism,¹² what is actually happening is not a simple reflection of the role of theology in Jewish tradition, but a judgement about what the Jewish tradition ought to be; it ignores both historical evidence of Jews engaging in things-like-theology and a substantial body of contemporary work which labels itself explicitly as theology.

This judgement is often buttressed by an expressed resistance to the specific use of the term theology (rather than to activities which may be reasonably called theology) which appears in a number of Jewish texts;¹³ this resistance is typically founded upon an understanding of theology as a specifically Christian concern with describing the incarnation.¹⁴ While arguments founded

on this resistance are not frivolous *per se*, they are prescribing an exclusive focus on one particular aspect of the work of Christian theology over all others – obviously an important aspect, to be sure, but not actually the only concern which Christian theology addresses.

A similar set of issues emerges if we take, as our point of departure, the Anselmian definition of theology as “faith seeking understanding”; we might, by that route, introduce some debate over the concept of “faith,” and whether it implicitly prioritises belief over praxis, and from there go on to a consideration of whether Judaism is primarily a religion of belief or practice, which is an essay title I set for my first year students. Since this is not first year Judaism, however, I am content to skip straight ahead to the answer: it is both, and different traditions within Judaism draw different conclusions about the priority of one over the other, just as different strands of Christian tradition have developed different approaches to the vexed question of faith versus works. This approach does not, therefore, do much to advance my specific argument about the potentials of non-Christian theology, and nor do I expect it would do much to pacify a critic of the academic value of theology in general, such as Altman, due to the construction’s implicit presumption that faith is the ground upon which understanding rests (a presumption enforced by Anselm’s other famously quotable maxim, *credo ut intelligam*).

The case for theology as an academic discipline is helped much more by a consideration of its methods and its proximate, rather than ultimate, object of study. By this understanding, the material with which theologians work is, indeed, discourse about God (or, more broadly, discourses of faith), but the focus is on the discourse itself, as an artefact of cultural significance regardless of its truth value, rather than on the object of that discourse. There are two ways of pursuing this framing of the discipline, which I will consider in turn: first, a textual approach, and second, a methodological approach.

tians.” Stanley Hauerwas, *The Work of Theology* (Grand Rapids: Wm. B. Eerdmans, 2015), 20–21. Not only does this underline an idea that theology is a Christian discipline, but also that it is primarily for Christians.

seasons of the church year also show few qualms about presenting Old Testament texts as pointing directly to Christ’s story.

¹² See Maimonides, *The Guide for the Perplexed*, I:1–20.

¹³ In addition to Neusner and Bamberger, cited above, see Shubert Spero, *New Perspectives in Theology of Judaism* (Boston: Academic Studies Press, 2013), 26, which summarises the argument that Jewish thought about God is not recognised as theology because of its difference from Greek modes of thinking. Also see Norbert M. Samuelson, *Jewish Philosophy: An Historical Introduction* (London & New York: Continuum, 2003), 113, “rabbinic theology (i.e. philosophy about God)”.

¹⁴ This restrictive understanding of theology is undergirded by those Christian theologians who assume that the proper environment of theology is a community of faith – by which they mean the Church. See for example the work of Stanley Hauerwas, who has written: “Theologians at least have the advantage [over most academics] that, though we often end up writing for other academic theologians, we are at least committed to write for people who identify themselves as Chris-

The textual approach sees the field of theology as something akin to a literary canon, a set of related texts, and the work of theology as the interpretation and possibly the expansion of that canon. Much as in the case of literary canons, there is room for debate on the construction of the theological canon, and the questions are roughly similar: ought canon to be understood prescriptively, as an artefact invested with authority by means of the historical process which brought it into being, and bounded by fiat, or descriptively, as a collection of texts whose authority has accrued through the cultural process of repeated citation, and not bounded so much as defined by the interrelationships between its constitutive texts? In reality, these positions operate as points on a continuum, and the disciplinary boundaries of academic theology are somewhere in the middle – I believe that most readers of this article would agree, for example, that the writings of Karl Barth belong in a theological canon (whether or not they occupy a central position in our own preferred canons), and from that agreement we can derive evidence that the canon has expanded within the past century; however restrictively we may wish to define it, it is not closed.¹⁵

The place of Jewish thought within the canon of theology is highly dependent upon the degree to which the canon is conceived of as open, although it does not follow from this that the ability of a Jew to “do theology” is similarly dependent; the more closed the theological canon, the more “doing theology” becomes an exercise in commenting upon, rather than adding to, and the less controversial contributions from non-Christians become. Anyone can comment on a text, after all. Whether that commentary is useful to others depends on a number of factors, not least of which is the particular “others” who constitute the commentary’s assumed audience. The enterprise of Jewish New Testament studies, to draw an example from a closely allied discipline, presents itself both as mining the texts of the New Testament for insight into Jewish history, and as

bringing knowledge of later developments in Rabbinic Judaism to bear on particular problems in New Testament exegesis.¹⁶

By contrast, in an open canon, to “do theology” is not commentary but contribution, a deliberate augmentation of the existing canon, and the extent to which a text by a Jewish author stands in a useful relationship to the existing theological canon depends, in the first instance, upon precisely how that existing canon is conceived of: here, the heritage of theology as an historically Christian discipline comes into play. Even leaving aside the vexed issue of the ownership of Hebrew Scripture, it is relatively uncontroversial to note that Aquinas’s thought on a number of metaphysical issues owes a great deal to Islamic thinkers such as Avicenna, or that Jewish thinkers such as Levinas have been tremendously influential upon twentieth-century theology.¹⁷ More controversial is the question of how such sources are received: are they being read into the canon as theological in their own right, or are they being used as data which is auxiliary to the work of theology proper? This is itself a complex and vexed argument, which I will not be able to pursue fully here, but clearly if the canon of theology has previously included non-Christian sources, it may do so again. If, by contrast, we view these earlier works as mere data which supplements, but does not expand, the field of

¹⁶ See Amy-Jill Levine & Mark Z. Brettler, “The Editors’ Preface” xi–xiii in *The Jewish Annotated New Testament* (eds. A. J. Levine & M. Brettler; Oxford: Oxford UP, 2011), xi–xii.

¹⁷ See, e.g., Andrew Root, “Practical Theology as Social Ethical Action in Christian Ministry: Implications from Emmanuel Levinas and Dietrich Bonhoeffer”, 53–75 in *International Journal of Practical Theology* 10 (2006); Stephen H. Webb, “The Rhetoric of Ethics as Excess: A Christian Theological Response to Emmanuel Levinas”, 1–16 in *Modern Theology* 15 (1999); Michael Purcell, *Levinas and Theology* (Cambridge: Cambridge UP, 2006); Jeffrey L. Kolsky, *Levinas and the Philosophy of Religion* (Bloomington: Indiana UP, 2001); *The Postmodern God: A Theological Reader* (ed. G. Ward; Cambridge, MA: Blackwell, 1997); *Post-Secular Philosophy: Between Philosophy and Theology* (ed. P. Blond; London & New York: Routledge, 1997), especially the contributions from Phillip Blond and Kevin Hart.

¹⁵ A much longer discussion of my own understanding of canon formation can be found in Alana M. Vincent, *Culture, Communion and Recovery: Tolkienian Fairy-Story and Inter-Religious Exchange* (Newcastle upon Tyne: Cambridge Scholars Press, 2016), 17–21.

theology, then it is more difficult for future works to claim their own place in the canon.

I have been, for the sake of simplicity, talking about a single theological canon; a more accurate mapping of the discipline might reasonably find it to encompass multiple intersecting canons, where works that are central to one are marginal to another – Aquinas and Barth remain apt examples, here. Even if texts produced by Jews cannot be understood as central, or even firmly located within, various canons of Christian theology, it is still meaningful to speak of canons of Jewish theology which may usefully be read and commented on by non-Jews, just as non-Christians may usefully read and comment upon canons of Christian theology – but there is a distinction to be drawn here between “studying” or “reading” theology and “doing” theology, which is best understood by turning to a discussion of theology as methodology.

As in the case of canonicity, there have been many books, and much controversy, over how best to describe (or prescribe) theological method, and here I find it increasingly difficult to speak in general terms, without accidentally preferring one over another.¹⁸ I am too conscious of my own training, which prioritised hermeneutics and the Wesleyan quadrilateral of scripture, tradition, reason, and experience – although when I taught at Glasgow, the local tradition was to add a fifth source of theology, imagination, an addition I find extremely constructive and which I have retained in my teaching and writing since. I find categorisations such as Christology, Pneumatology, Ecclesiology, et cetera, occasionally helpful for narrowing down the best way to frame a particular line of enquiry and for identifying potentially helpful interlocutors, but shy away from approaches which require that an enquiry be assigned an appropriate categorical label and restricted in scope to material which bears the same label in order to be considered rigorously theological. So my strong inclination

¹⁸ See, e.g., Elaine Graham, Heather Walton & Frances Ward, *Theological Reflection: Methods* (London: SCM Press, 2005); *The Practice of Theology* (eds. C. Gunton, S. Holmes & M. Rae; London: SCM Press, 2001); Rachel Muers & Mike Higton, *Modern Theology: A Critical Introduction* (London & New York: Routledge, 2012).

is to describe theology as method as a practice of reading texts from a particular tradition with a view to understanding those texts both in their historical context and as somehow relevant to contemporary concerns, and I believe a close inspection of the various books written on theological method would reveal a host of strategies (and a considerable amount of dispute over prioritisation) for accomplishing precisely this core task.¹⁹

That being said, I am aware that my preference for historical contextualisation may itself be controversial; it would be unlikely to convince those committed, for example, to understanding doctrine as the expression of eternal truths,²⁰ though even in such a case I would hope that some agreement might be reached on the fact that even eternal truths must necessarily find expression in concrete historical moments. Certainly, the trend in papers delivered in theology sessions at the American Academy of Religion suggests that, in practice, historical contextualisation has become a disciplinary norm.²¹ At the

¹⁹ See, e.g., Sölle, 3: “Three elements which govern systematic theology can be recognised in these preliminary reflections. The task of systematic theology is to identify these three elements and at the same time to relate them to one another. The elements are: [1] Scripture and tradition, or: the *text*; [2] the historical situation of the text and its interpreters, or: the *context*; [3] the community of believers, or: the *people of God*.”

²⁰ See Christine Helmer, *Theology and the End of Doctrine* (Louisville: Westminster John Knox Press, 2014) for one account of the development of this understanding of doctrine as a dominant strand of modern Christian theology.

²¹ Taking 2014 (the conference immediately preceding the eruption of the nominations controversy, whose contents would have been knowable by all parties involved) as an example, it is true that the titles of many of the papers in the Christian Systematic Theology Section might raise the eyebrows of scholars committed to entirely descriptive practice, papers focussed on historical contextualisation of particular ideas were delivered in groups such as Augustine and Augustinianisms; Bonhoeffer: Theology and Social Analysis; Comparative Theology; Evangelical Studies; Kierkegaard, Religion, and Culture; Liberal Theologies; Martin Luther and Global Lutheran Traditions; Nineteenth Century Theology. While Christian Systematic Theology is by far the largest single theology-focussed

same time, the admission of the category of eternal truths as a valid (albeit not necessarily universal) concern of theological method is quite likely to enforce the suspicion with which theology is viewed by scholars committed to a purely secular religious studies methodology.

V.

The reason that I keep returning to the case made by critics of theology's academic value is that the current state of the academic study of religion in general is poor. Departments are closing and consolidating, student numbers are dropping, research funding is evaporating. The field received a boost in the early years of this century when understanding Islam seemed to be an urgent national security concern, at least in English-speaking nations such as the US, UK, Canada, and Australia, and we are still feeling some after-effects of that. Religion and conflict tends to do quite well, in terms of student recruitment, book sales, and funding capture – but this is an anomaly in the wider landscape of theology and religious studies.²² That landscape, especially in Europe, is increasingly dominated by the secularist assumptions articulated by McCutcheon and Altman: religious belief is, at best, a private concern and at worst a threat to social cohesion;

group in the AAR, the papers presented at the other groups combined comprise by far a majority of theology papers presented at the annual meeting.

²² This assertion is, admittedly, based largely on anecdotal data, drawn from observation of shifting student interests in the institutions where I have taught over the past ten years, together with some fairly broad analysis of recruitment trends. For Canada and the United States, the Association of Theological Schools records extensive data concerning member institutions (Christian and Jewish); see their website <http://www.ats.edu/> (accessed August 26, 2016). Information from the equivalent organisation in the United Kingdom, TRS-UK, is not nearly as extensive, but a recent report specifically on gender of students, researchers, and teachers in the discipline also provides a summary of the overall state of academic programs. Mathew Guest, Sonya Sharmer & Robert Song, *Gender and Career Progression in Theology and Religious Studies* (Durham: Durham University, 2013).

if people want to be religious let them do it on their own time, not in a state-funded university, whose work should be oriented towards understanding and counteracting the threat posed by religion; if religious organisations want to sponsor research or teach people about their faith then let them fund their own institutions; this is not a matter for academic inquiry. So part of my argument for the value of including non-Christian religions within the disciplinary umbrella of theology is that doing so paves the way for a viable alternative to the secularised, study-of-religion-as-a-strange-artefact-of-human-behaviour that is becoming dominant in public institutions. The other part of my argument is that including critical-constructive scholarship of non-Christian traditions in theological conversations will actually improve the way that we all do theology.

Given, then, an understanding of theology as a method of reading texts concerned with God or belief more generally, with attention both to their place within a particular tradition of thought about God or belief and to their implications within the reader's own world, there appear to be few, if any, supportable arguments for suggesting that it is a discipline that ought to be restricted to the study of Christianity by Christians – aside from inertia, which I use in a technical and not a pejorative sense: in spite of the arguments I have constructed here about how theology can and ought to be understood, it cannot actually be divorced from the historical context in which it developed, which was largely within the tightly controlled monoculture of Christendom.²³ I am not naively suggesting that we just start over

²³ Even if scholars such as Mary-Ann Perkins contest the historical narrative of Christendom as a whole, the early history of universities was still very closely bound up in the concerns of a Christian society and, specifically, with the teaching and dissemination of Christian theology. See Mary-Ann Perkins, *Christendom and European Identity: The Legacy of a Grand Narrative Since 1789* (Berlin: Walter de Gruyter, 2004); *A History of the University in Europe*, vols. 1–4 (ed. W. Rüegg; Cambridge: Cambridge UP, 1992–2010); David Ford, “Christianity and Universities Today: A Double Manifesto”, Third Lord Dearing Memorial Lecture, delivered 2011; archived at <http://www.cathedralsgroup.ac.uk/Uploads/Dearing2011.pdf> (accessed May 16, 2017).

again as though the past two thousand years never happened. I am, rather, wanting to look for a way forward: starting from where we are now, carrying our problematic cultural and disciplinary inheritances with us into our uncertain future.

So how might this work in practice? To return to an example from earlier in this paper, there is, within Judaism, a tradition of discourse on the reasons behind the Talmudic prohibition against speculation on the nature of God, creation, and the afterlife: whether it is best understood as an attempt to discourage withdrawal from the world into areas of study in which no conclusions can ever be reached, whether it is an intentional polemic against a particular tradition of mysticism that risked destabilising the religious authority of the Tannaim,²⁴ whether it is simply a warning against over-reaching the capacity of human understanding. There are good arguments to be made for each of these positions, and in each case it is also useful for the tradition of interpretation stemming from the passage to be heard properly as a critique of theology from within a theological system, rather than a prohibition of theology from the outside.

I want to resist the cloying universalism which Larycia Hawkins and Miroslav Volf traffic in when they insist that “we worship the same God,” or even the slightly more nuanced claim forwarded by Joshua Ralston that “we all claim to worship the One God who created the world through God’s Word.”²⁵ First of all, this leads naturally to the equally unhelpful (indeed, in my mind, the absolutely counterproductive) urge to evaluate all religious discourse as a series of

truth-claims, making the most urgent question that can be asked within theology of religions about how multiple, seemingly contradictory truth-claims might be either reconciled or else objectively prioritised. They cannot. There is no set of data likely to convince all parties of the objective viability of any such judgement, and so “objectivity” becomes, in reality, a cypher for compatibility with the researcher’s own worldview. Second, whether it is objectively true or provable or not, a claim such as “we all believe in one God” is insufficiently attentive to the very real differences in historical, geographical, economic, social, gendered, power contexts that have contributed to shaping the cultural inheritances of different religious traditions, which in turn dictate the vastly divergent ways in which the object of belief (or non-belief) is understood. And we must take the idea of cultural inheritance quite seriously: as atheist Jews and Muslims – not to mention radical Christian theologians – are well aware, it is possible to be deeply connected to a religious tradition, to speak from and into that tradition, without one’s source of connection being “belief” as it is normally understood.

Likewise, I want to find a way of avoiding either the easy slide into relativism or a turn to comparative study simply for the sake of comparison. It is poor reasoning to presume the conclusion, and while “every religion has something to offer the world” may get points for optimism, it is a question no less begged than the superiority of Christianity which has animated so much of the disciplinary history of theology. We should take seriously the critique of the category of religion, and categories such as “scripture” and “transcendence,” attempting not to replicate the errors made in previous generations of ascribing religious significance only to the aspects of a system which appear to have some analogue in already-existing Christian theological categories.

In so doing, it is to be expected that new categories will emerge, and existing categories be destabilised. My work on memorialisation, or, more recently, on the assumptions underlying discourses of forgiveness in modern Judaism and Christianity, or Jayne Svenungsson’s work on messianic ideas in the philosophy of history are very early, and still – especially in the case of

²⁴ For example, Yonatan Kolatch reads it as a restriction of the dissemination of Kabbalah, although the dates for the Mishnaic text appear to be slightly too early compared to the development of modern Kabbalah for that to be a historically accurate understanding of the original text. Yonatan Kolatch, *Masters of the Word: Traditional Jewish Bible Commentary from the First Through Tenth Centuries*, vol. 1 (Jerusalem: Ktav, 2006), 239.

²⁵ Joshua Ralston, “The Same God, or the One God? On the Limitations and Implications of the Wheaton Affair” in *ABC Religion & Ethics*, 12/01/2016, <http://www.abc.net.au/religion/articles/2016/01/12/4386793.htm> (accessed August 31, 2016).

my own work – quite limited, examples of the potential of such an approach, in which defining the boundaries of a concept and carefully mapping their shift as it passes from one tradition to another help us to understand a bit better the public space which is now necessarily negotiated between inheritors of different religious systems.²⁶

Whether or not we all believe in one God, the same God, or any God at all, our belief drives

our actions in the world which we share with one another. It is therefore an urgent social issue to recognise that we understand that belief in distinct, not necessarily easily compatible ways. One of the main tasks of theology going forward must be to subject these differences to an intensely open examination.

Summary

Taking into account current disputes about the nature of theology and religious studies, both inside and outside of the academy, this article argues that the academic discipline of theology would benefit greatly by expanding its religious remit beyond the traditional field of Christian systematic theology to include constructive-critical insider engagement with the texts of other traditions – e.g., Jewish and Islamic theology.

