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Editor's Note:

Scholarly pursuits are often fruitful in bringing together the ideas of influential figures who are separated by history or social and cultural barriers of some sort. The article in this issue brings into dialogue two such figures who were contemporaries, one an American Catholic, the other a Canadian Protestant. Thomas Merton and George Grant would not be readily identified as theologians, though Merton was a monk and had theological training. There is however no doubt that theology played a significant role in the lives and thought of both of these writers. Both affirm a contemplative strategy, without the liability of withdrawal from the fray of social and political realities. By looking back to examine the shape of their thought Ron Dart's article serves as a reminder of the diverse and important ways in which what one holds theologically can (must) be engaged for the work of transformation both social and personal. I hope you will find this glimpse into the lives and thought of these two well known figures both informative and instructive.

CTS President Brenda Appleby notes the themes for the upcoming Congress in Winnipeg May 30- June 1st 2004 and provides a brief introduction to Ada Maria Isasi-Diaz, Professor of Ethics and Theology, from Drew University's School of Theology who will be the guest lecturer for the Joint Session in May. We hope a good number will be able to attend the annual meetings and take advantage of a fine roster of papers and panels.

A brief list of 'book notes' offers a few selections from the wealth of new material being published in theology and one book is reviewed by Don Schweitzer. If you have suggestions for books to be noted or reviewed in the newsletter or would like to submit a review contact the editor. The recent request sent out by email to have you submit news of activities and publications brought a good response and the results are below. Thank you for your submissions. I think we should plan to use the same method for the next newsletter.

The current national, international and global circumstances continue to call out for meaningful reflection and thoughtful action. There is no doubt that voices from the theological community can be a valuable resource for many of the conversations and strategies for action that are an important part of addressing crucial social and political issues. The hope is that CTS can in some significant way be a catalyst to encourage those voices both to speak and to be heard in the Canadian scene and beyond.

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Thomas Merton and George Grant: Hawk's Dream, Owl's Insight*

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*This paper was delivered at the International Merton Conference at UBC – Summer, 2003

When the history of twentieth-century monasticism comes to be written, it is hard not to think that two monks will dominate the story: Thomas Merton and Jean Leclercq.

Bernard McGinn 1

Altogether, his (Grant's) contributions to the CBC probably exceeded those of any other Canadian thinker of his generation, except perhaps Northrop Frye.

David Cayley 2

Introduction

Thomas Merton (1915-1968) and George Grant (1918-1988) were contemporaries. Merton was American and Grant Canadian. Both men grappled with many of the same issues, but they did not know one another. Merton was a well known public person in his day, and since his death, his books (and commentaries on them) have grown and flourished. Grant was an equally well known person in his day, and since his death, his books (and a multitude of commentaries on them) have produced a rich and bountiful harvest. The fact that both Merton and Grant had many of the same concerns, and the fact that both Merton and Grant did not know one another (and the scholarly world of Merton and Grant do not interact) means that an essay on these men does need to be written. This short missive, in some small way, will attempt to build a needful and necessary bridge between Merton and Grant, and, in doing so, bridge not only the Merton and Grant perspectives, but the American and Canadian ethos and traditions.

We will, all too briefly, touch on four areas of convergence and overlap between Merton and Grant: first the contemplative way of knowing, second contemplation and interfaith dialogue, third contemplation and the church, and finally contemplation and prophetic politics. Merton and Grant thought and lived forth these issues in a demanding way, and there were differences in the way they handled and dealt with such concerns, but the fact they, in their wide ranging and interdisciplinary way, dared to deal with all these areas, speaks much about a way of understanding and interpreting Christian faith that has much to commend it.

Merton was drawn to Robinson Jeffers, and Jeffers 'Hawk's Dream'. What was this dream that Merton, the hawk, did dream? Grant was drawn to the owl, and the film on his life is called 'The Owl and the Dynamo'. Why was Grant drawn to the owl, and what did the owl help him see? Merton and Grant were both drawn to the artistic and literary traditions as a way of seeing and knowing, and these two metaphors, the dream of the hawk and the insight of the owl can speak much to us. Let us now turn to see through such seeing eyes.

Contemplation and Theology

The danger of doing theology (whether of the Biblical, historical, systematic, creedal or confession types) is that God is reduced to an object of study and the deeper longing of the human soul to know and be united with God is either subordinated or ignored. This does not mean the discipline of theology should be placed on the shelf, but when the purpose of theology hikes down a certain path, there are dangers for both the mind and imagination. Merton and Grant were quite aware how theology, philosophy and Biblical exegesis could be taken captive by a form of scientific empiricism and, in the process, human subjectivity and our

all too human journey could be banished. Merton and Grant were not opposed to theology or philosophy (how could they since they were doing theology and philosophy?), but they did think such disciplines had to go deeper, be more transformative, reach more personal levels. They both, in their different ways, sought to return to the classical tradition of mystical/spiritual/contemplative theology as a way of recovering and reclaiming the depths of the Christian faith. Merton turned initially, of course, to the Cistercian tradition at Gethsemani that was, in theory, supposed to be about a contemplative way of knowing and being, but he found the place was so busy and active, much of the old tradition had been jettisoned. It is quite understandable why Merton longed to be a hermit. Grant taught philosophy and theology all of his life at Dalhousie and McMaster Universities, but, much to his chagrin, the contemplative way of knowing had been replaced and supplanted by a scientific way of knowing in which the thing studied was treated as an object in which the subject was meant to remain aloof and distant from; this, it was argued, would offer us objective knowledge. Merton and Grant spoke and wrote much about this one dimensional and single vision way of knowing, and their turn to the contemplative was, in most ways, counter cultural and a rebellion against the dominant ways of knowing and living forth the faith journey.