²⁶ Jayne Svenungsson, *Divining History: Prophetism, Messianism and the Development of the Spirit* (New York: Berghan Books, 2016); Alana M. Vincent, *Making Memory: Jewish and Christian Explorations in Monument, Narrative and Liturgy* (Eugene: Pickwick Publications, 2013); Vincent, *Culture, Communion and Recovery*.

Repliker till Samuel Byrskog

Redaktionen har från Petra Carlsson och Björn Vikström tagit emot kommentarer på Samuel Byrskogs artikel "Metoder och möjligheter i nytestamentlig exegetik", vilken publicerades i STK 92:2 (2016). Kommentarer publiceras här tillsammans med ett genmäle från Byrskog.

Vad är sanning?

Vi möts för sällan över ämnesgränserna. Det tänker jag när jag som systematisk teolog och präst i Svenska kyrkan läser Byrskogs tankeväckande artikel. För trots att vi rör oss i så närliggande sammanhang känner jag inte riktigt igen det landskap han skisserar. Nog känner jag till att det finns en spänning mellan den mer traditionellt historiskt-kritiskt orienterade bibelsynen och den hermeneutiskt-homiletiska och att denna spänning ofta finns även inom varje predikant. Men jag upplever ändå att Byrskogs resonemang förhåller sig till en språk- och kunskapssyn som delar av den samtida systematiska teologin sedan länge problematiserat.

Det perspektiv jag vill föra fram i denna korta respons hoppas jag därför varken representerar den typ av postmodernism som Byrskog nämner – den med "hermeneutisk övertro" som "inte förmår se relativismens gränser" – eller det Byrskog beskriver som en bokstavstro baserad på "en förenklad text- och historiesyn". I bästa fall kan mitt perspektiv i stället erbjuda en öppning mot det dynamiska sanningsbegrepp Byrskog efterfrågar: Det som inte förenklat skiljer mellan form och innehåll eller mellan det som egentligen hände och det vi tror hände, mellan det en text egentligen vill säga och det den säger.

Under 1900-talet reagerade såväl konsten som litteraturen mot föreställningen om språket och konsten som medel snarare än mål. De gjorde upp med bilden av konsten och litteraturen som medel för sanningsförmedling och introducerade i stället tanken på dem som sanningsskapande i sig själva.¹ Konstnärer som Kandinsky bröt med klassiska konstideal när de vägrade avbilda en yttre verklighet med argumentet att verkligheten

lika mycket finns på målarduken; den uppstår i färg, form och material. Författare som Flaubert och Blanchot lekte samtidigt med själva språkets och bokens materialitet i ett överskridande av de gamla gränserna mellan form och innehåll, berättelse och sensmoral/budskap. Denna konstnärliga och litterära revolt har genomsyrat den västerländska systematiska teologins olika läger de senaste decennierna. Anledningen är att konstens och litteraturens kritik av sanningsbegreppet influerade alla de kontinental tänkare som varit centrala systematisk-teologiska inspirationskällor sedan andra hälften av 1900-talet. Teologiskt experimenterande sker nu i samma anda som konstnärernas, författarnas och tänkarnas. Det handlar om liturgisk teologi där orden, gesterna och bönen tillsammans utgör en meningsskapande språkhändelse. Där historiska fakta, minne och tolkning tillsammans med rösten som läser, rummet, kroppen i bänken, formar den teologi som framträder. Men det handlar också om mer filosofiskt orienterad teologi där en förståelse av språket som performativt färgar både synen på bibelläsning *nu* och på berättelsens anspråk *då*.

I Byrskogs artikel saknar jag detta perspektiv. I stället anar jag i hans resonemang en jakt på en kristen sanning bortom språket, dold bakom orden, bortom översättningarna, bakom de retoriska knepen och historieskrivningen. Sanningen "skymtar fram", den "finns bortom övertalningens sofistikerade effekter" och anas i berättelsens förmåga att "peka utöver sig själv till någon form av utomtextlig verklighet". Sanningen är med andra ord svåråtkomlig, men den finns bortom och bakom. Inte här, inte nu.

Men vad är den sanning som då skymtar och anas? Denna retoriska fråga finns både hos Byrskog själv och i samtida systematisk teologi: Är det *den historiska sanningen* om Jesushändelsen? Vilken kartläggning av en historisk händelse har någonsin skänkt den klarhet och upplysning kartläggningen syftat till? Vem har någonsin kunnat klargöra vad som faktiskt hände vid ett specifikt tillfälle? Är det då i stället *den dogmatiska sanningen* om Jesus som skymtar och anas – sanningen om hur och om Jesus faktiskt är Guds son? Är det denna "one-liner" om Jesus som ska få oss att se allt klart, allt, vad det nu är?

¹ Petra Carlsson, *The Mystery of Things: Foucault, Art, Theology* (Aurora: The Davies Group Publishers, 2017).

Att Bibeln rymmer många sanningar, stor vishet, mänskliga livsödens och gudsrelationers samlade kunskap är obestridligt. Obestridligt är också att dessa sanningar kaleidoskopiskt förvandlas när de vrids i relation till olika tider – allt från den tid i vilken de först föddes och vidare genom receptionshistorien, genom förkunselshistorien. Vissa samtida systematiska teologer menar att Gud är det som framträder i mångfalden av uttryck och sanningar utifrån de bibliska berättelserna. Den radikale teologen Jeffrey Robbins introducerar en sådan tankegång.² Catherine Keller säger något liknande men tillägger att sanningen som sådan aldrig är något annat än ett ”tillsammans-vetande”. Vi vet bara tillsammans, med dem då och oss nu, vi, ni, du och jag, jag och Du.³

Daniel Colucciello Barber betonar i stället att berättelserna som just berättelser snarare än som dogmatiska punkter pekar mot ett alldeles särskilt kristet fokus: Närvaro i världen. Så snart vi säger ”Gud” har vi skapat en distans mellan oss och Gud, så snart vi säger ”värld” har vi skapat ett avstånd mellan oss och världen. Endast när vi låter oss absorberas av berättelsen är vi ett med den, när vi dess sanning.⁴ Märkligt nog förenas Barbers radikala teologi med mer nyortodoxt orienterade teologer som vill hävda bibelberättelsernas unicitet: Om du går in i berättelsen, bejakar den och lever i den, dess värld, dess anspråk och frågor – då lever du som en lärjunge, resonerar bland andra Graham Ward.

Kanske har denna korta respons förvirrat mer än klarlagt. Det jag velat föra fram är dock att det finns många källor att ösa ur för den som söker nya sätt att se på Bibeln, på dess funktion och sanningsanspråk. Men även om historiska perspektiv adresseras och diskuteras inom systematisk teologi i dag håller jag med Byrskog om att det ofta saknas en närmare brotning med historiska fakta. Eller snarare; det är allt för sällan

så att den som har teologisk förmåga att experimentera med språk- och bibelsyn också besitter djupa historiska kunskaper om texternas tillblivelse, och vice versa. Med andra ord vill jag sluta jag där jag började: Vi möts allt för sällan över ämnesgränserna. Fler fördjupande samtal mellan exegeter, historiker och systematiska teologer skulle berika våra ämnen, kunskapen och oss själva, så låt samtalet fortsätta.

Petra Carlsson,
TD, Stockholm

Tolkningar och vittnesmål

Samuel Byrskog aktualiserar i sin artikel en rad väsentliga frågor i den pågående hermeneutiska diskussionen. När vi jämför bibeltolkning i en akademisk och en kyrklig kontext är det uppenbart att synen på både tolkningens syfte och uttolkarens roll skiljer sig. Även om till exempel retoriska, narratologiska och receptionshistoriska metoder används inom exegetiken i dag, står ändå textens uppkomsthistoria och dess betydelse för de första läsarna i fokus för bibelforskaren, medan texternas tillämpning här och nu präglar deras tolkning i en kyrklig kontext, där man räknar med att uppenbarelsen pågår ännu i dag.

Paul Ricœur framhåller att vittnesmål förekommer i dubbel bemärkelse i religiösa traditioner: Dels anses händelser vittna om Guds handlande, dels vittnar människor om hur de upplevt Guds handlande i sina liv. Därför erbjuder vittnesbördets hermeneutik en indirekt väg till kännedom om Gud, världen och oss själva, som inte öppnar sig utan tolkning. Målet är inte att leverera bevis, utan snarare att utreda varför vissa tolkningar är mer rimliga än andra i en given situation.⁵

Vittnen tillkallas i situationer där man måste fatta avgörande beslut, som i en domstol, och därför hör frågor och vägande av argument till tolkningen av vittnesmålen. Det här gäller såväl i en kyrklig som i en akademisk miljö. Utmärkande för vittnesmål är att det skedda redan hör till det förgångna. När vittnet berättar om sina

² Jeffrey W. Robbins, *Radical Democracy and Political Theology* (New York: Columbia UP, 2011), 191.

³ Catherine Keller, *Cloud of the Impossible: Negative Theology and Planetary Entanglement* (New York: Columbia UP, 2014), 3–4.

⁴ Antonia Hirsch, ”Breaking the World: A Conversation with Daniel Colucciello Barber”, i *Negative Space: Orbiting Inner and Outer Experience* (red. A. Hirsch; Burnaby: SFU Galleries, 2015), 49.

⁵ Paul Ricœur, *Essays on Biblical Interpretation* (Philadelphia: Fortress Press, 1980), 123–130.

syn- och hörselintryck handlar det inte bara om ett relaterande, utan oundvikligen även om tolkningar av händelsens betydelse för de inblandade. Den bakomliggande historiska sanningen är ofta omöjlig att entydigt klargöra, men även om detta i enskilda fall skulle visa sig möjligt uttömmar historiska klarlägganden inte textens teologiska potential.

Av ett vittne förväntas trovärdighet. Därför berörs vittnets hela person, vilket även kommer till uttryck i ordet martyr. I en rättegång föredrar man oberoende vittnen, eftersom deras objektivitet anses stärka deras tillförlitlighet. Som Byrskog påpekar har vi i Bibeln emellertid vittnesbörd av personer, som har ett intresse att försvara sin egen tro och att rättfärdiga sina egna livsval – och som dessutom uppmanar andra att följa efter. Därför behöver vi, som Byrskog skriver, vara uppmärksamma på bibeltexternas retoriska uppbyggnad, och i linje med Ricœurs hermeneutik utveckla både uppmärksamt lyssnande och kritiskt ifrågasättande tolkningsstrategier.

Frågan om trovärdighet aktualiserar även den för hermeneutiken så centrala frågan om auktoritet, textens såväl som vittnets. Författarna, redaktörerna, kommentatorerna och uttolkarna är alla påverkade av sin kontext. Vi står i tacksamhets-skuld till dem som format den tradition, som vi lever av och lever i. Vår uppgift är att hålla deras berättelser levande. Men respekten får inte förvridas till ett räddhåget upprepande, utan tvärtom förutsätter respekten att vi går in i en engagerad, kritisk dialog både med traditionen och med vår samtid. Bara så hålls traditionen levande.⁶ Det här är värt att begrunda när vi i år firar reformationens märkesår.

Utmärkande för hermeneutikens syn på tolkning är att uttolkaren själv utmanas till förvandling. Marcia Sá Cavalcante Schuback talar om att det främmande inte kan bli bekant för uttolkaren utan beredskapen att samtidigt låta det bekanta bli främmandegjort: Det är i mellanrummet mellan det egna och det främmande som tolkningen, eller översättningen, äger rum. Hon hänvisar till Jesu ord om att vi måste förlora oss själva innan

vi kan finna livet.⁷ Hans-Georg Gadamer beskriver samma skeende som en horisontsammanmältning, som ständigt ger upphov till någonting nytt, eftersom perspektivet är beroende av uttolkarens position. Att förstå är enligt Gadamer alltid att förstå annorlunda.⁸

Minnen har en central funktion i kyrkornas gudstjänstliv: I textläsningar och predikningar aktualiseras de bibliska källorna, och i nattvardsfirandet betonas explicit åminnelsen. Deltagarna inbjuds att tolka sitt eget liv i ljuset av det som gestaltas: Brödet och vinet utdelas med en försäkran om att det sker ”för dig”. Dopet kan ses som en rituell gestaltning av texten om Jesus och barnen. De kyrkliga handlingarna ger människorna möjlighet att knyta sin livsberättelse till de berättelser som ger kyrkan dess identitet, samt att tolka sitt liv i ljuset av de mer övergripande mönster som de enskilda berättelserna förmedlar: En rörelse genom död till liv, från mörker till ljus och från bundenhet till frihet.

Bibelanvändningen i kyrkorna bärs av en ambition att låta dessa berättelser och livsmönster utmana och förändra mottagarna i en process där Gud ses som det yttersta subjektet. Den gemensamma tillämpningen i gudstjänstliv och vardag handlar om det Cristina Grenholm kallar ”levande teologi”.⁹ Sá Cavalcante Schuback jämför den här typen av kreativ tolkning med musikalisk improvisation,¹⁰ och Ola Sigurdson beskriver den som ett gestaltande av Bibeln, där kyrkan ses som dess tolkningshistoria eller oändliga kommentar.¹¹ Den vetenskapliga exegetiken kan i samarbete med de andra teologiska disciplin-

⁶ Jayne Svenungsson, ”Bibeln och den radikala hermeneutiken”, 193–214 i *Tolkning för livet: Åtta teologer om Bibelns auktoritet* (red. A-L. Eriksson; Stockholm: Verbum, 2004), 202–203.

⁷ Marcia Sá Cavalcante Schuback, *Lovtal till intet: Essäer om filosofisk hermeneutik* (Göteborg: Glänta, 2006), 164.

⁸ Hans-Georg Gadamer, *Wahrheit und Methode: Grundzüge einer philosophischen Hermeneutik*, 2nd ed. (Tübingen: J. C. B. Mohr, 1965), 280.

⁹ Cristina Grenholm, *Levande teologi* (Stockholm: Verbum, 2010), 12–14.

¹⁰ Sá Cavalcante Schuback, 168–172.

¹¹ Ola Sigurdson, *Kärlekens skillnad: Att gestalta kristen tro i vår tid* (Stockholm: Verbum, 1998), 161–167; Ola Sigurdson, ”Bibeln som Skrift: Om Bibelns anspråk på auktoritet och aktualitet i den kristna kyrkan”, 215–238 i *Tolkning för livet: Åtta teologer om Bibelns auktoritet* (red. A-L. Eriksson; Stockholm: Verbum, 2004), 230–232.

na undersöka de litterära, liturgiska, etiska och politiska gestaltningar som bibeltexterna och deras förlagor gett upphov till, och därigenom erbjuda dagens bibeluttolkare resurser för den ständiga uppgiften att i nya yttre förhållanden kritiskt relatera traditionen till samtidens frågor.

Björn Vikström,
Docent, biskop i Borgå

Texten som väv och vittnesbörd

Petra Carsson och Björn Vikström diskuterar och kompletterar på ett intressant sätt mina reflektioner om bibelsyn och bibelbruk i svensk kyrklighet och teologi. Deras olika kompetenser och synpunkter ger goda förutsättningar för fortsatt samtal om hur nya metoder inom nytestamentlig exegetik kan närma sig och bli användbara i olika typer av teologiskt skapande.

Begreppet text

En gemensam nämnare som sporadiskt skymtar fram i bådas kommentarer men som var grundläggande i min artikel har att göra med begreppet text. Exegetik är ju tolkning av texter. Låt mig förtydliga. Text är ett begrepp som exegeter sedan länge diskuterat. I läroboken *Jesus och de första kristna*, som de flesta lärosäten i Sverige använder, finns ett kapitel rubricerat "Vägar till texten". Där diskuterar författaren bland annat läsmodeller, språk- och textteori, tolkningsprocessen och tolkningstyper. Den textteoretiska delen ansluter sig till Lennart Hellspungs och Leif Ledins bok *Vägar genom texten*, som i sin tur är beroende av Michael Hallidays välkända sociosemiotiska textteori, och betonar textens kommunikativa och sociala inbäddning. De tar fram sju egenskaper för att beskriva vad en text är: den är kommunikativ, intentionell, verbal, stabil, koherent, konventionell och kreativ.¹²

¹² Birger Olsson, "Vägar till texten", 389–406 i *Jesus och de första kristna: Inledning till Nya testamentet* (red. D. Mitternacht & A. Runesson; Stockholm: Verbum, 2006), 396–397. Halliday profilerade sitt synsätt i *Language as Social Semiotic: The Social Interpretation of Language and Meaning* (London: Edward Arnold, 1978).

Läroboken skisserar en modern textteori. I antiken var textbegreppet lite annorlunda. Själv kompletterar jag som exeget gärna det moderna synsättet med antika grekiska och romerska textuppfattningar och definierar skriven text utifrån dess sätt att väva samman olika trådar till en pluralitet av meningspotentialer som aktualiseras i olika sammanhang genom ett samspel mellan de inkodade tecknen och läsarens eller åhörarens förmåga att avkoda dem. Texten är det som ordet text betyder, en väv (jfr lat. *textum*) med olika trådar, "texturer". Dessa texturer – det kan handla om textens uppbyggnad eller om andra texter, historiska skeenden, ideologier, trosförhållningar et cetera, som är invävda i den föreliggande texten – ger texten en mångdimensionalitet så att olika meningspotentialer i den kan frigöras vid olika tillfällen och de breddar det kunskapsbegrepp som fokuserar enbart på textens rationalitet till att innefatta dess retoriska förmåga att kommunicera också till känsla och vilja.¹³ Det här textbegreppet kan även innefatta muntliga texter som inte förhåller sig till något skrivet och är förenligt med den moderna textteori som jag beskrivit ovan, inte minst genom att det betonar en texts kommunikativa sida, vidgar intentionaliteten från att handla om kognitiv påverkan till att innefatta också textens inriktning mot känsla och vilja och tar fram samspelet mellan texten som konventionell och kreativ.

Respons till Petra Carlsson

Carlsson hänvisar till den språk- och kunskapsyn som hon anar i min artikel och som systematiska teologer sedan länge problematiserat. Jag är osäker på vilka teologer hon här åsyftar, men jag noterar att den historisk-kritiska exegetiska analys som tidigare karakteriserade arbeten av ledande kontinentala systematiska teologer – Joseph Ratzingers böcker om den historiske Jesus är kanske de mest kända från senare tid – inte har samma plats i teologiskt skapande i Sverige i dag. Detta kan bero på olika faktorer. En sådan är säkerligen att det språk och den kunskap som

¹³ Jag har diskuterat detta i olika sammanhang i Sverige. Se till exempel min installationsföreläsning "När gamla texter talar: Om att tolka det förgångna", 49–57 i *Svensk Teologisk Kvartalskrift* 84 (2008).

texterna omfattar dekonstrueras utifrån nya insikter från bland annat kontinental filosofi, och då kan den historisk-kritiska analysen upplevas som missriktad.

För exegeter är språk och kunskap nära sammankopplade med begreppet text. Det är ju, som sagt, texter vi arbetar med och det är bland annat – men inte bara – bibliska texter som är bärare av språk och kunskap. Den som tagit del av diskussionen i den lärobok som jag nyss nämnde, och kanske också läst en del artiklar om samma ämne av bibelforskare, inser att exegeterna sedan länge problematiserat såväl textsyn som den därmed sammanhängande språk- och kunskapssynen. Många exegeter försöker att komma ifrån förenklade föreställningar om att texter har en ursprunglig mening som är styrande för alla andra tolkningar eller att den framrekonstruerade historien bakom en text är allena avgörande för teologiskt skapande. Min artikel har delvis sin udd riktad mot just dessa synsätt och vill bejaka texters inneboende meningspluralitet och betona att historien alltid är relativ i förhållande till vår plats i historien och tiden. Kanske har jag med Carlsson ett gemensamt ärende att inte låta dessa tidigare paradigmer vara avgörande för hur vi diskuterar bibelsyn och bibelbruk i svensk kyrklighet och teologi.

Likaväl som bibelforskare tar till sig denna debatt ser jag emellertid gärna att diskussionen inom svensk kyrklighet och teologi inte avhändrar sig det som en tidigare generation av systematiska teologer – och säkerligen också präster – gjorde i sina försök att förhålla teologin till en tolkning av bibeltexter. Deras historisk-kritiska ansatser må upplevas som förlegade, men då gäller det att vi sätter oss in i dem och ser vad som kan förändras och förfinas. Den utmaning som kvarstår i Carlssons resonemang, såvitt jag kan se, handlar just om textens karaktär och funktion, och då i synnerhet bibeltexternas roll i teologiskt skapande. I den modell jag själv ansluter mig till finns ett samspel mellan textens egna kommunikativa signaler – ofta åtkomliga med språkliga, historiska och litterära metoder – och läsarens eller åhörarens avkodning. Var finns, så att säga, bibeltextens textualitet i Carlssons synsätt? Är texten som text med egna meningspotentialer borträknad och maktlös i den språk- och kunskapssyn hon företräder? Är den osynliggjord till

förmån för det tolkande subjektet som den som har all makt över texten? Har texten alls någon makt över läsaren och åhöraren? Kan den, i den mån den räknas, vara bärare av en oändlig pluralitet av tolkningspotentialer eller är denna pluralitet villkorad av texten själv? I botten finns en enkel fråga: kan en text betyda vad som helst? Eller finns hos Carlsson en helt annan syn på texten, där den kanske är som ett outgrundligt konstverk, ett synsätt som ger en helt annan tolkningsstrategi? Vilken, i så fall? Hur, i så fall? Kan tolkningen prövas och diskuteras utifrån några gemensamma tolkningsstrategier? I min artikel antydde jag inledningsvis såväl den textsyn som de spelregler för texttolkning som möjliggör att tolkningarna blir föremål för intersubjektiv prövning.

Jag omfattar gärna Carlssons tankar om meningsskapande språkhändelse inom liturgisk teologi. De öppnar upp texterna mot helhetsförståelser, mot dimensioner som har att göra med något som kompletterar deras kognitiva signaler och integrerar andra aspekter som finns inbäddade i texternas kommunikativa laddning. Det är dock oklart hur samspelet mellan det Carlsson nämner sker, mellan ord, gester och bön, eller mellan historiska fakta, minne, tolkning, röst, rum och kropp. Själv talar jag inte gärna om historiska fakta i dessa sammanhang, och är lite förvånad att Carlsson gör det, även om hon blir en aning tvekande när hon också, med rätta, ifrågasätter att den historiska sanningen kan fångas in. Hur som helst, vi behöver precisera samspelet. Är inte ordet det Ord som man i liturgin hör läsas upp från bibeltexterna, är inte minnet den liturgiska församlingens kollektiva upplevelse av den bibliska historien så som den framkommer i texterna, är inte tolkningen någons synsätt på texternas mening och betydelse? Den meningsskapande språkhändelsen är ju inte en ostrukturerad pluralitet av liturgiska upplevelser utan något som skapar mening utifrån samspelet mellan texten som ett läs- och hörbart objekt och samtidigt ett i liturgin talande subjekt.

Svårare har jag att följa Carlsson när hon betonar närvaro – Guds närvaro – på bekostnad av det som finns ”bortom”. Här finns nog djupliggande teologiska skillnader mellan oss, och jag har svårt att ta till mig den tolkning av vår tillvaro som inte förlägger transcendensen till bor-

tom här och nu. Men mitt resonemang i artikeln var egentligen – återigen – orsakat av vad texten är: i det här fallet ett retoriskt instrument som vittnar om något som går utöver dess sofistikerade övertalningsstrategier. Jag konkretiserade det med hänvisning till ”jagets” förtvivlan i Rom. 7:7–25 och det retoriska spel och den tragiska ”ansiktsmask” som Paulus ger till ”jaget”. Visst måste väl den texten, med dess tydliga fiktiva element, gå bortom de retoriska knepen för att få mening och teologiskt innehåll? Här hade jag önskat att Carlsson tydligare gått in på hur vi ska tolka texter om vi inte vill se dem som referentiella och vittnesbörd om något bortom övertalningens effekter.

Visst finns det berättelser som vi kan ta till oss mer direkt, som Carlsson antyder. Utifrån narratologi laborerar vi med evangelierna som ”inklusive berättelser” där läsare och åhörare blir delaktiga i dramats intriger och låter dessa litterära egenskaper bli en integrerad del av ett upplevt här och nu. Som jag i korthet markerade i min artikel kan vi i likhet med Hans Frei se dem som ”realistiska berättelser” som imiterar verkligheten utan att därför beskriva den.

Men detta gäller främst berättande texter, och även om teologin händer i berättelsernas förlopp pekar även de bortom sin egen narrativitet. Att göra berättelser till styrande för tolkningen av alla typer av bibliska texter fungerar inte. Många texter måste avkodas även sina litterära egenheter för att bli meningsfulla. Så är det med Rom. 7:7–25 och många andra retoriskt utsmyckade texter. Att det dessutom finns så många texter i Bibeln som berättar om personer som uthålligt hoppas på något som inte syns och hörs bör vara ytterligare skäl för en tydlig redovisning av hur vi ska handskas med texter som stretar emot våra övertygelser om vår tillvaros meningsfullhet ”här och nu”. Tydligast är kanske Paulus beundran för Abraham ”som trodde på hopp mot hopp” (Rom. 4:18: ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν) eller Hebreerbrevets långa kapitel om tron som ”en tillförsikt om det man hoppas, en övertygelse om det som inte syns” (Hebr. 11:1: ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων).

Respons till Björn Vikström

Vikströms reflektioner utifrån Paul Ricœurs diskussion om vittnesbörd går i en annan riktning.

Vittnesbördstanken innefattar att något eller någon vittnar om något bortom själva vittnesbördet, vare sig det är en text, en händelse eller en person som vittnar. I min artikel hänvisade jag till Werner Jeanronds diskussion om ”vittnesbördets hermeneutik” och hade givetvis i åtanke bakgrunden i Ricœurs tänkande. Vikström är också påverkad av Ricœur, tar upp religiösa traditioner med händelser och människors upplevelser som vittnesbörd om Gud och ser dessa som en indirekt väg till kännedom om honom, världen och oss själva. Detta är ett synsätt som, enligt Vikström, förutsätter den verklighetssyn som menar ”att uppenbarelsen pågår ännu i dag”.

Jag välkomnar Vikströms diskussion om ”vittnesbördets hermeneutik” men har en något annorlunda infallsvinkel. Jag är inte övertygad om att en konfessionell markering hjälper oss i det hermeneutiska arbetet med att tolka texter i det postsekulära och mångreligiösa Sverige av i dag, vare sig vi är verksamma i akademien eller kyrkan, eller att den ens är nödvändig för att bejaka vittnesbördet som hermeneutisk kategori. Den begränsar tolkningen till en sluten skara av likasinnade. Kanske beror skillnaden i våra synsätt på att Vikström betonar traditionen och människan som vittne medan jag tar min utgångspunkt i texten som vittne. En text är inte konfessionell, även om den alltid tolkas utifrån ett sammanhang. Den textsyn som jag antydde ovan är i linje med tanken på texter som vittnesbörd, men inte så att den förutsätter en pågående uppenbarelse i traditionen och bland mänskliga vittnen utan så att texterna som historiska och litterära texter är vittnesbörd om människor som menade sig ana det gudomliga i det mänskliga, om religiösa gränserfarenheter. Nu företräder Vikström ett synsätt som skiljer på vad bibelforskarna gör – bibelforskarna, menar han, sysslar primärt med textens uppkomsthistoria och dess betydelse för de första läsarna – och vad de som sysslar med texternas tillämpning här och nu gör, där uppenbarelsen enligt Vikström pågår. Det är givetvis en meningsfull distinktion och ger bibelforskarna en distans från tillämpningen, men den döljer att även bibelforskarnas arbete med texterna sker utifrån deras här och nu och deras uppfattning om vad en text är och inte är, något som blir synligt just i den senaste tidens diskussion om metoder och teorier i nytestament-

lig exegetik, och den ger inte tillräcklig vägledning för hur bibelforskarnas arbete med tolkning av bibeltexter på ett genomtänkt sätt kan relateras till teologiskt skapande.

Vikström tar också upp frågor om vittnets och textens trovärdighet och auktoritet. Det är en diskussion som jag inte adresserade på samma sätt. För mig var dialog ledordet. Vikström står i en tradition som han bejakar och vill hålla levande och utifrån den positionen föra en kritisk dialog med tradition och samtid. Jag har förståelse för att teologi bedrivs inifrån en tradition, men jag är tveksam till om texttolkning på samma sätt ska knytas till traditionstillhörighet och värjer mig för de associationer som förknippas med auktoritetsbegreppet. Hellre delar jag med Vikström betoningen på att traditionen står i kritisk dialog med texterna och att kyrkans gudstjänstliv – den liturgiska teologin, med Carlsson – gestaltar ett kollektivt minne som står i förhandling med det man uppfattar som historia och tradition. Det gäller då att dialogen verkligen blir en dialog, att texternas egna tolkningspotentialer kommer till tals och får utmana såväl traditioner som invanda och kyrkligt legitimerade auktoriteter.

Vi behöver också nå längre och få konkretion. Vikström avslutar med att hänvisa till ”levande teologi”, ”musikalisk improvisation”, ”gestaltande av Bibeln” och till den ”vetenskapliga exegetiken” och dess samarbete med andra teologiska discipliner. Det återstår att profilera hur dialogen och minnesförhandlingen ser ut när de levandegörs, improviseras och gestaltas utifrån medveten texttolkning med hjälp av exegetiken, inte minst i en tid när reformationens bibeltolkning i allt högre grad ifrågasätts och skaver mot nyare sätt att tolka de paulinska texterna och förstå den paulinska teologin. Samtalet mellan disciplinerna har ju i mångt och mycket tystnat i Sverige.

Här vill jag i stället avslutningsvis ta fram en annan hermeneutisk ansats som kan ge oss gemensam inspiration till meningsfulla samtal. Vikström pekar på den fascinerande hermeneutiska betydelsen av att ta till sig det främmande. Jag känner igen mig utifrån min snabba hänvisning i artikeln till att texterna är annorlunda och till Hans-Georg Gadammers klassiska arbete om förhandlingen mellan textens och läsarens för-

ståelsehorisonter. I historisk forskning, även bibelforskning, finns ett subtilt samspel mellan det som är främmande i de gamla texterna och det som är bekant i dem eller i vår samtid. Vi behöver analogier för att upptäcka det som är annorlunda, och när vi upptäcker detta annorlunda ändras det vi känner till, så att vi ytterligare kan upptäcka det som är annorlunda. Just i denna dialektik finns alltså förutsättningar till förändring och utveckling. Här finns också ett förhållningsätt som ger bibelforskarnas arbete med texterna ett hermeneutiskt rum där de utan förlägenhet – utan att deras tolkningar förvisas till historisk kuriositet eller metodologiska hårklyverier – synliggör texternas ”annorlundahet” och därmed, just genom att ta fram texternas egna meningspotentialer, bidrar till att välbekanta och kulturgivna värderingar om texters mening utmanas av historiens främmande röster i ett ständigt pågående samtal om utformningen av kyrklig och akademisk teologi i dagens Sverige.

Fortsatt samtal

Min förhoppning är att samtalet kan fortsätta, av andra som är verksamma inom kyrka och akademi, och att vi gemensamt kan finna vägar till meningsfulla sammanhang för en genomtänkt bibeltolkning i svensk kyrklighet och teologi. Exegetiken behöver samtalet, kyrkan och teologin likaså. Under hösten genomför vi en konferens i Lund där forskning om Bibeln och om den franske filosofen Gilles Deleuze möts. Två världar ska mötas. Jag hoppas att fortsättning följer, även utanför akademiens lärosalar.

Carlsson och Vikström har fört diskussionen framåt. Hos Carlsson ser jag en värdefull hållning som försöker skapa en bredare förståelse om vad texters mening och meningsfullhet är i dag och hos Vikström välkomnar jag betoningen på vittnesbörd och ”annorlundahet” som centrala hermeneutiska kategorier. Kan vi komma ännu längre? Genom att föra diskussionen tillbaka till text och textsyn vill jag också antyda att den grundläggande frågan – den om hur vi bibelforskare och kyrkligt och akademiskt aktiva teologer i Sverige skapar mening i och använder de bibliska texterna – utmanar till ytterligare reflektion.

Samuel Byrskog,
Professor, Lund

LITTERATUR

Carl Axel Aurelius, *Luther i Sverige. Den svenska Lutherbilden under fyra sekler*. Skellefteå: Artos & Norma förlag, 2015. 252 sid.

Synen på reformationen skiftar beroende på kulturella och politiska förutsättningar. I samband med reformationsåret 2017 är det viktigt att påminnas om hur varje tid har läst in sina viktigaste utmaningar och sett Luther som lösningen. Här ger Aurelius bok en bred historisk överblick.

För 500 år sedan spikade Martin Luther upp sina 95 teser mot avlaten och sände dem till Albrekt av Magdeburg och Mainz, ärkebiskop, kurfurste och kardinal. Teserna var författade på latin. Syftet var att inleda en diskussion med andra lärda akademiker om avlaten och dess missbruk. Men teserna översattes till tyska och spreds till vanligt folk. Luthers hållning att kyrkan inte ägde ett överflöd av nåd, som gick att sälja för pengar, fick allt större genomslag. Bakom låg omsorgen om de fattiga som inte hade råd att köpa dyra avlatsbrev för att få syndernas förlåtelse. Framför allt grundade Luther sin uppfattning på studier av Paulus brev till Rom. Guds förlåtelse och nåd var en Guds gåva, gratis.

Det som startade som ett försök att resonera om en viktig teologisk fråga för att reformera kyrkan ledde till en kris, så småningom till splittring. Påvens auktoritet ifrågasattes. Ingen kunde förfoga över Guds nåd. Det var därför en historisk händelse av mått att påven kom till Lund 2016 för att fira i gemenskap med evangeliska och romersk-katolska trossyskon. Än i dag är synen på påvens auktoritet en av de svåra frågorna att lösa för att kyrkorna ska kunna komma närmare varandra.

Olika reformationsjubileer har alla präglats av sin tid, vilket Margot Käbman visat i *Schlag nach bei Luther. Texte für den Alltag* (2012). Hon återger hur historikern Hartmut Lehmann har visat att man år 1617 jublade över Luther och "den konfessionella självsäkerheten". 1717 framställdes Luther som "en pietistisk from man, eller som en man av den tidiga upplysningen, mot medeltida vidskepelse. 1817 utformades jubileet som en religiöst nationell fest till minne av folkslakten vid Leipzig 1813". Luther blir då tysk nationalhjärte. År 1883 "avancerade Luther till att bli grundaren av det Tyska riket", och 1917 blir han "räddare av det tyska i en tid av stor nöd. År 1933 omgavs Luther med auran kring den gudasände Führern, eller blev dennes förebud". Och 1946 sågs han som "tröstare av det tyska, då tröst var djupt nödvändigt. År 1983 ägde ett gräl rum mellan Öst och Väst om Lutherarvet. I DDR var Luther nu inte längre furstetjänare, utan företrädare för den förborgerliga revolutionen".

Men hur har det sett ut i Sverige? Carl-Axel Aurelius gav 1984 ut *Luther i Sverige. Svenska Lutherbilder under tre sekler*, där han visade på hur den svenska Lutherbilden skiftat och hur olika sidor av

Luther betonats under olika sekler. Denna nya, utvidgade utgåva är en guldgruva för kyrkohistoriker. Också för andra är det intressant att se hur förhållningssätten skiftat. Aurelius har valt att granska den så kallade jubelfesten till minne av reformationen. I varje århundrade söker han urskilja det som var så självklart att det inte nämndes. Det visar sig vara ett fruktbart grepp.

Samtidens historiska intresse gäller drottning Kristina, som avsvor sig den evangeliska tron och konverterade till den romersk-katolska kyrkan. På 1700-talet nämndes hon knappast. Då var det Gustav Vasa som var centrum och hjärte. Den legendariska historiskrivningen om hur han kommit i kontakt med den reformatoriska läran i Lübeck fanns med redan 1621, skriver Aurelius. När Lunds universitets rektor sänder inbjudan till jubelfesten i mars 1721, så nämns "den starke stridsmannen D.M. Luther, som åter fört evangeliet fram i ljuset. Därefter försvinner han så gott som helt ur bilden" (s. 89). Sedan handlar det, liksom 1621, om Guds försyn om "sitt folk" och "sin kyrka". Det är Gud som leder sitt folk i orostider. Så förenas på ett diskursivt plan firandet av Luther och Vasa.

Vid den tredje jubelfesten 1817 finns det nationella och Guds handlande med sitt folk kvar i F. M. Franzéns jubelpredikan. Påven beskrivs som antikrist. För Esaias Tegnér blir Luther den som hjälper människor att erkänna det gudomliga i människan. E. G. Geijer lyfter fram "mötet mellan människan och Kristus, mellan det förkunnade Ordet och en mottagande tro, mellan ett jag och ett du" (s. 141). Luthers katekes och psalmer ingick ursprungligen i "ett helt undervisningsprogram" som syftade till att "skapa medvetna kristna och myndiga församlingar och så förverkliga idén om ett allmänt prästadöme". Det blev senare ett instrument för "socialisation i den konfessionella enhetskulturen. Katekesorden och psalmerna inpräglades i människors medvetande och blev till redskap för tydningen av livet, av medgång såväl som motgång" (s. 167–168).