Hannah Arendt, in her classic work, *The Human Condition* (1958), argued that one of the most significant shifts in the modern world was 'The Reversal of Contemplation and Action'. The Classical Tradition, for the most part, elevated and prized the contemplative way over and against the active way, but, in the modern world, the 'vita activa' has subordinated (and, often, banished) the 'vita contemplativa'. Both Merton and Grant attempted, in their different ways, to reverse things once again. Both men called for a turn to the contemplative way as the ground, roots, core and centre from which the active way could and would authentically emerge and take shape and form in the public realm, place and space. This turn yet once again, to the contemplative way, attempted to resist and oppose both the hegemony of activism and the dominance of a narrow empirical way of knowing and being. Both Merton and Grant sought to widen the means by which we know, and deeper the source from which we live from. The contemplative path had been much overgrown, and both men tried to clear the underbrush and reveal the old paths once again. How, then, did they do this, and what was their understanding of contemplative theology?

Thomas Merton, as I mentioned above, turned to the monastic way as a means of finding, clarifying and recovering his true self. The monastic way, in principle, was about a slowing down, a going deeper even inward, an openness to be found and transformed by the draw and overtures of God's welcoming grace and goodness. It was in this inner stillness, this waiting, this 'quies' of the contemplative way that the meaning of true theology could and would be known. The contemplative way is about living forth the longing for God and making sense of what such a longing means on our all too human journey. Merton's original autobiography, *The Seven Storey Mountain*, although thick and rich with the hopes and promise of the monastic way, did lack a certain depth; even Merton, in retrospect, recognized this. It did not take Merton long to see this, and by 1949, *Seeds of Contemplation*, was published. *Seeds of Contemplation* walks the reader into both the soil and seeds of the contemplative way. This small text explores, examines and ponders how the soul can be properly prepared to receive the seeds of the Divine. Merton makes it quite clear, in his inviting and poetic way, that human agency is a must and much needed in the contemplative quest, and he touches on how we can prepare ourselves for the coming of God. Merton is very much probing the depths of the contemplative way and what such a way speaks about the inner life.

Throughout most of the 1950s, Merton continued to unpack and unravel the meaning of the contemplative way in a variety of books and a mining of the Christian tradition. *Bread in the Wilderness* (1953) walks the attentive reader into Merton's theology of the Cross, and the significance of the crucified Christ for the contemplative journey. The sustained and evocative meditation on the 'Devot Christ' takes us into the depths of Christ's suffering and the significance for us. *Bread in the Wilderness* is just that; the bread of the Cross can provide sustained nourishment through the wilderness of time. Merton, I think it can be legitimately argued, never separated his contemplative theology from an ever deepening understanding of the Cross, and the 'Devot Christ' was a profound meditative probe into this reality. *The Living Bread* (1956) is very much a companion piece to *Bread in the Wilderness*. Both books hold high the significance of the Cross, the living bread of the Mass, liturgy as a public event of transformation and the essential role of the Psalter in understanding such a transformation. The Bread of Christ is very much, for Merton, in these books, the living bread and that which communally feeds and nourishes the soul in the wilderness and desert of time.

In 1962, *New Seeds of Contemplation* was published. This book continues to probe the differences between the false and true self. Merton was very much being transformed, dying to what needed to go, opening to the new life. The complex and nuanced nature of knowing the difference between the new and old self was, increasingly so, front and centre for Merton. The fire of God was burning away much dross, but the dross and gold were still mixed. *New Seeds of Contemplation* clarifies for the reader the nature of the transformative journey and the many landmines along the path. We can see, quite clearly, what is at the centre and core of Merton's understanding of the contemplative way: techniques might be interesting, but the purpose of the contemplative way is about becoming a new person, and it is this way and transformation that Merton gives himself to living forth. This is also why Merton turned to the East. The East, beyond the level of meditative technique, spoke to the question of ego and the self. Merton was drawn to this question and how the East sought to sort out the difference. Robert Inchausti's recent book, *Seeds: Thomas Merton* (2002), unravels, in a most insightful way, in the section 'Real and False Selves', the crux and nub of the deeper roots of Merton's contemplative theology. Merton sought to know, more deeply and surely, the difference between the real and false selves. The Cross was most instructive in decoding this dilemma, hence Merton's contemplative theology never veered too far from the Cross.