Aurelius konstaterar att det framför allt är den äldre pietismen vid 1700-talets början och den norrländska läsarrörelsen 100 år senare som tecknar direkta Lutherbilder. Man ser sig som Luthers verkliga arvtagare. De förenades av sin upplevelse av nåden. Referensramen var Luthers Galaterbrevskommentar och kyrkopostilla. Detta var en förelöpare till de stora folkrörelserna, menar Aurelius. Luthertexterna var först med om att forma den konfessionella enhetskultur som hustavlans värld utgjorde. Sedan bidrog de till att bryta ner denna kultur, när det moderna svenska samhället började formas.

Luther kan alltså användas på flera, ofta motstridiga sätt; som "redskap för Guds försyn" på 1600-talet, "som pånyttfödd trosfrände" på 1700-talet, som en av "historiens hjältar på 1800-talet" och på 1900-talet som "profetisk röst och evangeliets tolk" (s. 230). Här får vi en inblick i vad Nathan Söderblom, Anders Ny-

gren och Einar Billing, och senare Gustaf Wingren, betonade, liksom författare som August Strindberg, Erik Axel Karlfeldt, Ivan Oljelund och Lars Ahlin. Nobelpristagaren Selma Lagerlöf är kanske den mest lutherska av dem alla när hon låter majorskan rädda den försupne prästen ur snödrivan eller hjälper oss att se Kejsaren av Portugallien som hjälte, eller framför allt som medmänniska.

När politiker i dag talar om svenska värderingar för allt som är bra ger den här boken en möjlighet att se sig själv i historiens ljus. Som så ofta kan tillbakablickarna befria oss ur nuets fångelse. Genom sekulerna har reformationsåren, ofta med gestlika bugningar åt Luther, ägnats åt att hylla det svenska folket och Guds beskydd; mot papisterna, länge mot individens frihetslängtan och, inte minst, mot andra folk. Här finns ett arv att se i vitögat. För många kanske det är en nostalgisk våt dröm att läsa om gångna tider när nationalismen var ett självklart raster, för andra blir det en påminnelse om att den antisemitism och främlingsfientlighet, som varit en del av den nationella enhetskulturen, är något vi i dag måste göra upp med. Indirekt ställs frågan om vilka trender som i dag präglar vår blick. Aurelius ger oss materialet om hur det självklara slår igenom, men överlåter åt läsaren att dra slutsatserna.

*Elisabeth Gerle,
Professor, Lund*

Gustaf Björkman (red.), *Herde. Identitet och spiritualitet för pastoralt ledarskap*. Örebro: Marcus förlag, 2016. 188 sid.

I samarbete mellan Teologiska högskolan i Stockholm och Ekumeniakyrkans medarbetareförbund ges skriftserien Tro & Liv ut. Seriens titlar återfinns i spänningsfältet mellan den akademiska praktiska teologin och kyrkans andliga liv. Under Gustaf Björkmans redaktörskap publiceras tio texter från olika kyrkliga traditioner på temat pastoralt ledarskap utifrån aspekterna identitet och spiritualitet. Fyra av texterna har tidigare publicerats i tidskriften *Pilgrim*. Antologins texter spänner över olika tider, genrer och kulturer samtidigt som de alla driver tanken på att det måste finnas en tydlig identitet som det pastorala ledarskapet, uttryckt som herdeuppdraget, kan böttna i. Efter ett förord som behandlar vad det är att vara pastor är boken delad i två delar där den första behandlar frågor om identitet och praktiker medan den andra delen behandlar relationen mellan teologi och samtiden.

Antologin inleds med ett bidrag av biskopen och mystikern Martin Lönnebo, mest känd för att han skapat en "frälsarkrans". Under den mustiga rubriken "Djävulen på pastorsexpeditionen" diskuterar Lönnebo det pastorala ledarskapets frestelser och möjligheter. Den stora frestelsen sägs vara att lyssna till alla

röster i tiden och anpassa sig efter dem. Den som faller i frestelsen missar, enligt Lönnebo, möjligheten att på samma gång genom stillhet och förtröstan vara en herde som brottas med Gud samtidigt som pastorn även är vänd mot medmänniskan och skapelsen. Det handlar om pastorns balans mellan att leva andligt introvert och socialt extrovert.

Om den knäböjande prästen som lever i gudsfruktan skriver Lev Gillet, ortodox prästmunk i Paris.

Till de nypublicerade artiklarna hör William Willimons, professor i praktisk teologi vid Duke University, som reflekterar över att vara profet och våga säga sanningen i Jesu namn samt om pastorn som ordets tjänare i predikan. En problematisering av vad som är sanning hade gett texten den vetenskapliga spänst som genomgående saknas i antologin. Willimons andra artikel handlar om predikan. Att pastorn primärt är predikant är en central tanke i reformatorisk teologi. Pastorn brukar beskrivas som *verbi divini minister*, det gudomliga ordets tjänare, inte som det felaktigt heter i texten "en *minister verbi divini* – Guds Ords tjänare", en allt för vanlig felöversättning bland svenska pastorer.

För första delens avslutning svarar Susanne Carlsson, präst i Svenska kyrkan, med en uppsats om andlig vägledning utifrån Ignatius av Loyolas *Andliga övningar*, och konsten att träda tillbaka för att släppa fram Gud. Den andliga övningen som här beskrivs handlar om att nå en djupare erfarenhet, vilken tänks ske i ett möte mellan Gud och människan som resulterar i en känsla, en "doft" av Guds närvaro.

Bokens andra del om teologi och samtid inleds med ett samtal mellan Runar Eldebo, pastor i Ekumeniakyrkan, och Owe Wikström, professor i religionspsykologi. Samtalet behandlar pastorskapet i en postkulturell tid definierad som den narcissistiska tiden. För de båda samtalspartnerna är det självklart att bön, efterföljelse, lydnad samt kritisk reflektion och lärdom inte utesluter varandra utan förutsätter varandra. Med denna utgångspunkt blir det för Eldebo och Wikström naturligt att pastorn såväl lever i bödens fromhet som i vetenskapens reflektion.

Att pastorn bör gå i regelbunden självavård är ganska oomstritt i pastorskåren samtidigt som undersökningar pekar på att pastorers egen självavård inte är så utbredd. Att gå i professionell handledning däremot är ganska omstritt i pastorskåren; för diakoner är det självklart, medan pastorn ofta hänvisar till tystnadsplikten. Larsåke W Persson argumenterar för vikten av att pastorn precis som andra människovårdare går i handledning, inte i första hand för sin egen skull utan i omsorg om dem som pastorn möter i självavård och samtal. Att gå i handledning blir inte mindre viktigt för en pastor med lång erfarenhet. Det finns en risk att den som varit med länge blir sämre på att lyssna. Risken är att en pastor med lång erfarenhet blir cynisk och mekanisk av slentrian när han eller hon utövar sin självavård. Att vara pastor handlar därför om att arbeta med sin egen

personlighet, att få möjlighet till fördjupning och mognad. Inte minst viktigt är detta eftersom pastorn utövar en makt som kan vara till gagn eller skada för andra. Att vara pastor är att på ett särskilt sätt föra in en teologisk kompetens i församlingen, något som gång på gång behöver sägas i många församlingar, poängterar Arne Fritzson i en teologisk reflektion över ordination och gudsfolk. Fritzson visar tydligt att pastors särskilda uppgift att vara den reflekterade teologen behöver uppraderas i församlingarna.

Att göra antologin full rättvisa i en kort recension är nästan omöjligt, inte minst på grund av att texterna glider på skalan akademisk reflektion till andlig vägledning. Här finns mer för mitt praktiska pastorala ledarskap än för min vetenskapliga reflektion över pastoralt ledarskap. Även om bokens avnämare främst är präster och pastorer i de svenska trossamfundet är det tråkigt att Teologiska högskolan i sin skriftserie inte tar tillfället i akt och fördjupar det vetenskapliga samtalet om pastoralt ledarskap i vår tid. Det teologiska samtalet om identitet och uppdrag behöver föras i varje tid. Vad är det att vara pastor i en postsekulär och postkulturell tid? Vilken är pastors identitet i en kultur som mer premierar att göra än att vara?

*Jan-Olof Aggedal,
Docent, Lund*

Ulf Borelius, *Om befrielsesteologins uppkomst i Latinamerika. En sociologisk analys av religiös förändring*. Skellefteå: Artos Academic, 2016. 477 sid.

Utifrån den franske sociologen Pierre Bourdieus vetenskapliga nyckelbegrepp (fält, habitus och kapital) skriver Ulf Borelius sin avhandling om befrielsesteologins uppkomst.

Borelius har gjort ett väl genomarbetat forskningsarbete, där han upptäckt hur Gustavo Gutiérrez och många med honom, värnar om sitt ”varumärke”. Bourdieu talar om hur människor med ett kulturellt kapital befäster sina sociala positioner. I Gutiérrez fall har detta, enligt Borelius, förorsakat en felaktig historiebild, som gått i repris i litteraturen om befrielsesteologin.

Vem har inte studerat eller hållit föreläsningar om Gutiérrez som befrielsesteologins fader? Efter denna avhandling är det dags att ifrågasätta detta. Till Borelius slutsatser hör att det är helt osannolikt att de fattiga är befrielsesteologins ursprungliga subjekt. Det saknas empiriskt material som stöder denna tankegång. I stället uppstod denna teologiska riktning bland universitetsstudenter i Latinamerika.

Till avhandlingens källmaterial hör skrifter som är befrielsesteologins egna dokument. Borelius har hämtat skriftliga källor bland annat från Instituto Bartolomé de las Casas (Lima, Peru), där mängder av Gutiérrezmaterial finns i arkiverat.

Det är spännande läsning, där Borelius berättar hur han efter ett tag hindras från att ta del av ytterligare intressanta dokument. Men, slutligen, fick han fram ”tillräckligt” för att kunna göra denna avhandling möjlig. Dessvärre har rensningen fortsatt och lett fram till att allt material inte längre är registrerat, vilket kommer att försvåra för framtida forskning.

I mitten av avhandlingen finns faksimil av dokument som tydligt påvisar att Gustavo Gutiérrez inte talade om befrielsesteologi i Chimote (juli 1968), men däremot talade han om utvecklingsteologi (sic!). Till andra som ännu tidigare än honom talat i befrielsesteologiska termer hör Rubem A. Alves, vars doktorsavhandling kom i maj 1968. Om relationen mellan frälsning och befrielse, som kännetecknar befrielsesteologin, föreläste den före detta romersk-katolske paraguayanske prästen och sociologen Gilberto Giménez i juli 1967.

Nu skriver inte Borelius om befrielsesteologins uppkomst bara för att försöka peka på vem som var först, utan varför den uppstod. Med all tydlighet pekar Borelius på att det var bland romersk-katolska studenter i universitetsmiljö och att det inte heller finns ”en fader” utan att det är ett kollektivt arbete. Borelius påvisar att befrielsesteologin uppstod som utmaning i relation till marxistiska grupperns krav på samhällsförändring i den underutveckling som kännetecknade latinamerikanska länder. Samtidigt med detta befinner sig den romersk-katolska kyrkan i en reproduktionskris, som måste åtgärdas.

Ser vi till Gutiérrez CV, uppvisar det föga erfarenheter av basförsamlingar i det fattiga Peru, men desto mer från den akademiska miljön. Han har knappast alls skrivit om basgemenskaper, vilket gör det svårt att se en omedelbar koppling mellan fattiga och hans teologi. Han varken bodde eller verkade bland fattiga när befrielsesteologin växte fram. Han växte upp i lägre medelklass och verkade till största delen som präst i universitetsmiljö. Tjänstgöringen som präst utförs framför allt med uppdrag som rådgivare och inom Katolsk Aktion. Borelius påvisar att de flesta som skriver om Gutiérrez har en ideologisk närhet till befrielsesteologi och saknar sedvanlig vetenskaplig distans i sina undersökningar.

Avhandlingen är inget mindre än en ”relectura” av befrielsesteologins uppkomst, och vars resultat ingen forskare inom detta fält kan undgå att förhålla sig till.

*Hans Damerau,
FD, Göteborg*

Robert Eriksson, Joel Halldorf & Åsa Molin (red.), *Söndag. Gudstjänst i en ny tid*. Örebro: Libris förlag, 2015. 296 sid.

I tonåren började jag gå på möten. Min mamma visade upp en förvånad min när jag berättade att de handlade

om elevfackliga frågor och politik. Jag förstod inte varför, tills hon förklarar att "möte", för henne, var de religiösa sammankomster som hennes baptistiska fast-rar och farbröder brukat gå på.

Minnet av vår ömsesidiga förvirring över tidens och språkets förändring kommer tillbaka när jag läser boken *Söndag. Gudstjänst i en ny tid*. Här handlar det om de frikyrkliga mötena, från det att de växte fram i slutet av 1800-talet och fram till i dag. Men framför allt är blicken riktad framåt i de elva kapitlen. Den fråga som präglar boken är hur en frikyrklig gudstjänst ska se ut i dag, i 2000-talets Sverige, för att vara trogen både sitt arv och samtidens krav.

De flesta författarna är aktiva medlemmar eller pastorer i frikyrkliga församlingar på olika håll i Sverige. Samfundstillhörigheten varierar från EFS och Eumeniakyrkan till Evangeliska frikyrkan, Vineyard och Pingst. De flesta författarna knyter också tydligt an till lokala församlingserfarenheter. Patrik Hagman, docent vid Åbo akademi och aktiv i Evangelisk-lutherska kyrkan i Finland, bidrar med ett efterord, som kommenterar texterna lite från sidan. Tillsammans med Joel Halldorf, lärare vid Teologiska högskolan i Stockholm och docent vid Uppsala universitet, står han också tydligast för bokens akademiska förankring, även om också många av de övriga författarna lyfter perspektiven över den egna församlingshorisonten genom referenser till aktuell teologisk forskning.

Bokens struktur är hämtad från det frikyrkliga mötets grundläggande beståndsdelar, som *sång* och *bön*, *predikan* och *eftermöten*, kompletterat med principiella resonemang om till exempel *ordning* och *historia*, *kreativitet* och *kyrkorum*, *nattvard* och *kyrkoårets högtider*.

I ett land dominerat av en stor folkkyrka klumpas gärna övriga samfund ihop till ett, men flera av författarna understryker den svenska frikyrklighetens ursprungliga mångfald. Här fanns den inomkyrkliga väckelse som framför allt ville väcka statskyrkan ur slummen med hjälp av personlig omvändelse och möten som kompletterade den stela högmässan. Men här fanns också baptister och metodister, som med hjälp av tillresande missionärer redan från början strävade efter att etablera nya kyrkobilddningar med egna gudstjänstformer.

Samfunden förgrenade sig och ett gudstjänstliv växte fram med olika karakteristiska former som strängmusik och innerlig församlingssång, botbänkar, bibelstudier och tungotal. Många uttryck har efter hand tonats ned eller försvunnit. Andra inslag har kommit till och förenas i dag både frikyrkor och tidigare statskyrka, som lovsångerna, ljuständningen och olika friare former av bön, liksom ett regelbundet nattvardsfirande.

Författarna förenas framför allt i betoningen av att det är söndagens gudstjänst som gör kyrkan till kyrka. Boken handlar om gudstjänstens form, men också om hur den formar oss som deltar. Form och innehåll går

inte att skilja åt. Väckelsens betoning av känsla och subjektivitet hör till det positiva arv, som i bästa fall hjälper till att rikta deltagarnas längtan och kärlek mot Gud. Men boken genomsyras också av en självkritisk anda, där även svagheter får bli synliga. Den frikyrkliga gudstjänsten, likaväl som den statskyrkliga, kunde bli till ett klassrum för huvudfotingar. Betoningen av det subjektiva kunde förvandla tron till tvång och prestation. I dag hotas också frikyrkliga gudstjänster av underhållningstrenden, då estraden blir en plats för professionella uppträdanden, som snarare lockar till åskådande än delaktighet och omvändelse.

Artiklarna är lättlästa, välskrivna och engagerande, också för en läsare som själv saknar frikyrklig bakgrund. Artiklarna blickar snarare framåt än bakåt. Författarna värnar om sitt arv, men det behöver tas i bruk på nya sätt i en ny tid. Flera artiklar understryker behovet av att inlemma den subjektiva fromheten i en tydligare tillbedjan, där Gud, snarare än den egna hängivenheten, får stå i centrum och axlarna tillåts sjunka i ett objektiva löfte om en omsorg som både föregår och övergår vad den enskilda individen kan omfatta.

Eleonore Gustafsson resonerar, på ett sätt som har relevans långt utöver frikyrkornas sammanhang, om vad det traditionella frikyrkliga eftermötet har att bidra med till 2000-talets gudstjänstfirare. Hon frågar sig om syndens allvar och barnens lek kan rymmas i samma gudstjänst. Med hjälp av författare som Harry Månus och Christopher Lasch, Paul Tillich och Owe Wikström resonerar hon om hur omvändelsens väg ter sig för människor i dag.

Genomgående är också ett bejakande av både mänskliga kroppar och gudstjänstens kroppsliga karaktär. Maria Ledström betonar att tron förlorar sin kropp om vi inte bryr oss om kyrkans rum, utan bara betonar att tron bor i hjärtat. Kyrkans rum formar oss till Jesu lärjungar, likaväl som shoppingcentrets rum formar oss till goda konsumenter och i detta forande har också bilder och skönhet en viktig roll.

Efter närmare 300 boksidor är det många författare och många historiskt viktiga pastorer som passerat revy. Det som slår mig med förvåning är att ingen av författarna problematiserar den påtagligt enkönade karaktären hos dessa namngivna personer. Till undantagen hör predikanten Nelly Hall, vars nydanande roll som predikant i 1800-talets Sverige förtjänstfullt skildrats av Gunilla Gunner i hennes doktorsavhandling (2003). Citatet hänför sig dock bara till ett förord Hall skrivit till en bok av en manlig evangelist och Gunners bok finns inte heller med i den fylliga listan med refererad litteratur.

Söndag är en bok jag varmt vill rekommendera för alla intresserade av kyrkans framtid i Sverige. Däremot återstår kanske en del perspektiv att behandla i ytterligare en volym, kanske just om frikyrka och kön.

Ninna Edgardh,
Professor, Uppsala

Andreas Johansson, *Pragmatic Muslim Politics. The Case of Sri Lanka Muslim Congress*. Lund: Lunds universitet, 2016. 209 sid.

Sri Lankas politiska öde har berört många. Nyheterna om dess blodiga, polariserande inbördeskrig och den efterföljande fredsprocessen har gjort att många nog har en grund att stå på för att komma in i religionshistorikern Andreas Johanssons avhandling om muslimsk politik på Sri Lanka. Dessutom finns en översikt över Sri Lankas politiska historia i boken. På Sri Lanka finns som bekant en majoritet buddhister och en minoritet hinduer. Men det finns också en minoritet muslimer framför allt bland norra och östra Sri Lankas tamiltalande. Dessa muslimer har över tid kämpat för sin rätt att vara en sedd minoritet i landet. Detta har gått ganska bra. Muslimer har kollektiva rättigheter vad gäller till exempel familjerätt som utgår från islamiska traditioner i fråga om äktenskap, skilsmässa och arvsdelning.

I avhandlingen ställer Johansson frågan om det finns en pragmatisk muslimsk politik och hur en sådan i så fall ser ut? Muslimska politik diskuteras allt för ofta med odefinierade epiteter som "islamistisk", en term som ofta syftar till att avlegitimeras den politiska aktören som kallas islamist. En islamistisk politik blir per definition illegitim. Ett sådant språkbruk hindrar förståelsen. Johansson väljer i stället att utgå från begreppet muslimsk politik. Begreppet är hämtat från Dale Eickelmans och James Piscatoris mycket viktiga studie *Muslim Politics* från 1996. I den bröt författarna, en antropolog och en statsvetare, ny mark i sin analys av muslimska politiska organisationer, deras symbolspråk och deras mål. Förenklat kan man säga att en av de huvudsakliga poängerna är att terminologi och symboler måste förstås i sin användning, inte ahistoriskt. Enkelt uttryckt: Jihad betyder visserligen kamp och har historiskt ofta varit kopplat till väpnad kamp, men en analys måste göras utifrån termen jihads användning i ett sammanhang om man vill förstå den muslimska politik som förs av en särskild grupp.

Sri Lanka Muslim Congress (SLMC) grundades 1980/1981 och har successivt arbetat sig fram i den nationella politiken. Initiativtagare till SLMC var den advokatutbildade Mohammed Ashraff som hade ett förflutet i muslimska aktivistkretsar. Redan 1988 kom första valframgången och 1989 satt SLMC för första gången i opposition i Sri Lankas parlament. Sedan dess har partiet varit i både opposition och i en regeringskoalition och har mött både motgångar och framgångar.

För att undersöka SLMC:s muslimska politik, har Johansson studerat partiprogram, parlamentstal från två ledare, interna skrifter samt intervjuat partiaktiva personer. Avhandlingens mål är att analysera vilka religiösa termer och symboler som används, hur de används och om det finns förändring över tid. Johansson kan enkelt belägga att det sker en förändring över

tid, från en mer tydlig användning under partiets första två decennier, till en påfallande pragmatisk politik med få referenser till religion under partiets andra ledare Rauff Hakeem under tiden från millennieskiftet. När Johansson tar oss närmare materialet ser man spännande nyanser, som att den första ledaren Ashraff hade en förkärlek till att anföra Buddha för att peka på hur islamiska ideal stämmer överens med Buddhas. Dessutom visar det sig snabbt att även Ashraffs tal mestadels präglades av en pragmatisk politisk förståelse. Faktum är att partiets politiker ser sig mer som talespersoner för muslimer, som de aktivt arbetar för ska förstås som en enhetlig etnisk grupp, än för islamiska ideal.

Det stora värdet av Johanssons avhandling är att han förtjänstfullt och noggrant blottlägger ett muslimskt partis utveckling över tid, från en tid av inledande idealism till en fullfjädrad pragmatism med den förväntade förändringen av det politiska symbolspråket under processen. Men det handlar inte om att SLMC helt ger upp sina ideal (även om en del medlemmar kritiserar ledningen för att föra en allt för pragmatisk politik), tvärtom bevakar SLMC redan vunna segrar; muslimer har en separat familjerätt, det finns diskussioner om muslimer som en grupp, SLMC har fått uppmärksamhet kring fall av diskriminering och våld mot muslimer och det går att diskutera frågor om att återfå egendom som tagits under inbördeskriget. SLMC bevakar dessa rättigheter genom sin pragmatism. SLMC:s politiker håller sig även välinformerade om vad som sker i grannländer och är medvetna om det tryck som finns mot muslimsk politik och mot muslimska minoriteter i till exempel Indien och Burma. Det kan vara klokt att vara försiktig.

Det hade varit önskvärt att Johansson hade analyserat SLMC i relation till annan muslimsk politik. Inledningsvis förklarar Johansson att mycket fokus har lagts vid att studera islamistiska partier men att det finns så mycket mer muslimsk politik än så. När så Johansson har skrivit sin fallstudie om SLMC lämnas läsaren i sticket vad gäller att sätta denna fallstudie i relation till tidigare studier av just muslimsk politik. Finns det andra historiska eller samtida partier som skulle kunna jämföras med SLMC? Har dessa studier bidragit med analyser som kan inspirera? Det antyds flera gånger att SLMC inledningsvis delar politisk retorik och symbolspråk med Jamaat-i-Islami, den sydasiatiska världens motsvarighet till Muslimska brödraskapet, men vi får inte en analys. Kan det över tid förändrade språket förstås i relation till omvärlden också, inte bara i relation till Sri Lankas nationella utveckling? Kunde inte statsvetenskapliga teorier kunna förklara framväxten av politisk pragmatism annat än på common sense-nivå, det vill säga: Ju mer inflytande desto benägnare att vara pragmatisk? Men Johansson nöjer sig med att göra en fallstudie. Gott så. Den är spännande i sig. Men undersökningen hade ökat sina

chanser att bli inflytelserik om Johansson hade vågat mer i sin analys.

*Jonas Otterbeck,
Professor, Lund*

Åke Jonsson (red.), *Motstånd och förvandling. Gudstjänst på självförverkligandets marknad*. Örebro: Marcus förlag, 2015. 168 sid.

Equemeniakyrkan inledde hösten 2013 arbetet med att ta fram en ny kyrkohandbok. Starten var en upptaktsdag med inbjudna föreläsare med uppgift att fördjupa och inspirera förståelsen av varför den kristna kyrkan firar gudstjänst. Föreläsarna speglade en ekumenisk bredd. Flera av föreläsningarna har samlats i *Motstånd och förvandling*.

Boken inleds med ett förord av Sofia Camnerin, pastor, TD och biträdande kyrkoledare i Equemeniakyrkan. Camnerin tecknar det sammanhang där kyrkohandboken växer fram. Sverige brukar beskrivas som ett av de mest sekulariserade länderna i världen. Bakgrunden till detta finner Camnerin bland annat i en enhetskultur som drivit fram viljan till frigörelse. Folkhemsbygget med den starka tilltron till det sekulära förnuftet utgör ytterligare en aspekt. Parallellt med detta ser hon hur religiösa praktiker växer fram i och utanför kyrkorna. Människors sökande efter tro och mening har inte försvunnit. Relationen till religiösa sammanhang är däremot svagare. Kyrkobyggnaderna och omsorgen om dessa vittnar om en fysisk religiositet synlig i våra samhällen. Att kyrkohandboken formas i en globaliserad värld av mångfald och migration är ett faktum Camnerin framhåller tillsammans med tecken på närmande och dialog mellan kyrkorna. Sofia Camnerin binder samman den egna kyrkans gudstjänstarbete med Kyrkornas Världsråds inriktning på Jesu fredsbudskap som den kristna trons ledstjärna och kärna. I gudstjänsten ges människan möjlighet att uttrycka och erfara relationen till det gränslösa i rit, tillbedjan, erfarenhet och mystik. Camnerin beskriver gudstjänsten som möte med Jesus Kristus och möjlighet till förvandling av mig, dig och världen.

I antologins första artikel skriver den katolske biskopen Anders Arborelius om att leva liturgiskt. Allt som är vibrerar av tillbedjan till Skaparen, menar Arborelius. Tillsammans med skog och hav, växter, djur och solsystem tillber människan. Människans liturgiska vara är del av hennes värdighet. Vi kan också konfronteras med själens dunkla natt i vårt böneliv. Det kan vara en utmärkt medicin för konsumenten inom oss att inte alltid få ut något känslomässigt av gudstjänsten men ändå fortsätta att be, skriver Arborelius. Artikeln ger ett välgörande perspektiv på alla försök att instrumentalisera gudstjänsten eller sätta människans självförverkligande i centrum för gudstjänst-

firandet. Peter Halldorf är inne på liknande tankegångar när han skriver om tidegården som en böneform som får näring av Bibelns ord och kyrkans gemensamma bön och därmed hjälper den bedjande att i sin bön inte enbart kretsa kring sig själv.

Ninna Edgardh, TD, präst i Svenska kyrkan och liturgikforskare, diskuterar maktperspektiven i gudstjänsten. Hon uppmärksammar oss på att allt gudstjänstarbete innehåller frågor om makt. Vem formulerar och vem avgör vad som är rätt gudstjänstteologi? Trots detta menar hon att maktfrågor när det gäller gudstjänsten sällan ventileras, vare sig i kyrkan eller vid akademien. Hon ser tre maktförskjutningar som skett över de senaste åren. Kyrkans maktcentrum har förskjutits från globala Nord, till globala Syd. Strukturer som privilegierar grupper och människor på grundval av kön eller sexualitet har ifrågasatts. Makten har flyttats från offentliga institutioner till enskilda individer och från medborgarskap till konsumtion. Dessa förskjutningar påverkar kyrkornas gudstjänstliv och Edgardh betonar att ett kyrkohandboksarbete i dag inte kan ignorera maktfrågor.

Flera av artiklarna belyser Equemeniakyrkans konkreta gudstjänstliv. Det är givande läsning också för den som inte själv firar gudstjänst i denna kyrka. Ulla Marie Gunner skriver om gudstjänstlivet i Immanuelskyrkan i Stockholm där hon är församlingsföreståndare. En vanlig söndag firas fyra olika gudstjänster på tre olika språk med stor variation när det gäller form, liturgiska kläder och musik. Själva kyrkorummets blir en sammanhållande faktor även om de olika grupperna väljer olika delar av kyrkan för sin gudstjänst och lyfter fram olika symboler. Eleonore Gustafsson, pastor i Evangeliska Frikyrkan, skriver personligt om sin egen väg och kärlek till den frikyrkliga gudstjänstspiritualiteten. En spiritualitet som lever i spänningen mellan individens personliga fromhet och församlingens gemensamma vilja och beslut. Hans Andreasson, docent i praktisk teologi i Åbo, pastor och projektledare för framtagnandet av Equemeniakyrkans kyrkohandbok presenterar i två artiklar hur gudstjänsten faktiskt firades i Equemeniakyrkans församlingar hösten 2013. Bland slutsatserna kan noteras att kyrkohandboken i de olika bildarsamfundet mer fungerar som inspirationskälla än som normerande gudstjänstordning. Undantaget är nattvardens firande där ordningen striktare följs. Det finns en öppenhet för att inkludera olika traditioner och rörelsen går, enligt Andreasson, mot större frihet. Generellt används kyrkohandböckerna mer vid de kyrkliga handlingarna än vid huvudgudstjänsterna, där alternativa resurser för gudstjänstgestaltning nyttjas i större utsträckning.

Tendensen att se kyrkohandboken som en inspirationskälla bland annat gudstjänstmaterial väcker frågan om hur handboken kan bli allas eller i varje fall mångas. Den frågan ställer Boel Hössjer Sundman, präst, TD och handläggare för Svenska kyrkans revision av kyrkohandboken. I Svenska kyrkan är kyrkohandbo-

ken ett lärodokument och som sådant något mer och något annat än ett inspirationsmaterial. Samtidigt måste också Svenska kyrkan arbeta med vad av gudstjänstlivet som regleras av kyrkohandboken och vad som är upp till den lokala församlingens beslut.

Motstånd och förvandling ger tänkvärda perspektiv på det arbete med gudstjänsten som nu pågår i flera kyrkor. Det jag särskilt tar med mig är hur relationen mellan å ena sidan individens behov och fromhet och å andra sidan en gemensam ordning för gudstjänsten är något som vi rakt genom olika kyrkotraditioner behöver arbeta med och förhålla oss till. Utmaningen att ta maktfrågorna på allvar i kyrkohandboksarbetet stannar kvar i mig efter läsningen. Rikedom i en lång tradition av bön där gudstjänstens giltighet inte är beroende av individens känslor framträder också. Just för att inte allt passar mig perfekt i ögonblicket finns utrymme för växt och förvandling.

Lena Sjöstrand,
TD, domkyrkokaplan i Lund

Christian Joppke, *Den sekulära staten under belägring. Religion och politik i Europa och USA*. Göteborg: Daidalos, 2015. 310 sid.

Christian Joppke är en tysk politisk sociolog och statsvetare med en doktorsexamen i sociologi från Berkeley (1989) och numera professor och ordförande i allmän sociologi vid universitetet i Bern, Schweiz. Han har haft tjänster vid tyska, amerikanska och kanadensiska universitet och har tidigare bland annat publicerat *Legal Integration of Islam: A Transatlantic Comparison* (2013), *Citizenship and Immigration* (2010), *Veil: Mirror of Identity* (2009) och *Selecting by Origin: Ethnic Migration in the Liberal State* (2005). Han är bland de mest citerade författarna inom området invandring. I huvudsak är han en kritiker av multikulturalism och beskriver sig själv som "en reaktionär liberal".

I sin senaste bok *Den sekulära staten under belägring. Religion och politik i Europa och USA* tar han sig an förhållandet mellan två svårseparerade och svårdefinierade fenomen – religion och politik – ur ett historiskt och institutionellt perspektiv med dubbelt fokus på Västeuropa och Nordamerika, kristendom och islam.

Ämnesvalet är en frukt av hans mångåriga studier av nationalstaten och dess samtida omvandling i väst, inte minst i relation till migration och mångkultur. Joppke skiljer mellan religion som organisationsprincip och aktör. Religion är både en strukturell kraft som format den moderna världen som kanske ingen annan och en kraft som reser anspråk inom denna värld. Han säger att på den strukturella sidan har kristendomen format det politiska livet, inklusive partisystemet, of-

fentliga institutioner och nationella identiteter på djupgående, men ändå ofta förbisedda, sätt.

Han hämtar stöd för sin tes från den inte helt kände tyske statsrättsteoretikern Carl Schmitt (1888–1985), som hävdade att vårt politiska grundlexikon till stor del består av sekulariserade teologiska begrepp och Alexis de Tocqueville (1805–1859), som skildrat religionens strukturerande kraft genom historien. Han citerar Tocquevilles klassiska *De la démocratie en Amérique* (Om demokratin i Amerika) – som utkom i två delar 1835 och 1840 – där den franske statsvetaren och historikern beskriver skillnaden mellan de europeiska statsstaterna och Amerikas Förenta Stater med avseende på förhållandet mellan religion och stat och understryker religionens normskapande kraft:

Det finns knappast någon mänsklig handling, hur personlig den än antas vara, som inte har sitt ursprung i en mycket allmän föreställning som människor gjort sig om Gud, om hans förhållande till människosläktet, om sin själs natur och om sina förpliktelser gentemot sina medmänniskor. Dessa idéer är oundvikligen den gemensamma källan till allt övrigt. (s. 8)

I ljuset av den sekularisering som ägt rum sedan upplysningstiden, kan man dock observera hur religionens normskapande karaktär i Europa ersatts av naturrättsliga resonemang om demokrati och mänskliga rättigheter. Trenden i många muslimska länder är den motsatta och man ska inte underskatta betydelsen av "religionens återkomst" i den postsekulära västvärlden. I dag råder olika förhållanden mellan statsmakterna och religionerna som aktörer. Joppke har mycket intressant att berätta om detta.

I första kapitlet ges en kortfattad genomgång av "Religion i samhälls- och statsteorin". Kapitlets centrum utgörs av en diskussion om de två mest inflytelserika sociologerna Émile Durkheim (1858–1917) och Max Weber (1864–1920), som båda lämnat väsentliga bidrag till religionssociologin. Durkheims funktionalistiska och Webers substantiella religionsbegrepp är radikalt olika. Den första koncentrerar sig på vad religion gör och den andra på vad religion är. De har fortsatt att debatteras och utöva inflytande på dagens forskning.

Det andra kapitlet behandlar den för det samhällsvetenskapliga studiet av religion centrala termen "sekularisering" som kan ges mycket olika betydelser. Joppke hävdar att *sekularism* (sekulariseringens effekter) är en förutsättning för en liberal demokratisk stat och att den förverkligats genom en slumpartad historisk process med den latinska kristendomen i en nyckelroll. Utan kristendomen skulle vi inte leva i en sekulär tid enligt Joppke.

I kapitel tre och fyra lämnar författaren religion som struktureringsprincip och tar upp religion som aktör i

sekulariserade miljöer. Den underliggande tesen för dessa kapitel är att den kristna högern i dagens USA är vad islam är i Europa: Den stora ”utmaningen mot den sekulära staten” på varsin sida av Atlanten.

I det avslutande kapitlet ”Islam och kristendom i den sekulära staten” knyter författaren ihop trådarna i jämförelsen mellan kristendom och islam i sekulära miljöer med en undersökning av hur två nyckelsymboler – det kristna krucifixet och den islamiska slöjan – har behandlats i det europeiska och det amerikanska rättssystemet. Här finns två centrala frågeställningar: Till vilken grad kan religionen inkluderas eller exkluderas i den offentliga sfären? Kan olika religioner behandlas olika i detta avseende?

Boken är intressant inte minst tack vare författarens medvetenhet om hur svårt det är att på ett vetenskapligt övertygande sätt tala om religion som beroende och oberoende variabel, grader av religiositet och den roll religion spelar i ett komplicerat orsakssammanhang.

Stefan Andersson,
FD, Lund

Hans-Josef Klauck et al. (red.), *Encyclopedia of the Bible and Its Reception*. Vol. 3. Athena–Birkat ha-Minim. Berlin & New York: Walter de Gruyter, 2011. 1223 sp.

Hans-Josef Klauck et al. (red.), *Encyclopedia of the Bible and Its Reception*. Vol. 4. Birsha–Chariot of Fire. Berlin & New York: Walter de Gruyter, 2012. 1198 sp.

Jag har tidigare, i STK 87 (2011), 132–133, utförligt presenterat *Encyclopedia of the Bible and Its Reception* (EBR), det senaste stora internationella lexikonet inom bibelforskningens område, med tanke på dess bakgrund, dess omfattande medarbetarstab och dess uppläggning. Här vill jag fortsätta att recensera band tre och fyra av det nya lexikonet med en inriktning på EBR som ett nytt *exegetiskt* bibelverk av vanligt slag.

Förlaget Walter de Gruyter räknade i starten med att ge ut lexikonet under en tioårsperiod. Den första volymen kom 2009, den trettonde volymen kom i september 2016. Det blir cirka två volymer per år. Nitton volymer återstår enligt tidigare presentation av uppslagsverket. Samtidigt har förlaget startat en monografiserie i ämnet, *Studies of the Bible and Its Reception* (SBR), och en tidskrift, *Journal of the Bible and Its Reception* (JBR), båda med inriktning på ”the study of the reception of the Bible in terms of both methodology and content”. Fem volymer har utkommit i SBR, 2013 och 2015, och JBR började komma 2014 med planerat två nummer varje år. Både förlaget och

läsarna är att lyckönska till denna spännande satsning på ett alltmer viktigt område inom bibelforskningen.