Both the West and East, at their contemplative best, saw the ego as something that was an illusion, a distraction, a false face, as something to be free from. Both traditions agreed that to be truly free a letting go had to occur, a leaving behind had to be done. It was this perspective in both the mystics of the West and of the East that interested and drew Merton, and we will return to this later in the paper. Merton longed to go to the very source and depths of transformation, for he knew, if this journey was not taken, the false and illusory self could and would create a hall of mirrors. Merton was committed to such a death-resurrection quest, and the contemplative way opened for him the doors into how such a transition could occur, and, the role and responsibility of both God and human agency in this process. I think it can be argued that it is impossible to understand the depths of Merton unless the contemplative way (and its purpose) is rightly understood. Merton, in this sense, stands opposed to a frenetic post WWII American way of life, and, equally so, a way of doing theology that was too dogmatic and lacked teaching on the relationship between theology and spirituality. Merton was very much a contemplative theologian, and this meant he was always in the process of bridging the gap between the Human and the Divine.

George Grant, like Thomas Merton, sought to retrieve and rediscover the contemplative way as a way of knowing and being. Grant, unlike Merton, was not a monk, but Grant, like Merton, sought to make sense of and articulate the abiding and perennial truths of the contemplative way to the broader public. Grant taught philosophy at Dalhousie University in Halifax from 1947-1959, McMaster University from 1961-1980, and he returned to Halifax in 1980 lived there until his death in 1988. It is important to note at this point that University of King's College (the oldest University in Canada-built in 1789) is on the campus of Dalhousie, and King's, to this day, is a bastion of High Church (or Anglo-Catholic) Anglicanism. The High Church Anglican way is very much rooted and grounded in the contemplative way, and when George and Shiela Grant became Anglicans in 1956, the contemplative way of King's was very much the air they breathed. Grant, though, had written about the contemplative way before becoming formally and officially an Anglican. Grant created a storm in the Canadian academic world in 1951 with his article, 'Philosophy', that was written for the Massey Commission. Grant argued, in the article, that modern and academic philosophy had lost its contemplative dimension, and, as such, had become a lapdog and lackey of a one dimensional way of knowing and being. Modern philosophy had become so subservient to a narrow scientific methodology that human longing had become banished and a tinkering with language (and its meaning) was all that was left. This commitment by many modern philosophers to logical positivism and linguistic analysis was, for Grant, the death knell of philosophy. Grant, in 'Philosophy', called the guild and clan back to the contemplative heritage of philosophy, back to the place of human longing for meaning and purpose, back to the place of transformation, back to Plato (and, for Grant, Plato's finest modern interpreter, Simone Weil). Plato and Weil became, for Grant, antidotes to the toxins of much modern philosophy, and they walked him into the transformative depths of the contemplative way.

Grant, unlike Merton, taught at public universities, but both men walked the extra mile, prophetic like, to call both theology and philosophy back to their contemplative roots, to deeper sources of knowing God and being transformed by the mystery of God's purifying love. Both Merton and Grant, in their contemplative

theology and philosophy, held high the 'via negativa' or the 'apophatic' way, and both were critical of a form of western rationalism that either sought to master or banish the mystery of God. Both men realized the deeper contemplative journey was about many deaths, much letting go, many resurrections ever into the mystery of God's gracious and full Love. This meant that both men had a certain affinity for the Orthodox distinction between God's 'essence-energies', and the way such a tradition recognized a holy ground of mystery where none dare speak. Grant wrote much, in his academic career, about the dangers of the way the academy had lost its way, the way wisdom had been trumped by knowledge, *paideia* by *techné*, teaching by research.

Grant, like Merton, did not disconnect the contemplative way from the cross of suffering. Martin Luther had made much, in his day, of the theology of glory and the theology of the cross. The theology of glory, like Bonhoeffer's 'cheap grace', had a tendency to do an end run on suffering, elevate the resurrection and be insensitive to inexplicable suffering. The triumphalism that often walks hand and hand with a theology of glory was offensive to Grant for a variety of theological, philosophical and political reasons. Grant tended to emphasize, and more work is being done on Grant in this area these days, Luther's theology of the cross as a corrective to an excessive interest in the theology of glory. Christ, on the cross, highlighted the depths of God's suffering love and, equally so, the extant God would go to illuminate and draw the human race back to unity with God. This was a God who was willing to die, to empty all the grandeur and fullness of the Divine to serve and suffer, to fail and fall, so a new life could be offered. This was not the way of power, of strength, of military might. The cross both clarified the deeper nature and meaning of goodness, and opened a surer way to understand the meaning of conversion and transformation. Shiela Grant, in her article, 'George Grant and the Theology of the Cross' in *George Grant and the Subversion of Modernity* (1996), and the recent publication of *George Grant and The Theology of the Cross: The Christian Foundations of his Thought* (2001), by Harris Athanasiadas, speak clearly to Grant's concerns about the differences between the theology of glory and the theology of the cross, and the implications of where hats are tipped in such a discussion.