Artikelförfattarna växlar något i de olika volymerna. Exegetiska bidrag från Norden är fortfarande få, i band tre Lars Hartman, Knud Jeppesen och Corinna Körting (då verksam vid Universitetet i Oslo) med varsin artikel. Många av de musikaliska bidragen är signerade av danskar. I Editorial Board med sina drygt fyrtio personer återfinns en dansk, Nils Holger Petersen (musik) och en finsk, Martti Nissinen (Främre Orienten). Göran Larsson, Göteborg, har skrivit flera artiklar i band fyra.

Jag har jämfört de exegetiska uppslagsorden i band tre och fyra med *Anchor Bible Dictionary* (ABD) från 1992 och funnit att alla med något undantag finns med i EBR. Men det finns många nya uppslagsord. (Siffror inom parentes i det följande anger volym, det vill säga ungefär antal spalter; kursiverade siffror markerar exegetiska spalter.) Baldness (19), Barreness (7), Beauty (34), Beggar, Begging (6), Behemoth (9), Belshazzar (10), Boats and Ships (8), Boldness (6), Book (21) och Breasts and Wounds (8). Birth, Birth Narratives, Birthright, Birthstool får sammanlagt över 60 spalter, Unleavened Bread, Bread of Life, Bread of the Presence och Bread Stamp 29 spalter. Ibland hänvisar ABD till översiktsartiklar där EBR har större enskilda artiklar, till exempel i fråga om Blasphemy (32), Feast of Booth (13), Bride (33) och Bridegroom (20).

Vid många tillfällen förklaras val av uppslagsord och volym mest av den betydelse som ämnets reception har, till exempel Bear (6+19), Beast (7+13), Betray, Betrayal (3+16), Blasphemy (13+19), Blindness (8+19), Burning Bush (2+13), Cannibalism (2+8) och Celibacy (3+9). Flera exegetiska artiklar är betydligt längre i EBR: Babylonia (42), Blood (35), Brother, Brotherhood (29) och så vidare. Generellt får judiskt och grekiskt-romerskt material en större plats i EBR medan ABD ibland är mer intresserad av arkeologiskt material. Även islam blir ofta särskilt uppmärksam.

De exegetiska bidragen i volym tre och fyra är sakliga och välskrivna så långt jag har hunnit pröva dem. Den teologiskt tyngsta artikeln är Atonement (42). Den exegetiska framställningen omfattar 18 spalter. Sedan följer avsnitt om judendomen (10), om kristendomen (10), om islam (1) och om litteratur och musik (3). Christian A. Eberhart (professor vid The Lutheran Seminary i Saskatoon, Kanada), som gav ut en bok i ämnet 2002, redovisar klart och utförligt de många ord för *atonement* som används i Gamla och Nya testamentet och visar att det inte finns ”a single dominant atonement image” i Bibeln. Även om temat inte är så framträdande i fornkyrkan skulle jag vilja veta mer om de latinska fäderna. De nämns nästan inte i den stora artikeln.

Det är svårt att bedöma balansen mellan det exegetiska och det receptionshistoriska i EBR. Ibland tycker jag att Eric Ziolkowski, huvudansvarig för det recept-

ionshistoriska arbetet, har fått för stor plats (Bear, Betray, Cannibalism), ibland tycker jag att det receptionshistoriska behöver kompletteras, till exempel artikeln Boaz med Nicolas Poussins målning "Sommaren" eller Rut och Boas på åkern i hans serie "De fyra årstiderna" (1660–1664). Men med EBR har vi helt uppenbart fått ett nytt *exegetiskt* uppslagsverk, rikare och mer omfattande än tidigare arbeten. Inkluderingen av Bibelns receptionshistoria har mynnat ut i en rad nya uppslagsord och gett oss ett rikare exegetiskt material. Om de olika författarna fått ta del av varandras bidrag skulle verket nog har blivit än rikare.

Birger Olsson,
Professor emeritus, Lund

Hans-Josef Klauck et al. (red.), *Encyclopedia of the Bible and Its Reception*. Vol. 5. Charisma–Czaczkes. Berlin & New York: Walter de Gruyter, 2012. 1230 sp.

Hans-Josef Klauck et al. (red.), *Encyclopedia of the Bible and Its Reception*. Vol. 6. Dabbesheth–Dreams and Dream Interpretation. Berlin & New York: Walter de Gruyter, 2012. 1230 sp.

Denna recension följer upp två tidigare recensioner om detta stora nya uppslagsverk. Se STK 87 (2011), 132–133 och föregående recension i detta nummer. Jag koncentrerar mig här på de receptionshistoriska artiklarna i band fem och sex för att få en uppfattning om vad som menas med receptionshistoria i detta uppslagsverk. Dessa artiklar är det verkligt nya i lexikonet. Jag för samman de olika uppslagsorden i olika kategorier.

Bibliska begrepp och personer. Ett femtiotal sådana får en spalt eller mera. Dessa uppslagsord finns ju i ett vanligt bibellexikon också men utvidgas här med olika receptionshistoriska aspekter; kristna, judiska och muslimska. Ofta är de exegetiska och de receptionshistoriska avsnitten ungefär lika stora men många gånger är de senare mycket längre. (Siffror inom parentes i det följande anger antal spalter; kursiverade siffror anger *exegetiska* avsnitt.) Några exempel:

Child, Children (4+30), Church (5+31), Circumcision (3+16), Confession (3+14), Conscience (4+18), Conversion (2+31), Cosmos and Cosmology (8+34), Covenant (11+34, utvidgat med en artikel om Covenant Theology), Creation and Cosmology (7+43, kompletterat med en artikel om Creationism), Cross (1+20, utvidgat med en artikel om The Theology of the Cross), Crucifixion (6+22), Day of Judgement (2+14), Death (7+37), Delilah (1+8), Demon, Demonology (6+42), Devil (2+25), Diaspora (5+22), Disciple, Discipleship (3+31), Divorce (6+19) och Day (8+28).

Det säger sig självt att EBR ger läsaren mycket mera än ett vanligt bibellexikon. En sådan artikel som Child har följande underrubriker: Hebrew Bible/Old Testament, Greco-Roman Antiquity and New Testament, Judaism (Rabbinic Judaism, Medieval Judaism, Modern Judaism), Christianity, Other Religions, Literature, Visual Arts, Music och Film. Judendomen behandlas alltid utförligt och bibliska spår inom islam nämns ofta, även genom artiklar som behandlar enskilda avsnitt i Koranen.

Enskilda bibelböcker. Volym fem och sex behandlar Krönikeböckerna, Kolosserbrevet, de två Korintierbrevet, Daniels bok och Deuteronomium. Danielsbokens spår i historien tar som väntat stor plats (9+40). Annars får det exegetiska och det receptionshistoriska ungefär samma utrymme. I regel redovisas kommentarer från olika tider och någon gång också de verser i boken som haft särskild betydelse. Fokusering av några receptionshistoriskt centrala ställen i varje bibelbok och deras olika bruk och innehåll i olika historiska kontexter efterlyses.

Enskilda bibeltexter. Enskilda bibeltexters efterhistoria behandlas endast undantagsvis: Cleansing the Temple, Story of David and Goliath, Story of David and Jonathan, Descent into the Netherworld, Rape of Dinah och Doxologi. Andra uppslagsord tillhör mer den exegetiska analysen, till exempel Controversy Stories, Court Narrative (2 Sam. 9–1 Kgs. 2), Courtroom Scene och Chreia. Artiklar av typ Rape of Dinah får det gärna bli flera av, även om EBR inte ska ses som en receptionshistorisk kommentar. Där ges en innehållsrik översikt över tolkningar och bruk av Dina tiderna igenom i judendom och kristendom. Jag saknar en redovisning av berättelsens användning i undervisningen om det sjätte budet inom protestantiska kyrkor i Europa, med nedslag även i Sverige, och senare tids feministiska tolkningar.

Icke-bibliska personer/grupper. Nästan hundra personer/grupper har fått en spalt eller mera under ett eget uppslagsord. Nära hälften är skriftutläggare, teologer, historiker eller andra vetenskapsmän. Här måste det vara särskilt svårt att välja. I volym fem finns R. H. Charles, T. K. Cheyne, Chicago School, A. Chouraqui, Chrystotom, Clare of Assisi, Clement of Alexandria, Clement of Rome, John Climacus, H. Cohen, J. W. Colenso, J. A. Comenius, H. Conzelmann, N. Copernicus, Moses ben Jacob Cordovero, T. Cranmer, Hasdai ben Juda Crescas, O. Cullmann, Cyprian, Cyrill of Alexandria och Cyril of Jerusalem. Artiklarna tenderar inte sällan att bli mer en beskrivning av personernas liv och verksamhet än en analys av deras roll i Bibelns receptionshistoria. Flera namn är helt nya för mig, inte minst äldre judiska lärde. Inom litteratur, konst, musik och film/dans finns i genomsnitt cirka tio uppslagsord till varje område men betydligt mindre om musik och dans/film. Bland personerna finns nästan inga nordeuropéer. Ivo Cramér får drygt en spalt, Birgit Cullberg drygt en halv spalt.

Kyrkohistoriska teman och rörelser. Jag tänker här på sådana artiklar som Charismatic Movement, Children of God, Christian Countercult Movement, Cistercian Order, Cluniac Order, Conservative Judaism, Conversos, Church Councils, Dialectical Theology, Docetism och Donatism. Här är ofta den receptionshistoriska relevansen inte så tydlig. Om något ska reduceras så kan det ske här. Även en del andra allmänna teman såsom Charity, Civil Religion, Christmas, Cleric and Clergy and Dance skulle kunna förminska.

Utöver dessa områden finns också artiklar om Bibelns historia som också i viss mån hör till Bibelns receptionshistoria (handskrifter, översättningar, exegetiska analysmetoder och skolor, allmänna bibelrörelser med mera). De kan vara värdefulla i sig men deras receptionshistoriska värde utvecklas inte. Det finns mycket att skriva om Bibelns historia som för mig inte i direkt mening behöver tillhöra Bibelns receptionshistoria.

Volymbalansen mellan olika artiklar är svår att bedöma. Men även i volym sex får Ziolkowski jämförelsevis stor plats. Behöver man skriva sammanlagt 31 spalter om hundar? Jag har läst många av de längre artiklarna. De är bra. Flera av författarna har behandlat sina ämnen i böcker som publicerats de senaste tio åren.

Med dessa tre ovan nämnda recensioner har jag utförligt presenterat det nya uppslagsverket EBR. Det finns flera skäl till fortsatt presentation och analys av de receptionshistoriska artiklarna, det mest nya i EBR, och då diskutera urval och innehåll som inte kunnat få någon större plats i det jag nu skrivit.

Birger Olsson,
Professor emeritus, Lund

Marius Timmann Mjaaland, *The Hidden God. Luther, Philosophy and Political Theology*. Bloomington & Indianapolis: Indiana University Press, 2016. 233 sid.

Quae supra nos – nihil ad nos! ”Det som övergår oss, angår oss inte.” Detta bevingade ord, som ibland tillskrivs Sokrates, använder Luther i *De servo arbitrio* (WA 18, s. 685) för att göra en åtskillnad mellan Gud såsom han har bundit sig själv till sitt ord och framträder i skriften, och Gud såsom han är i sig själv, i sitt eget fördolda majestät. Talet om den fördolde Guden har i sin tur dels handlat om Guds fördoldhet i strängt metafysiskt hänseende – det vill säga att Guds innersta vilja och väsen är oåtkomliga och därför inte ska utforskas – dels om att Gud verkar fördold under motsatser (*sub contrariis*) – Gud segrar genom att dö, visar sin kärlek genom vreden på korset och så vidare. Guds fördoldhet *sub contrario* sammanfaller således med Guds uppenbarelse, och i det avseendet visar Gud sig för oss som en kärleksfull Gud.

Bland 1900-talets teologer har läran om den fördolde Guden varit föremål för en omfattande diskussion. Eberhard Jüngel hör till dem som har understrukt att vi bör ta ordspråket på allvar och hålla oss borta från spekulationer om den i metafysiskt avseende fördolde Guden. Han betonar att vi känner Gud genom Guds nådiga handlande. Gud är fördold när han verkar genom det som förefaller vara i motsats till vem Gud är – som till exempel i Jesu lidande och död. Gud själv är alltså inte fördold, utan det som vi i strikt mening bör tala om är ”*opus dei absconditum*” – Guds fördolda handlande.

Marius Timmann Mjaalands *The Hidden God* har en vidare ambition än att gå in i den konventionella teologiska diskussionen. I stället vidgar sig undersökningen mot en filosofisk diskussion av den kritiska potentialen i talet om den fördolde guden hos Luther, framför allt i texter som Heidelbergdisputationen (1518) och *De servo arbitrio*. Mjaaland lägger medvetet ett visst avstånd mellan sin undersökning och den aktuella historiska och systematisk-teologiska diskussionen för att i stället låta den kontinentala filosofiska traditionen gå i kritisk dialog med en filosofisk läsning av Luthers tal om den fördolde Guden. *Deus absconditus* sätts i relation till bland annat Heideggers metafysikkritik, Kants transcendentalfilosofi och Nietzsches och Derridas tänkande. Samtidigt är studien inte i strikt mening genealogisk, utan strävar efter att skapa en konstruktiv och ofta kritisk dialog mellan Luthers tänkande och nutida filosofi. Mjaaland tydliggör till exempel relationen mellan de metafysikkritiska implikationerna av *deus absconditus* och Kants kopernikanska vändning. Den fördolde Guden framstår som ett slags gränsbegrepp bortom vårt vetande och Gud kan egentligen endast kännas i uppenbarelsens fenomenvärld som struktureras av skriften (*claritas scripturae!*). Samtidigt som de intressanta parallellerna blir föremål för diskussion, blir det också tydligt att syftet är att låta läsningen av Luthers text stå i fokus för den filosofiska reflektionen.

Att Martin Luther var en mer avancerad filosof än vad vare sig han själv eller eftervärlden riktigt velat erkänna har blivit alltmera klart, och Mjaalands, i ordets allra bästa mening, originella läsning av *deus absconditus* visar hur Luthers tänkande kan träda in en fruktbar dialog med kontinental filosofi. Men det som gjort mest intryck på mig personligen är hur Mjaaland genom en skarpsinnig läsning visar hur texter som Heidelbergdisputationen och *De servo arbitrio* är av direkt relevans för förståelsen av Luthers politiska teologi. Hur kommer det sig till exempel att Luther kan tillåta sig att vara rent vulgärt kritisk mot sin samtids kyrkliga överhet, medan han uppmanar de upproriska bönderna till underkastelse? Hur kommer det sig att de apokalyptiska dragen i Müntzers teologi kan avvisas, liksom naturligtvis de romersk-katolska försöken att identifiera Luther som antikrist, samtidigt som Luther

själv inte tvekar att använda sig av apokalyptiska tankefigurer?

Dessa problem i Luthers texter kan, om inte lösas så i varje fall tydliggöras genom att den metafysikkritiska potentialen i *deus absconditus*-tanken tillåts spela en roll i läsningen. Luthers tal om den fördolde Guden är ett avvisande av att maktanspråk – religiösa såväl som politiska – kan förankras i en för oss tillgänglig gudskunskap. Luthers metafysikkritik – i Mjaalands läsning – innebär förvisso inte ett avvisande av all metafysik, men väl ett destabiliserande av metafysiska tankefigurer. Därför blir skriften – eller kanske mer pregnantly uttryckt *det skrivna* – central. Det finns en rörelse bort från det essentiella till det skrivna, till fenomenen.

Luthers problem med de politiska läsningarna av apokalyptiska texter i såväl en romersk-katolsk som en radikalreformatorisk kontext är att de på olika sätt domesticerar Gud. De romersk-katolska läsningarna bygger på tanken att det är kyrkan som sitter på nycklarna till den korrekta läsningen, medan Müntzers läsning med Mjaalands ord kan förstås som att den fördolde Guden identifieras med revolutionen. Luthers egen polemik blir inte begriplig om inte tanken på Guds fördoldhet tas på allvar. Det brutala och vulgära i Luthers texter kan därmed (även om det inte nödvändigtvis var hans egen intention) läsas som ett slags satir (s. 173).

En av de centrala uppgifter som Mjaaland ålägger sig själv är att visa hur Luthers förståelse av *deus absconditus* kan bidra till en nutida reflektion om tänkandets villkor i allmänhet och om villkoren för "att tala eller inte tala om Gud" (s. ix). Det råder ingen tvekan om att boken lever upp till denna ambition. Som läsare kan vi med förväntan se fram emot den planerade andra volymen av undersökningen.

Thomas Ekstrand,
Docent, Uppsala

Nehemia Moshi, *Stretching the Drum Skin. An Analysis of Power Relations in Leadership Development and Succession in the Evangelical Lutheran Church in Tanzania – Northern Diocese 1942–1993*. Åbo: Åbo Akademi University Press, 2016. 286 sid.

Även om majoriteten av världens kristna befunnit sig utanför västvärlden sedan 1980-talet reagerar teologisk forskning tämligen trögt på denna förskjutning av kristendomens tyngdpunkt. När det gäller missionshistoria har västerländsk forskning tidigare fokuserat på individuella (manliga) missionshjältar medan nyare forskning lyft upp andra aktörer såsom kvinnor och missionsskurkar. Perspektivet har samtidigt växlat från individen till organisationer såsom missionsällskap och samhällen, där de lokala aktörernas roll lyfts fram, oftast genom studier skrivna av forskare från

samma kulturbakgrund. I linje med den nya inriktningen som ställer just den lokala aktivismen i centrum är Bengt Sundklers och Christopher Steeds monumentala verk *A History of the Church in Africa*. Denna inriktning medför att det inte längre är möjligt att bedriva forskning enbart utifrån europeiska språk samt att även muntliga källor måste beaktas. Arbetet med historisk metodologi kring denna förändring tycks dock än så länge inte kommit särskilt långt. Den metodologiska frågan gäller inte enbart relationen mellan skriftliga och muntliga källor utan också betydelsen av kulturskillnaderna: Intervjuer, som mycket av denna forskning bygger på, är högst avhängiga av kulturella uttryckssätt.

Nehemia Moshi, en tanzanisk teolog som nyligen disputerat i kyrkohistoria vid Åbo Akademi, passar alltså väl in i den sakta ökande trenden som går i takt med kristendomens globalisering. Hans avhandling, som behandlar norra Tanzanias lutherska kyrkas historia, bygger huvudsakligen på arkivmaterial och muntliga källor i Tanzania även om han också tagit del av västerländska arkiv.

När synvinkeln är tanzanisk är det knappast överraskande att frågor om maktförhållanden hamnar i fokus. Dessa brukar vara en öm punkt i relationen mellan afrikanska kristna och västerländska missionärer liksom lokala kristna sinsemellan, något som blir förståeligt med tanke på den stora roll tanzaniska kyrkor spelar i fördelningen av ekonomiska resurser från både lokala källor (kollekt, gåvor, inkomst från kyrkliga projekt och så vidare) och källor utanför Tanzania (bidrag till mission och utvecklingsarbete). Därtill kommer även den stora sociala och politiska betydelse som kyrkor har i Tanzania, samt den specifika kontexten, karakteriserad av ytterst begränsade resurser.

Författaren beaktar dessa maktstrukturer genom att behandla tre historiska epoker och de mest akuta kyrkliga frågorna under epokerna: Byte av kyrkans ledarskap från vita missionärer till afrikanska kristna (1943–1958), utvecklingen som ledde till att man lämnade den synodala strukturen och konsekurerade en biskop (1959–1969) och sist, kyrkans etniska splittring och kampen över frågan om kvinnors ordination (1970–1993). Med tanke på bredden av dessa teman är det lätt att förstå att det inte är möjligt att gå särskilt djupt i respektive ämne.

Moshis behandling av maktstrukturer är konstruktiv i den bemärkelsen att han inte målar en enkel bild av koloniserade afrikaner och förtryckande missionärer utan tar fram flera nyanser. Han visar hur olika afrikanska intressegrupper spelade sina egna politiska spel både under och efter kolonialtiden och hur i vissa fall afrikaner och västerlänningar formade allianser med varandra. Som två exempel kan man lyfta fram den amerikanske missionären Elmer Danielson och hans stöd till den lokala rörelsen som tog frågan om den brittiska kolonialadministrationens annexerande av god åkermark i Meru-området ända till Förenta na-

tionerna. Kolonialadministrationen var inte lika imponerad av missionärens val av sida som den lokala befolkningen. I en annan incident skulle den nya afrikanska biskopen avskeda en amerikansk missionär som ansågs vara för självständig i relation till kyrkans ledare, men gamla maasai-ledare kunde hjälpa amerikanen att stanna kvar inom stiftet.

Författaren lyfter även fram det sätt på vilka etnisk tillhörighet, genus och även individernas personlighet påverkade den historiska utvecklingen. Däremot finns det inte mycket om samhällsklasser i denna avhandling trots att kolonialismen påverkade samhällliga klasstrukturer på ett avgörande sätt. Mest tydligt syns etnicitet i spänningarna mellan tyska och amerikanska missionärer, där en särskild hybridfigur reser sig ovanför de andra: Den rysk-tyske missionären Richard Reusch, som såsmåningom blev amerikansk missionär. De etniska gränserna var alltså inte helt fixade. Även om etnicitet var viktigt för tanzanier från början var det främst efter att den första afrikanska kyrkoleadaren, Stefano Moshi (inte släkt till författaren), hade avlidit, som frågan om etnicitet kom att spela en avgörande roll. Vid denna tid, i början av 1990-talet, nådde den tanzaniska kyrkohistorien sin lågpunkt genom det lutherska inbördeskriget, i vilket lutheraner dödade varandra. Detta ledde till splittring av kyrkorna och i slutet av samma årtionde fanns det flera stift för Meru-folket och även en separatistkyrka. Redan innan dess hade två nya stift från norra Tanzania splittrats på etniska grunder (nordstiftet hade gått ihop med andra lokala kyrkor för att forma en nationell luthersk kyrka 1964).

Det som är värdefullt i Moshis forskning är att förutom att han (naturligtvis) har en tydlig tanzanisk synvinkel och på det sättet kompletterar tidigare forskning som gjorts vid Åbo Akademi på detta område (Henrik Smedjebacka, *Lutheran Church Autonomy in Northern Tanzania 1940–1963*; Kim Groop, *With the Gospel to Maasailand – Lutheran Mission Work among the Arusha and Maasai in Northern Tanzania 1904–1973*), är han också mycket balanserad och respektfull i sin beskrivning och analys av olika aktörer. Tidsmässigt överlappar hans arbete inte heller med Joseph Parsalaws *A History of the Lutheran Church, Diocese in the Arusha Region from 1904 to 1958*. Man kan alltså konstatera att här har vi ett värdefullt bidrag till tanzanisk kyrkohistoria. Frågan är bara hur mycket författaren har utelämnat i sin undersökning och analys, detta med tanke på att han själv är verksam i kyrkans universitet och på det sättet i beroenderelation till det han undersöker. I Tanzania är det välkänt att den gömda agendan är den viktigaste. Moshi lyfter fram en hel del gömda agendor men läsaren kan undra om detta var allt.

Man kan bara önska att det även i framtiden kommer att finnas forskare från både den globala södern och från västvärlden som är villiga att bedriva mödosamt forskningsarbete som kräver breda språk- och

kulturkunskaper. Det är endast genom sådan forskning som vi kan nå en mer täckande och balanserad bild av hur dagens kristendom blev som den är i merparten av världen.

*Mika Vähäkangas,
Professor, Lund*

Stuart Murray, *Radikalt lärjungaskap. Med inspiration från anabaptismen*. Blidsberg: Evangelie förlag, 2012. 198 sid.

Den svenska översättningen av den engelska titeln *The Naked Anabaptist. The Bare Essentials of a Radical Faith* kan verka något avskräckande med sin accentuering av ett radikalt lärjungaskap. Den för närmast tankarna till en radikal, svåruppnåelig och kanske till och med elitistisk spiritualitet. Men detta är inte en korrekt bedömning av bokens innehåll, då författarens strävan snarare är att lyfta upp anabaptismens huvuddrag som en ekumenisk vision för hela den kristna kyrkan. FD Stuart Murray är ledare för den brittiska organisationen *Anabaptist Network* som förvånande nog har medlemmar från både romersk-katolska, anglikanska, metodistiska, baptistiska och pentekostala kyrkor. Ett liknande nätverk finns numera också i Sverige där det går under namnet Nätverket Anabaptist.

Radikalt lärjungaskap är den första av Murrays böcker som översatts till svenska. I sin disposition utgår den från det anabaptistiska nätverkets sju grundvärderingar, och handlar på så sätt lika mycket om den historiska som om den nutida anabaptismen. I inledningen redogör Murray för den uppmärksamhet som den anabaptistiska traditionen nu får i allt större kretsar; hur kristna från många olika kyrkor och samfund ser den anabaptistiska traditionen som en inspirationskälla att ösa ur. I den svenska upplagan har denna inledning föredömligt nog kortats ner något. Murrays vältaliga genomgång av det nutida brittiska intresset för anabaptismen håller knappt intresset uppe för alla oss icke-britter. Att det var klokt att korta ner denna inledning demonstreras av att den holländska upplagan av boken valde att följa den svenska snarare än det engelska originalet.

Murray går systematiskt igenom de sju grundvärderingarna. Dessa kan kortfattat sammanfattas: (1) Jesus är både förebild och frälsare, (2) bibelläsning och bibeltolkning måste vara Jesuscentrerad. (3) Västerlandet är på väg in i en tid av efterkristendom där staten och kyrkan inte längre kan sammankopplas, vilket innebär att kyrkan nu måste ta lärdom av anabaptismen och andra marginaliserade historiska rörelser, och (4) forma sårbara och öppna gemenskaper för de fattiga och maktlösa; (5) församlingar som är överlätna gemenskaper, (6) lever i enkelhet och miljö- och rättvisemedvetenhet och (7) verkar för fred. Murray lyckas i flera fall visa hur de anabaptistiska värderingarna kan

stimulera dagens kristenhet, tydligast blir detta i avsnitten om fredsarbete och miljö- och rättvisemedvetenhet.

Murray varnar för, och tycks hela tiden försöka gardera sig mot, att projicera sina egna värderingar tillbaka på de historiska anabaptisterna. Trots detta kommer den mer ingående beskrivningen av ”de ursprungliga anabaptisterna” sent i boken, och han föreslår märkligt nog att den som inte är intresserad kan hoppa över detta avsnitt. I det sista kapitlet diskuteras anabaptisternas mer obekväma drag, som till exempel lagiskhet, splittring och separatism, och här tycks boken landa i en nyanserad bild av anabaptismen.

Murrays ambition att göra anabaptismen attraktiv för den nutida läsaren väcker ändå några frågetecken. Ett exempel är att han tycks tona ner frågan om troendedopet. Jag får nästan intrycket av att det är med motvilja som Murray tar upp dopfrågan. Även om han beskriver troendedopet menar han att han hellre vill skriva om anabaptismens övriga värderingar, eftersom ”det är sådana frågor som många attraheras av idag” (s. 100). Han klargör också att de i det nutida anabaptistiska nätverket har varit tveksamma till om troendedopet överhuvudtaget behöver poängteras i dagens kontext. Hans sätt att skriva om detta passar givetvis alla oss nutida, upplysta kristna, med vår ekumeniska medvetenhet. Men här känns det som om dissonansen tenderar att bli för stor gentemot de ursprungliga anabaptisterna, som blev förföljda och i många fall dödade på grund av sin dopsyn. Trots detta ger jag ändå Murray rätt i sin ambition att inte ”förstärka uppfattningen att anabaptismen först och främst uppstod på grund av oenighet om dopet” (s. 100).

Jag blir också något betänksam när Murray diskuterar det kristna lärjungaskapet utifrån termerna *tillhöra*, *tro* och *leva ut*. Han menar att efterföljelsen till Jesus innefattar alla dessa aspekter. Som jag uppfattar resonemanget indikerar han att det kan finnas möjlighet att *tillhöra* även för den som ännu inte *tror* på eller *lever ut* den kristna tron. Här lyckas Murray att utifrån ett anabaptistiskt resonemang skissa på en ekklesiologi som tilltalar oss nutida kristna. Men återigen blir jag tveksam till om denna ekklesiologi verkligen går att förena med de tidiga anabaptisternas baptistiska församlingssyn och församlingstukt.

För den som vill ha en introduktion till anabaptismen och de anabaptistiska nätverk som växer fram i dag, eller som vill ha utmanande läsning om kristet lärjungaskap i en postmodern kontext, är denna bok att rekommendera. Den är skriven med en nyansering och saklighet som ofta saknas i dylik litteratur, och den lyckas i min mening visa på anabaptismens relevans för den nutida kyrkan.

Holger Klintenbergs
TM, Marieholmsbruk

George Pattison, *Paul Tillich's Philosophical Theology. A Fifty-Year Reappraisal*. Basingstoke & New York: Palgrave Macmillan, 2015. 110 sid.

Även om George Pattison, professor i systematisk teologi vid University of Glasgow, i första hand inte ägnar sig åt att teckna Tillichs biografiska porträtt så ska det nämnas att Tillichs levnadshistoria är av filmiska proportioner. Vid första världskrigets utbrott tar Tillich värvning i tyska armén och blir utplacerad som fältpräst i vad som kom att bli det blodigaste kriget mänskligheten skådat. Tillich genomlever kriget bara för att återvända hem och konfronteras med det faktum att hans fru bär på hans bäste väns barn. Hans motstånd mot naziregimen ett decennium senare kostar honom hans akademiska karriär, och så småningom, medan tid finns, flyr han sitt hemland för en tillvaro i exil på andra sidan Atlanten. Dessa djupt existentiella och fullständigt omstörtande erfarenheter är en fond mot vilken Tillich å ena sidan behöver förstås och tolkas. Å andra sidan står Tillich i en ytterst teoretisk och analytisk filosofisk tradition med Kant och Hegel som förgrundsgestalter. Bakgrunden kastar visst ljus på Tillichs övergripande liberalteologiska projekt att korrelera existentiell teologi mot analytisk-filosofisk systematik. Samtidigt ska det sägas att Tillich inte enkelt låter sig etiketteras. Det korrelerande greppet driver Tillich mot de gränser inom vilka människan existerar. Genom gränserfarenheten låter sig så det som är *bortom* anas, och det är här Tillich slå an den ton som får en postmodern och postmetafysisk teolog som George Pattison att spetsa öronen.

Som undertiteln på boken antyder är Pattisons syfte att kritiskt omvärdera, eller i slutändan, skulle jag säga, uppvärdera Tillich i ljuset av de femtio år som gått sedan hans död. Den för ämnet korta, men koncisa, boken består av fem kapitel där Pattison går från Tillichs filosofiska bakgrund till vad som mynnar ut i en genomgripande teologi. I första kapitlet, med titeln ”God Is Being-Itself”, avhandlar Pattison i huvudsak Tillichs rötter i den tyska idealismen med utgångspunkt i doktorsavhandlingen om F. W. J. Schelling. Schelling influerar Tillich vad gäller frågan om ”Varat” och hur vi kan tänka kring och förstå människans relation till ”Varat”, eller med ett annat ord; Gud. Som existerande står människan i relation till Gud, genom Vilken allt som är finns till. Samtidigt, menar Tillich, präglas människans existens av ett avlägsnande (*estrangement*) från Gud, genom att jag som en fri självbejakande individ, ett subjekt i tillblivelse, i en ändlig och historiskt betingad tillvaro, rör mig bort från mitt gudomliga ursprung. Men även om den för människan nödvändiga självbejakelsen (jämför existentiellismen) verkar implicera ett syndafall så menar Tillich att separationen från Gud aldrig är absolut. Människan står hela tiden i relation till det hon avlägsnar sig från; alltså Gud. Första kapitlet är signifikativt för bokens kompakta och många gånger svårtillgängliga karaktär. Pattison hade genomgående tjänat på en

mer omfattande och djuplodande ansats för att göra Tillich större rättvisa.

I kapitel två, "Revolution", lyfter Pattison fram socialisten och aktivisten Tillich utifrån Tillichs förståelse av *kairos*, eller "den rätta tiden". I enlighet med en inom-tidslig och inom-historisk förståelse av Guds interaktion med människan, och i enlighet med sina egna erfarenheter av första världskriget, nazismen och kalla kriget betonar Tillich att olika tider kräver olika typer av agerande. Historien leder fram till partikulära ögonblick vilka kräver ytterst konkret respons. Det universella och eviga *logos* kan på så sätt göra sig gällande genom ett partikulärt och tidsligt *kairos*. Vad som möjliggör denna transcendering av det inom-världsliga är ytterst sett Kristus. I och genom Kristus manifesteras och uppenbarar sig Gud som en helande kraft genom vilken människan kan ta del av ett nytt sätt att vara – "the new being" (jämför Paulus). Pattison använder sig förtjänstfullt av Tillichs liknelser mellan uppenbarelse genom konst och Gudsuppenbarelsen i Kristus. Konstupplevelsen ger oss för det första en aning om vad Gudsuppenbarelsen handlar om, nämligen en närvaro mot vilken vi kan skönja svar på vår existentiella situation. Men framför allt, menar Tillich, kan konstupplevelsen förstås analogt med, och rikta oss mot, Gudsuppenbarelsen, mot "the new Being", that is, God as the power to bring about the renewal and restoration of human beings' original identity with God, that is, with Being-Itself" (s. 53). Pattison avslutar tredje kapitlet med en kritisk reflektion kring motsägelsen mellan Uppenbarelsen och historien, mellan Varat och tiden. Om Kristus är uppenbarelsen av det absoluta, av evigheten, av "Being-Itself", "how can we, as historically and temporally existing beings, ever really receive revelation of this kind?" (s. 67). I de två avslutande kapitlen, "Love" och "The Shaking of the Foundations", vänder sig Pattison i första hand till teologen Tillich. I Tillichs teologi bryts det ontologiska filosofiska systemet mot livet, mot den levda erfarenheten. När Tillich talar om kärlek till exempel, "he no longer talks in abstract concepts about the ontological constitution of the individual but simply tells the story of a human life in which the power of love was made manifest" (s. 86), skriver Pattison. Pattison avslutar den för honom själv angelägna boken med att låta predikanten Tillich injuta mod och hopp in i en, för Tillich, samtida existentiell förtvivlan – ett tilltal som knappast minskat i aktualitet.

Tidvattnet efter den postmoderna floden drar sig så sakta tillbaka, men Paul Tillich har, vad det verkar, inte svepts med i strömmen. Vad Tillich pekar på, vilket är oerhört spännande, är en teologi som till lika delar influeras av och korreleras mot den analytiska och den kontinentala filosofin. En teologi som söker Gud som den som *är* genom den fenomenologiska erfarenheten, och på så sätt varken ger upp ontologin eller bortser från subjektets historiskt betingade förut-

sättningar och begränsningar. En teologi som, för att tala in i vår tid, ser det universella i det partikulära.

David Wirzén,
Masterstudent, Lund

Gilbert S. Rosenthal (red.), *A Jubilee for All Time. The Copernican Revolution in Jewish-Christian Relations*. Eugene: Pickwick Publications, 2014. 332 sid.

As indicated in the title, the volume is conceived as a memorial to celebrate the golden jubilee of the promulgation of the Second Vatican Council's document which went down in the annals of history as *Nostra Aetate* and soon became a subject of scholarly interest resulting in many following publications on this topic. In the multitude of published works this volume holds a very particular position due to its complexity. It is a collection of 25 articles of diverse length that try to evaluate what this document has accomplished thus far and what the perspectives for future development of Jewish-Christian relations are.

Edited by Gilbert S. Rosenthal, director of the American National Council of Synagogues, the volume reflects postconciliar approaches to the Jewish-Christian relations as seen from North America and Israel. The excellent choice of contributors – most of whom have acted as preeminent actors in the Jewish-Christian dialogue for quite a few decades – guarantees a deep insight into the variety of raised issues, an extensive historical and theological background as well as the multiplicity of perspectives presented. Among the authors there are Jewish and Roman Catholic theologians (Dr. Philip A. Cunningham, Dr. Eugene Fisher, Rabbi Dr. Irving Greenberg, Dr. Elena Procaro-Foley, Rabbi Dr. Byron Sherwin, Rev. Dr. Joseph D. Small, Fr. Dr. Liam Tracey, O.S.M., S.L.D., and Dr. Michael R. Trice), biblical scholars (Rabbi Dr. Michael Cook, Rev. Dr. Alan F. Johnson, and Rabbi Dr. Shira Lander), historians (Rabbi Dr. David Berger), church officials (Rev. Dr. Antonios Kireopoulos and Msgr. Guy A. Massie), experts in Jewish studies and interfaith education (Rabbi Dr. Barry Cytron, Dr. Susanah Heschel, Dr. Edward Kessler, M.B.E., Rabbi Dr. Eugene Korn, Rabbi Dr. Ron Kronish, Rabbi Dr. Gilbert S. Rosenthal (ed.), Rabbi Dr. David Sandmel, and Fr. Dr. Murray Watson) as well as three presidents of the International Council of Christians and Jews (Fr. Dr. John T. Pawlikowski, O.S.M., Rabbi Dr. David Rosen, and Dr. Deborah Weissman) and a Consultant to the Commission for Religious Relations with the Jews in the Pontifical Council for Promoting Christian Unity (Fr. Dr. Lawrence E. Frizzell, S.T.L.).