Grant, created a storm in the academic world in 1951 with his article, 'Philosophy', and, by 1960, he resigned from York University because the Philosophy Department had so bowed the knee to the empirical way that Plato and Christianity were banished from the hallowed halls. Grant became a hero to many in the counter culture in the 1960s because of his willingness to critique the drift and direction of major public universities, and, equally so, his willingness to resign from York when conscience clashed with expediency. Grant was hired at McMaster University in 1961, and he taught there until 1980. He resigned from McMaster in 1980 for many of the same reasons he left York. Grant's 1980 article/letter, 'Research and Resignation: The Battle between Teaching and Research' tells the tale in full. Grant, again and again, called the Universities back to the contemplative way, but, like some modern prophet, his voice went unheeded.

The recent publication of, *Survival or Prophecy? The Letters of Thomas Merton and Jean Leclercq* (2002) speaks volumes about Merton and Leclercq's desire to call the monastic tradition back to their contemplative roots. Merton saw such a way as prophetic, and if the monastic orders did not heed such a calling they might survive but little else. Grant, like Merton, turned to the contemplative way, but his battles were fought out at the universities rather than the monastery. Both men, in their struggles, spoke to a much wider and larger audience, and spoke in such a way that they touched and tapped into the depths of the human condition and human longing. Both Merton and Grant were keenly aware of the fact that there had been a reversal of the contemplative-active dimensions in the West, both men sought to reverse this reversal (elevating, in the Classical way, the contemplative way again), and both saw in both the contemplative dimensions of the West and East a way of doing philosophy and theology that the modern West was in danger of losing. Both men, it must be noted, held together a theology of the cross with the contemplative way. It is to Merton and Grant's interest in the contemplative dimension of the East we will now turn.

The Contemplative Way: East and West

The contemplative turn by both Merton and Grant led and walked them to the East and more to the point a contemplative dialogue between the East and the West. Both men sought the contemplative depths in the West and the East, and it was towards these depths they turned for insight and inspiration. The West had, in many ways, on a practical level, become frenetic and co-opted by 'techné' and a technological society, and,

on a more intellectual level, taken in by the demands of science as a way of knowing. The soul and spirit, the inner life of the mind and imagination had become parched, barren and lean in the process. Both Merton and Grant felt this in a keen and demanding way, and they sought for another way to traverse and find the depths of the real and authentic self in a society that had given itself to many illusions and masks of the self.

Merton, while a young man at Columbia in 1938, had met the Hindu monk, Brachmachari, who encouraged him to explore his own contemplative tradition. Merton's early years at Gethsemani were taken up with writing his early autobiography, Cistercian tracts for the times, ongoing journals and the emergence, in the late 1950s, to broader social and political concerns. Merton's journey into the Eastern contemplative way was prompted by two things: the need discern a method or means to truly be contemplative, and, in a more important sense, the task of discerning and distinguishing the false from the real self, the ego from the authentic self. Merton found in the East insight and wisdom in these areas. True freedom and liberty begins deep within, and freedom from the crude and subtle nature of the ego is a categorical imperative on the human journey, Merton realized this, the East offered insights on these issues, hence Merton's turn to the East.

Merton's interest and dialogue with those in the East comes to the fore at its most intense in the 1960s. The publication of *Gandhi on Non-Violence* (1964), *The Way of Chuang-Tzu* (1965), *Mystics and Zen Masters* (1967), *Zen and the Birds of Appetite* (1968) and *The Asian Journal of Thomas Merton* (1973) all speak a clear and clean message. The West must engage the East at a contemplative level, the East has much to teach the West about exposing the pretensions of the ego and such a deeper transformation into life can only be known by heeding the East. Merton's death in 1968 at Bangkok, Thailand seems most symbolic, and the fact he met the Dalai Lama and Thich Nhat Hanh before his death also tells its own compelling tale. Merton had met Dr. D.T. Suzuki in 1964, and his correspondence on the relationship between Zen and the Christian contemplative tradition very much speaks to the issues of death, a letting go and a leaving behind of the ego, the old Adam.

Merton's interest in the contemplative East placed him very much in the forefront of those (in the past and present) who turned to the East for insight, illumination and enlightenment. Those like Emerson, Thoreau and Whitman before Merton, and many important American Beats (such as Snyder, Ginsberg, Whalen and Kerouac) had turned East as a means of resisting a West that had lost its way contemplative way. Merton, unlike the American Transcendentalists and the Beats, tended to ground his contemplative journey very much in the Roman Catholic way; this tends to make Merton unique within the American context of the 1960s. Robert Inchausti, in *Thomas Merton's American Prophecy* (1968), sums this fact up quite nicely, when he says, 'Merton's contribution was to establish the ecclesiastical roots of this radically democratic spiritual movement, and by so doing internationalize, historicize, and Catholicize American Transcendentalism' 3. Did Merton's turn to the East, though, mean he bought into the total package, saw a unity at the heart and core of the contemplative and mystical traditions of the East and West? It seems to me that Merton put out feelers, probes if you will, towards the East, and his generous natural theology eased such an opening. But, Merton, unlike the American Transcendentalists and American Beats, remained both a Roman Catholic and Cistercian monk until the end. I think it can be argued that Merton turned to the East for aid and insight on what to be free from (the ego), but when he asked what he was to be free for (the new self united in Christ and the church), he was most Christian.