Facing the complexity of the topic, the reader could easily get lost in the multiplicity of highlighted facets. To avoid such an inconvenience, the volume has been given a very clear structure. It is divided into five

main parts that correspond to the specific areas of the reflection on the last fifty years of Jewish-Christian relations. The first part, composed of six rather brief articles, focuses on the historical approach attempting to recapitulate major postconciliar phenomena and outline future tasks in the Jewish-Christian dialogue. The following part offers us three diverse perspectives on the impact of *Nostra Aetate* on Christian faith groups other than the Roman Catholic: Greek Orthodox, Presbyterian, and Evangelical, the latter being the most extensive study exceeding significantly the size of other contributions. The next section is an observation of the communal and pastoral impact of *Nostra Aetate*. This part consists of six articles raising topics such as *kairos* and *mysterium* in the Jewish-Christian relations, liturgical reforms and their role in the dialogue, the challenges of *Nostra Aetate*, educational programs implementing recommendations of this and the following Vatican II documents, as well as the specificity of the Jewish-Christian dialogue and reactions to *Nostra Aetate* in Israel. Another main area of reflection is dedicated to the issues that *Nostra Aetate* leaves unresolved. Three scholars try to identify these points and discuss problems such as: The ambiguous understanding of the covenant and the election of Israel in the Church's teachings, challenges posed to lay Jews by Roman Catholic postconciliar processing of gospel texts, and points of tension caused by problematic approaches of the Holy See to the Holocaust and the State of Israel. The last part of the volume is devoted to personal reflections, in which the contributors share how they were affected by *Nostra Aetate*. The main content is accompanied by an introduction, a preface, and an afterword (all three penned by the editor) as well as two useful appendices: Chapter four of *Nostra Aetate* and relevant fragments of *Evangelii Gaudium*, supplemented by a presentation of concise biographic entries of the contributors.

Although, on a substantial level the book is very appealing and offers insightful remarks on the role, consequences, and challenges of *Nostra Aetate*, what seems to be lacking is a European perspective. Apart from that, there are a few editorial and formal imperfections, such as typographical errors, errata, and the lack of certain amenities. As comprehensive as it is, the content of this outstanding publication would be easier to grasp and process if the reader was given some tools to organize newly acquired knowledge. An appendix such as a timeline of the main postconciliar events, Roman Catholic and Jewish statements pertaining to their mutual relationship and significant figures in the dialogue, explaining also their relation to each other, and an index would surely simplify this task and give the reader more orientation and clarity. Moreover, I believe that a final bibliography would be a blessing for many researchers of the modern Jewish-Christian relations.

In spite of its minor limitations, given the complexity of the content included in the volume and the high academic standards of the contributions, this publication undoubtedly presents an extremely interesting reading for all "scholars, students and intelligent laypersons who believe we must create a positive relationship between Judaism and Christianity" (a fragment of the description of the volume placed on its back cover).

Magdalena Dziaczkowska,
Masterstudent, Heidelberg

Faydra L. Shapiro, *Christian Zionism. Navigating the Jewish-Christian Border*. Eugene: Cascade Books, 2015. 167 sid.

Faydra Shapiro erbjuder läsaren en kreativ och originell bok om kristen sionism och judisk-kristna relationer. Ja, dessa två fenomen hör samman. Efter år av fältarbete bland kristna sionister i Israel argumenterar Shapiro för att en ny form av judisk-kristen dialog har uppstått mellan vissa judar och vissa kristna centrerad kring att staten Israel är värd att stötta, skydda och älska. Denna nya, ofta förbisedda, form av sionistisk relation är annorlunda och inte alltid enkel, men Shapiro ger en nyanserad bild. I samband med en kortfattad exposé över kristen sionism och dialog, konstaterar Shapiro: "Yet that Jewish-Christian border – fence, if you prefer – is both still alive and still being undermined: scaled, dug under, peered through, gaped at, and crossed over" (s. 28). Detta illustreras väl med bokens empiri, vars grund är ett välkommet bidrag i en annars ofta teoretisk diskussion kring sionism.

Bokens andra kapitel, "Fieldwork in the Jewish-Christian Zone: Three Scenes", må vara allt för kort, men lyckas åskådligt i att föra läsaren med sig till Jerusalem. Här möter vi olika uttryck för kristen sionism i praktiken, alltifrån stora konferenser med Israelfokuserad förkunnelse och marscher, till socialt arbete bland fattiga judar. Här hörs röster från kristna som inte bär kors utan i stället judiska symboler, och som "har ett hjärta för Israel" och därför välsignar landet (eller: *Landet*, det vill säga den moderna staten Israel) och dess folk (eller: *Det utvalda folket*, som en markerings mot den palestinska befolkningen).

I nästa kapitel, "Standing with Israel: Religion and Politics", argumenterar Shapiro för att kristen sionism måste ses utifrån ett helhetsperspektiv med sociala konsekvenser – religiös till sin natur med agerande i den politiska sfären. Lobbyverksamheten för Israel är både humanitär och finansiell, något som blir tydligt i att pilgrimsresor bland evangelikala sionister främst blir besök vid judiska platser förknippade med den moderna staten (till exempel Knesset). "It's not about where Jesus walked. It's about where he is going to walk" (s. 51). I linje med detta får läsaren även inblick

i hur Bibeln (till exempel Hes. 37) läses för att skapa en syn på det bibliska Israel som tätt sammanknutet med den moderna staten och där vi förstås vara inne i en tid av förberedelse innan Jesu återkomst.

Det fjärde kapitlet, "Ambivalent Love: Christian Zionists on Jews and Judaism", sätter fingret på den inneboende teologiska paradoxen i den kristna sionismens relation till det judiska. Å ena sidan beskrivs den oerhörda fascinationen och kärleken till allt judiskt som en källa av välsignelse och ersättningsteologi avvisas skarpt med hänvisning till Rom. 11. Å andra sidan finns det en ambivalens till liberala (religiöst och moraliskt) judars plats i Guds plan. Ytterligare en viktig paradox som Shapiro visar på är synen på evangelisation – det judiska folket ses som förbundsfolket och är värda att älska, men utan en tro på Jesus så ses de inte som frälsta, vilket resulterar i att den "perfekte juden" utifrån ett sionistiskt perspektiv är den messianske juden.

I det följande kapitlet, "Jewish and Christian Responses to Christian Zionism", vänder sig Shapiro från hur kristna sionister själva balanserar mellan och i judisk-kristna relationer, till hur andra relaterar till dem. Från judiskt perspektiv beskrivs ambivalensen med hjälp av både ledande rabbiner och lekmän, att vilja hålla sig borta från den utgjutna kärleken från de kristna, till hur vissa ortodoxa judar väljer att omfamna kristna sionister för ett gemensamt ökat stöd för staten Israel. Den kristna responsen beskrivs riktigt som mycket komplicerad och mångfasetterad utifrån komponenter som de judiska rötterna, den antijudiska kyrkohistorien, muslimsk-kristen dialog och de palestinska kristna.

Kapitel sex, "I Walk the Line: Navigating the Jewish-Christian Border", tar sin utgångspunkt i argumentet att kristen sionism befinner sig i ett "mellanrum" samtidigt som det finns en tydlig gräns för när "man har gått för långt". Shapiro lyfter upp två exempel där ledare från sina egna kretsar anses ha gått över gränsen: Pastor John Hagees som förordar att det judiska folket inte behöver Jesus utan har en egen frälsningsväg (så kallat "dual covenant error") och rabbin Shlomo Riskin som talar "för positivt" om rabbinen Jesus. För att ytterligare illustrera det finurliga kapitelnamnet väljer Shapiro att pålysa den diskussion och oro hon mött under fältarbetet kring "hur mycket judisk det är okej att vara" och belyser så fenomenet med "Jewish wannabes".

I kapitlet "Mapping the No-Man's Zone" tecknas kortfattat porträtt av tre andra rörelser: Noakider, efraimiter och den messianska judendomen. Kristen sionism har ett ambivalent flörtande förhållande till alla dessa rörelser, som bland annat finns i Israel, då även de tydligt befinner sig mellan det judiska och det kristna.

I det avslutande kapitlet, "Conclusion: Ripping Off the Torah", hamrar Shapiro fast att kristen sionism har socio-religiösa implikationer då det skapar relationer

mellan judar och kristna. Sionism handlar inte enbart om stöd för staten Israel, utan än mer om basala frågor om identitet och (flytande) gränser mellan religionerna.

Då Shapiro själv är ortodox judinna som forskar på evangelikala kristna samt är chef för *Galilee Center for Studies in Jewish-Christian Relations* är det kanske inte konstigt att hon själv har lärt sig att navigera mellan det judiska och kristna. Eller som hon själv hanterar reflexiviteten:

I was myself subjected to all sorts of questions including why I still lived in Canada (we changed that in 2008 when I no longer had a good answer, so we moved to Israel), why I cover my hair (still do), and why I don't believe in Jesus (still don't). (s. 30)

Shapiro har än en gång levererat balanserad forskning av ett religiöst fenomen, förpackad i ett (nästan alltid) nyanserat språkbruk. Beskrivningen av den komplexa kristna sionismen må vara bred, men lämnar samtidigt läsaren med en önskan om mer; vissa förtydliganden, mer detaljer, mer teori och mer empiri, vilket kan tjäna som idéer på vidare forskning. Jag kan varmt rekommendera den här boken.

Jennifer Nyström,
Doktorand, Lund

Rupert Shortt, *God Is No Thing. Coherent Christianity*. London: Hurst & Company, 2016. 122 sid.

Under 2016 har den så kallade badhusdebatten tagit ny fart. Kvinnor av företrädesvis muslimsk kulturell härkomst uttrycker en önskan om att få några timmar i veckan då endast kvinnor har tillträde till bassängen. Med ens fylls medierna med kraftfulla reaktioner. Debattörer från höger till vänster motsätter sig starkt att offentliga badhus ska ge efter för religiöst motiverad könssegregering. I mer fridfull ton rapporterar en av de stora dagstidningarna samtidigt att det nyrenoverade Åkeshovs badhus i Bromma nu inrättat speciella omklädningsfaciliteter för transsexuella och personer som inte vill definiera sitt kön som manligt eller kvinnligt. Ingen ifrågasätter legitimiteten i att denna grups speciella behov tillgodoses.

Hur kommer det sig att reaktionen blir så stark i det förra fallet och uteblir i det senare? Svaret stavas med all sannolikhet *religion*. I svensk offentlighet väcker religion i allmänhet och islam i synnerhet negativa associationer. Lyssnar man till många av de muslimska kvinnor som efterfrågar separata badtider finner man dock att religionen spelar en sekundär roll. Det är i stället frågan om kroppslig integritet som står i förgrunden. Precis som för de transpersoner som önskar separata omklädningsrum.

Badhusdebatten är ett av många exempel på hur religion i dag punktmarkeras på ett sätt som överskyller mer komplexa strukturer. Inte bara i Sverige utan i Europa överlag märks en tilltagande kulturell språkförbistring så snart det handlar om religion, en situation som knappast hjälpts av den kategoriska och ofta fördomsfulla religionskritik som under senare år framförts av nyateismens härolder. Mot denna bakgrund är Rupert Shortts lilla skrift *God Is No Thing: Coherent Christianity* ett välkommet bidrag. Shortt är ett välbekant namn i brittisk offentlighet, sedan år tillbaka religionsredaktör på anrika *Times Literary Supplement* och författare till en rad populärvetenskapliga böcker om teologi och religion.

Hans nya bok har en polemisk udd riktad mot just nyateismen. Men den ska därmed inte förväxlas med alla försök som under senare år gjorts att skriva kritiska repliker till Richard Dawkins och hans gelikar, repliker som sin apologetiska iver ofta varit lika förenklande och missionerande som Dawkins själv. Shortts ärende är förvisso apologetiskt, men han är inte intresserad av att förenkla och än mindre av att missionera. Han slår inledningsvis fast att han finner såväl ateism som agnosticism vara fullt rimliga livsåskådningar. Det han finner mindre rimligt är nivån på den nyateistiska kritiken av religionen, vilken i hög utsträckning riktar sig mot karikeringar och därigenom förstärker redan existerande polariseringar i samhället. Vill man ringa in Shortts ärende handlar det helt enkelt om att ge religionens häcklare en chans att bli bättre insatta i det de kritiserar. Nu begränsar sig Shortt till den kristna teism han själv bekänner sig till, men boken utgör samtidigt ett mer övergripande argument för att religiösa traditioner är betydligt mer komplexa än vad mycket nutida religionskritik gör gällande.

Ett av de mer tröttsamma dragen i den nyateistiska kritiken är tendensen att behandla religionen som bristfällig vetenskap. Sålunda ägnar Shortt ett första kapitel åt att "rätta till kompassen", att påminna om att kristen tro för de flesta som säger sig ha en sådan inte handlar om ett antal försanthållanden om tillvarons beståndsdelar, utan om en livslång relation, en känsla av att tillhöra ett större sammanhang. Med detta sagt är han inte ute efter att racka ner på teoretiska reflektioner kring Guds existens och människans plats i skapelsen. I ett andra kapitel går han sålunda igenom grunddragen i klassisk kristen gudslära och visar samtidigt på diskrepansen till den gudsbild som ställs upp i den nyateistiska kritiken. Därefter riktar han åter blicken mot den andliga praktiken och påminner om att även de mer abstrakta aspekterna i den kristna tron bara äger mening som levd sanning. Så förlorar exempelvis tron på Kristi uppståndelse hela sin lyster om den reduceras till ett stumt försanthållande av en händelse i det förflutna i stället för att vara ett dynamiskt skeende i den troendes liv.

Shortt avslutar med att ge sig i kast med det mer kniviga kapitlet om religionen i offentligheten. Ofta är det här den mest hårdkokta kritiken kommer. Religionen anklagas för att generera våld, för att förvärra klimatkrisen och för att vara misogyn och homofobisk. Detta är också den kritik som det är svårast att värja sig mot, av det enkla skälet att det ligger en hel del i den. Det är ingen hemlighet att delar av den rysk-ortodoxa kyrkan understödjer Putins repressiva regim eller att högerkristna lobbygrupper i USA aktivt försöker progressiv miljöpolitik. Att såväl patriarkala strukturer som fördomar mot HBTQ-personer frodas i många kristna miljöer är också ett välbekant faktum.

En av de stora förtjänsterna med Shortts bok, till skillnad från mycket annan apologetisk litteratur, är att han inte försöker skyla över att många kristna bidrar till att ge bränsle åt kritiken. Men detta är givetvis inte hela bilden, vilket den mer aggressiva religionskritiken försöker ge sken av. Man finner gott om kristna grupper på frontlinjen vad gäller både miljöfrågor, feminism och HBTQ. Sanningen är helt enkelt att skillinjerna mellan olika värderingar och attityder sällan går mellan religiösa och sekulära människor eller mellan olika religioner. Snarare skär de tvärs igenom. Det är dessa mer komplexa linjer vi behöver bli medvetna om för att kunna navigera i ett alltmer mångkulturellt samhälle. Shortt erbjuder här en utmärkt startpunkt.

*Jayne Svenungsson,
Professor, Lund*

TILL REDAKTIONEN INSÄND LITTERATUR

ARTOS & NORMA

Stephan Borgehammar (red.), *Perspektiv på kyrkans*
år. 263 sid. 2016.

Fredrik Santell, *Svenska kyrkans diakonistyrelse.*
Tillflöden och tillkomst, organisation och
verksamhet intill 1938. 327 sid. 2016.

KOLON

Jens Bruun Kofoed, *Konge, præst & gartner.*
Menneske i Guds verden. 190 sid. 2016.

LIT VERLAG

Ragnar Andersen, *Concordia Ecclesiae. An Inquiry*
into Tension and Coherence in Philipp
Melanchthon's Theology and Efforts for
Ecclesiastical Unity, Especially in 1527–1530.
515 sid. 2016.

LUNDS UNIVERSITET

Aron Engberg, *Walking on the Pages of the Word of*
God. Self, Land, and Text Among Evangelical
Volunteers in Jerusalem. 231 sid. 2016.

Hans Olsson, *Jesus for Zanzibar. Narratives of*
Pentecostal Belonging, Islam, and Nation. 256
sid. 2016.

Andreas Seland, *Divine Suspense. On Kierkegaard's*
Frygt og Bæven and the Aesthetics of Suspense.
230 sid. 2016.

MOLIN & SORGENFREI AKADEMISKA

Britta Gullin, *Slutet är nära. Undergång och utopi i*
millenära rörelser. 160 sid. 2016.

David Thurffjell (red.), *Varför finns religion?* 276 sid.
2016.

UPPSALA UNIVERSITET

Erik Egeland, *Christianity, Generation and Narrative.*
Religious Conversion and Change in Sidama,
Ethiopia, 1974–2012. 278 sid. 2016.

Niklas Holmefur, *Den osynliga religionen. Analys av*
policy för svensk utvecklingspolitik 2010–2014.
255 sid. 2016.

Francis Jonbäck, *The God who Seeks but Seems to*
Hide. 147 sid. 2016.

Lotta Knutsson Bråkenhielm, *Religion – evolutionens*
missfoster eller kärleksbarn?
Kognitionsvetenskaplig religionsforskning och
dess relevans för religiösa trosföreställningars
rationalitet. 225 sid. 2016.

Sofia Morberg Jämterud, *Human Dignity. A Study in*
Medical Ethics. 193 sid. 2016.

<i>Redaktörer:</i>	Johanna Gustafsson Lundberg (tel 046-222 43 40, e-post johanna.gustafsson-lundberg@ctr.lu.se), Lund Roland Spjuth (tel 046 222 90 54, e-post roland.spjuth@ctr.lu.se), Lund
<i>Redaktionens arbetsutskott:</i>	Redaktörerna samt Stephan Borgehammar, Samuel Byrskog, Elisabet Nord (ansvarig för recensensavdelning, tel 046-222 90 58, e-post elisabet.nord@ctr.lu.se), Martin Nykvist och Andreas Westergren, Lund
<i>Ansvarig utgivare:</i>	Samuel Byrskog, Lund
<i>Sekreterare:</i>	Martin Nykvist (tel 046-222 90 47, e-post stk.red@ctr.lu.se), Lund
<i>Redaktionens adress:</i>	Centrum för teologi och religionsvetenskap, LUX, Box 192, SE-221 00 LUND
<i>Prenumerationsärenden:</i>	Sekreterare Martin Nykvist
<i>Prenumerationspris 2016:</i>	250 kr (140 kr för studerande), insättes på STK:s plusgirokonto 254 27-6
<i>Hemsida:</i>	http://journals.lub.lu.se/index.php/stk

Lösnummer av senaste häftet försäljs genom bokhandeln Arken, Kyrkog. 4, 222 22 Lund, 046-333 888.

Tidskriften utgives med bidrag från Samfundet Pro Fide et Christianismo (Kyrkoherde Nils Henrikssons Stiftelse), Olaus Petristiftelsen samt Lindauers fond.

Returadress: Centrum för teologi och religionsvetenskap, LUX, Box 192, SE-221 00 LUND