George Grant, like Thomas Merton, was most interested in the East and the wisdom it had to offer on the human journey. It is interesting to note that Grant's grandfather, Principal George Munro Grant (1835-1902) of Queen's University, wrote one of the first books in Canada on Christianity and World Religions. G.M. Grant's book, *The Religions of the World* (1895), was generous and spacious in its openness to other religions while remaining rooted and grounded in the Christian tradition. When George Grant left Dalhousie University in 1959, and, for all intents and purposes founded the Religious Studies Department at McMaster University in 1961, he forged and formed a Department with a commitment to teach about the major and minor religions of the world. Grant, in his almost 20 years at McMaster, helped to build one of the largest undergraduate and graduate departments in World Religions in North America and Europe.

Grant's interest in other religions, though, like Merton's, was not just for the purpose of information, facts and exotica. Grant saw, all too clearly, the drift and direction of modern education, and he feared and fought against it. Religion, he realized, could be reduced to just another object of study, and, if this became the case, the inner core of religion would be lost. Grant, in his battles at McMaster, spoke much against the 'museum culture' of the academy and the tendency of such places to cut out the heart and life of the great and grand contemplative traditions of the religions of the world. Just as Merton was both a teacher to novices and scholastics in the 1950s and 1960s, George Grant taught a generation of students at McMaster from the 1960s and 1970s how to do theology in a contemplative way and manner. Grant did not write as much as Merton on contemplative and interfaith dialogue, but he did embody such a way at McMaster. *The George Grant Reader* (1998) has a fine foreward, by Grant, to Bithika Mukerji's *Neo-Vedanta and Modernity* (1983). Grant praises Mukerji's book, and in the foreward, he highlights how the modern world has made it difficult to understand the Neo-Vedantic way of joy/bliss. Grant points out how the modern world also, has no ontology of being, no sense of the proper end (or telos) from which joy/bliss is a proper consequence. Grant says, 'What has come to be in the dynamic civilization of North America— indeed, in all these societies which express the thoughts of Locke and Marx, Rousseau or Darwin or Hume—is the restless search for bliss, which escapes one because it cannot be known as being itself. Modern life has become the joyless pursuit of joy.' 4. Grant argued, in the foreward, that a hearing and heeding of the Neo-Vedanta could yet teach the West much.

Grant, in the 1970s, worked closely with John Arapura for a large grant to compare the West with Vedanta. Grant had a reason for this. McMaster was, like most modern Universities, going the way of all flesh. Religion could be taught and studied but its deeper truth was lost when reduced to an object that we know through mastering the information about it. Knowledge is not wisdom, facts are not mystical unity and information is not love. Grant, in many ways, was fighting a battle Merton did not engage in in the same type of place, but both men attempted to call their place of callings (monastery/university) back to the contemplative way and the role the East could play in teaching the West about such a way. The University is not the Monastery, and, as a result, the expectations of the two places are quite different. Grant sought to hold the University to an older tradition, a tradition closer to the monastic and contemplative way, but, in an age of the dynamo, science and the technological society (and the role of the University in serving such ends), Grant was like a King Canute standing against a tidal wave that threatened to wash much away. Grant and Arapura did not get the hoped for money for the study of the West and Neo-Vedanta, but, I am sure, Grant expected as much.

Indian religion taught Grant much, and his attempt to understand the depths of the Christian contemplative tradition was informed as much by the Gospels and Plato (as interpreted by Simone Weil and Iris Murdoch) as by the best of the Indian heritage. Just as Merton's generous natural theology offered him a way to heed the best of the East, so Grant's gracious natural theology opened doors into the East for him also.

Grant had a real affinity for the contemplative tradition of Hinduism just as Merton was quite drawn to the contemplative traditions of Buddhism (Zen, Tibetan, Mahayana). Both men saw in the East antidotes for the toxins in the West, but both men realized there were immense (although forgotten resources) in the West they could yet draw from. Both Merton and Grant remained in the cathedral of the Christian tradition (Merton a Roman Catholic and Grant an Anglican), but both were more than eager and willing to hasten to the out of doors and learn from other contemplative traditions. It is to this home and cathedral that we now turn to get a fix and feel for the Christian community that both Merton and Grant made sense of their faith within.

Prophets to the Church: Have you Worn the Robes?

He (Merton) was a kind of prophet. And I think he will be remembered in the history of spirituality as a man who---I wouldn't say opened new ways---he opened old ways we had forgotten. He had the ability to talk in new terms about things or attitudes or values that were common one thousand or fifteen hundred years ago.

Archbishop Jean Jadot 5

The publication of *Thomas Merton's American Prophecy* (1998) and *Survival and Prophecy: The Letters of Thomas Merton and Jean Leclercq* (2002) in the last few years highlight the obvious fact that Merton stood very much in the Jewish-Christian prophetic tradition. George Grant, it can be equally argued, stood within the same line and lineage. Merton spoke from within the American context and beyond. Grant spoke from within the Canadian context and beyond. The Christian prophet calls the church to her true identity and calling (by speaking from the depths of the tradition), and the prophet speaks to the broader world, and calls the world to be true to her deepest longings and aspirations. Prophets, inevitably and necessarily so, point out the chasm between the highest ideals and the betrayal by the church and the world of such aims and ideals. This means the prophet will be misunderstood, caricatured and maligned much of the time, but, for those who have ears to hear and eyes to see, the words and lives of the prophets will be welcomed.

There are those who have suggested and argued that Merton, in the autumn of 1968, was on his way, at last, away from the constraints of the Roman Catholic Church. The contemplative journey Merton had taken, initially, with the mystics and contemplatives in the Roman Catholic church in the 1940s and 1950s had, by the 1960s worn thin. Merton was on his way to the East, and if he had not died, he might have turned to the Buddhist way. Merton's graphic and never to be forgotten religious experience at Polonnaruwa so well described in *The Asian Journal*, his visits with the Dalai Lama and Thich Nhat Hanh (calling him 'my brother') seem to tell the tale of a man on his way to another place. But, there is another way to read Merton, I think. If, as I have suggested above, Merton had a generous and truly catholic natural theology, he would have a sincere interest in the wisdom and insights of other traditions. Does such a spacious natural theology mean Merton was leaving his tradition for another, or that he accepted, uncritically, other traditions? Merton, as I have mentioned, was very much a prophet, and this means he was steeped in his own tradition, and he sought to speak such a tradition in the language of his time. Archbishop Jadot's comments are true to the mark. Merton, for example, was quite keen on Robinson Jeffers near the end of his life, and he called him the 'Pacific Blake'. Does this mean Merton totally accepted Jeffers' worldview and Jeffers' hawk's dream? I don't think so. Merton, in his final talk at the International Monastic Conference in Bangkok gave his talk on 'Marxism and Monastic Perspective'. Does this mean Merton was an unqualified Marxist? Hardly! Merton had a real interest and fondness for the Orthodox tradition, and the place of 'Hagia Sophia' within such a tradition. Does this mean that Merton was on his way to Orthodoxy? I doubt it! Merton, as we know, did his MA on Blake, and he had an abiding interest in Blake. Does this mean Merton did not differ with Blake on much? Merton was a monk in the Roman Catholic tradition, and Blake was an anarchist. Merton and Blake could not be further apart in many ways. George Kilcourse's fine book, *Ace of Freedoms: Thomas Merton's Christ*, I think, highlights how and why Merton held together both a high view of Christ and a deep respect for other traditions. But, when day was done, there were cables and there was the ace, and Merton knew the difference between them.

Merton's way, as a prophet, was to find the language of the time, use such interests and language, then lead the interested into the fullness of the Christian way. Needless to say, many faithful Roman Catholics at the time were drawn by Merton and others felt confused and betrayed.

Merton must be set, to some degree, as a prophet, within the pre-Vatican II years and the fresh breeze that was blowing thereafter. Merton spoke to the church on a variety of levels, and at each level, he was both welcomed and opposed. Merton was obviously a key figure in the renewal of the monastic way. Merton's commitment to the Cistercian tradition, his interest in the Benedictine, Carthusian and Carmelite ways speak much about his desire to find the centre, core and inner integrity of the contemplative way of the monastic tradition. The exchanged letters between Merton-Leclercq in *Survival or Prophecy?*, unravel for the interested, Merton's crucial role in the renewal of the monastic way within the Roman Catholic tradition. But, Merton's prophetic life and voice went deeper and further. Merton spoke to more than just monks. If he had only done this, he would have limited interest. Merton spoke, by going deeper into the real message and meaning of the monastic way, to the depths of the human condition and the very purpose of the church. Merton saw the purpose of the church as being both, profoundly ecumenical, concerned with interfaith dialogue and engaged (in a non ideological way) with public and political issues. Merton summed up his vision in a succinct way in *Conjectures of a Guilty Bystander* when he said:

If I can unite in myself the thought and devotion of Eastern and Western Christendom, the Greek and Latin Fathers, the Russians and the Spanish mystics, I can prepare in

myself the reunion of divided Christians.....We must contain all the divided world in ourselves and transcend them in Christ.

6

We can see from this passage the path Merton is taken. This is not 'there is no salvation outside the RC church'. This is a perspective that is grounded in the ecumenical vision of the Fathers, unpacked in the Russian and Spanish experience and translated, in an ecumenical way, into the modern world. It is quite understandable why traditionalists might have found such a vision offensive and perhaps too catholic.

Merton called monks, the church and the world to a deeper contemplative vision, a vision in which the ego, masks and phantoms of the inner life could be exposed and dealt a death blow and the real and authentic self would be revealed. This new self, hidden in Christ, would speak with a certain consistent ethical vision to the church, also. Merton had many a concern about the rather right wing leanings of the Roman Catholic Church of his time. He duly noted their concern for the family, gender roles, their fears about abortion and euthanasia and their worries about contraception. But, he spoke loud and clear about the Roman Catholic position on war, the American empire, the nuclear policy of the USA at the time, the environmental questions raised by Rachel Carson and the rape of the earth by corporations. The 'Christian realism' of Reinhold Niebuhr worried Merton, and the 'just war' theory, he feared, could be used to justify much injustice. Many of Merton's concerns seemed to link him with the 'New Left' of the 1960s, and his willingness to identify himself with Dorothy Day and the Catholic Worker did raise the eyebrows of many. The Roman Catholic Church at the time tended to either swing to the republican right or be keen supporters of the democrat, President Kennedy. Merton, by leaning towards Dorothy Day, The Catholic Worker and Dan/Phil Berrigan placed himself within a radical Roman Catholic position. This did not bode well for him amongst the liberal establishment. When Merton, in 1961, published 'Letter to a White Liberal', doyens of the liberal establishment like Martin Marty and clan were not pleased.

Merton was, very much, a prophet to the Roman Catholic Church. He called monks to a deeper and fuller way, he called the church to a more ecumenical vision and he nudged the church to transcend the ethical tribalism of the time. There was a depth and breadth to Merton that was grounded and rooted in an older way, and it was this speaking of the perennial truths of the older way to the modern context that makes Merton very much a prophet to the church.

George Grant, like Merton, was a prophet to the church and the world. Grant, unlike Merton, was an Anglican, but Grant shared many of Merton's concerns. Grant was loyal, as was Merton, to the church, and, like Merton, Grant was a vigorous and rigorous critic of the church. Those who only knew how to criticize the many failings and inconsistencies of the church were met with this question by Grant: Have you worn the robes? Those who had taken the time and effort to wear the robes of the ancient tradition (in all its fullness and folly) would and could see things from a more nuanced perspective. It is in this wearing of the robes that Grant, I think, reflects and embodies Archbishop Jadot's comments about Merton recovering the wisdom of the past and making such perennial insights relevant to the present.

George Grant was raised a Presbyterian, but, by 1956, he and his wife, Shiela, became Anglicans. It is important to note, at this point, that Grant was teaching in the philosophy department at Dalhousie University. The Classics department at Dalhousie was most interested in the relationship between Plato- Aristotle- Christianity- Hegel and University of King's College (the oldest University in Canada- built in 1789) was on the campus of Dalhousie. King's was a bastion and bailiwick of High Church Anglicanism, and the Classics department at Dalhousie was fully committed to integrating the best of the Classical Greek and Roman past with the fullness of the Christian Tradition. It was this integrated Anglican turn to the Tradition that Grant had to deal with in his Dalhousie years throughout the 1950s, and it is these years that did much to shape and inform his leadership at McMaster throughout the 1960s and 1970s.

Grant was exposed, while in Halifax, to a notion of the church that was quite different from his Calvinist Presbyterianism. Grant, though, did not nod or bow, in an uncritical way, to either the High, Low or Broad Church traditions within the Anglican Tradition. Grant, who had been involved with C.S. Lewis's 'Socratic Club', while he was at Oxford, was more committed to 'Mere Christianity' than parties within the Tradition. It was this 'Mere Christianity', grounded and rooted in the mystical theology of the Anglican way that interested and held Grant. But, Grant had his worries and concerns about the broader drift of

liberalism in North America (at its most advanced in the USA), and the invasion of the liberal (or Broad Church party) in the Anglican Church of Canada (ACC). It was this clash between the ancients and the moderns that was, in many ways, to preoccupy Grant, and he knew where and when to tip his hat.

Grant would soon be speaking to the church on a variety of controversial issues, but, at this point, it is probably important to note three things that both Merton and Grant shared about the church. First, Merton's interest in a fuller, broader ecumenical vision of the church had much affinity with Grant's interest in 'mere Christianity'. The liberal ecumenism of their day did not hold them as much as an ecumenism that was grounded in the fullness of the Christian Tradition. Both men turned to the Classical past and walked the extra mile to mine the resources of such a heritage for the present. Second, both men drew such a vision from the well of the Classical Christian Tradition, and both were keen to hear much from the Russian and Greek Orthodox way. This turn to the Western and Eastern Classical past took Merton and Grant much deeper and further than either a mere turning to only the Western tradition or the liberal tradition as a means of defining ecumenism. The Anglican way has often had much affinity with Orthodoxy, and the Roman Catholic Tradition has had an ongoing dialogue with Orthodoxy, so the East-West Christian ecumenism had a vital and historic tradition that both Merton and Grant sought to make sense of for the modern world. Grant did a public presentation for CBC, in 1958, on Dostoevsky, and, by the early 1960s, Grant was reading Philip Sherrard's, *The Greek East and the Latin West* (1959). Both Merton and Grant had, in short, a most ecumenical and catholic notion of the church that tended to elude simplistic denominational categories. Third, both attempted to make sense of and articulate the core and perennial relevance of such a vision for the modern world.

George Grant taught at McMaster University in Hamilton, Ontario throughout the 1960s-1970s. Ontario was much more in the vanguard of the liberal way than the Maritimes throughout this period of time, and the Anglican Church of Canada, like the Roman Catholic Church (after Vatican II) was going through all sorts of changes. The publication of Pierre Berton's *The Comfortable Pew: A critical look at the Church in the New Age* (1965) was initiated and sponsored by the Anglican Church of Canada, and Berton's liberal leanings pleased and drew forth the ire of many. The response to *The Comfortable Pew*, by the Anglican Church, was, *The Restless Church: a Response to the Comfortable Pew* (1966). *The Comfortable Pew* was a bumper crop book; more than 170,000 copies were printed and sold. Berton's weathervane liberalism and the response to it alerted Grant to the fact that the church had lost its footing and way, and it was, if those like Berton took the lead, going to become merely a dutiful echo of the broader culture and world. Grant, like some prophet of old, had some hard and difficult questions to raise about the Trojan Horse of liberalism in the Church camp.

Grant came to argue and see that at the heart and core of liberalism was the thirst for liberty and freedom, but the dilemma of liberalism was that it had no real grounding for freedom. Liberalism tended to be most insightful and informed on negative freedom (freedom from oppression, tyranny, repression) but rather weak on positive freedom (freedom for what?). It was this convergence of a rather open ended notion of human nature blended with such principles as freedom, individualism and equality that made liberalism susceptible to misuse and abuse. The church is in the world, and the more the West adopted and adapted to the liberal ideology, the more the church was drawn into the liberal gravitational force field. Grant saw this on a philosophical level, and he argued, again and again, against the practical implications of not seeing this fateful and obvious truism.

George Grant, when he was at McMaster University in the 1960s, worked within his parish (with his wife Shiela) to challenge the new educational curriculum of the Anglican Church of Canada, did much work to bring in a more conservative bishop to his diocese and often spoke at many parishes. We need to remember that, for Grant, the deeper questions and issues were philosophical, and he argued that if such issues were not faced by the church at a root level, questionable branches and fruit would be produced. Ideas do have consequences, and Grant, again and again, tracked and traced the consequences of an uncritical acceptance by the church of liberal principles and presuppositions. This led Grant, by the 1970s, as the Anglican Church opened itself more to questions of abortion and euthanasia, to question the church. There were, for Grant, two levels of discussion. There was, as I mentioned above, the uncritical embrace by the church and the world of liberal prejudices. There was, by consequence, the embrace of a variety of hot button

social questions such as divorce, abortion and euthanasia. Grant's position on these issues seemed, for some, to conflict with his outspoken position against the Vietnam War, his opposition to militarism, his firm pacifism, his relentless critique of the American empire, his probes into the nature of 'power elites', the military industrial complex and the way he illuminated the nature of corporate wealth. Was Grant on the political right or the political left?

The church did not quite know what to do with him, and, in some ways, many of Grant's larger social and political positions had much affinity with Merton's. Both men had a broad and fully ecumenical view of the church, both men had substantive questions about liberalism, both men felt the church had been co-opted by mainstream liberalism, and both men, by turning to the depths of the Christian Tradition, called the church to re-member her high calling. Both men spoke from a third way (that was neither right nor left), and as the church came to reflect the larger culture wars, those like Merton and Grant, were seen as anomalies. It was this third way of integrity that, in many ways, made them both prophets to the church and to the world.

Prophets to the World

Thomas Merton and George Grant were men on the boundary, on the margins, on the narrow ridge. Merton saw his role as a monk in both a literal and metaphorical sense. The monk was very much a man who seemed dead to society, a man on the edge, a misunderstood and alienated person, a person in exile from power and privilege. Merton, as a monk, seeing himself this way, saw other artists and those who protested against the inhumanity of the modern world as his friends and comrades. The monk, in a more metaphorical sense, is the person who says No to the bad faith and false consciousness of the world, lives on the margins and in the desert for doing so, but, by living on the boundary between the old and the new, can speak a solid Yes to a new vision of life, purpose and meaning. George Grant would very much have been a monk in Merton's deeper and more significant understanding of the word as one who stands often, alone, against the drift and direction of the world and the church and yet is faithful, in love, to both.

Merton had an affinity for the political left from the time he was young, but he was not an uncritical supporter of the left. Merton's flirting with the Communist party while he was at Columbia, his early trip to Cuba, and his interest in the work of Catherine Doherty in Harlem, NY point in a certain direction. The statist socialism of Castro's Cuba and the anarchist tendencies of Doherty's Friendship Houses do have some points of affinities of purpose if not in organization with the left. The fact that Merton tended to be rather silent on larger political, economic and social questions throughout most of the 1950s must be seen within the context of his journey. Merton was seed planting, going deep, probing the depths of identity and contemplative theology at a more profound level. But, when those like Ernesto Cardinal, from Nicaragua, became a monk at Gethsemani in the mid-late 1950s, Merton was alerted to the issues and problems in Central America. Castro's Cuba had set a precedent for statist socialism. Was the Sandinista revolution the next step? The Civil Rights Movement in the late 1950s soon came to work its way into the mind and imagination of Merton. Merton's many books of poetry, published by New Directions in the 1950s, put him in touch with a generation of poets with a social conscience. The Roman Catholic Church, by the early 1960s, had one of its own, President Kennedy on the throne. This seemed to be, for many Roman Catholics, a sign of much hope. Roman Catholics were now accepted and mainstream in the USA. How did Merton react and respond to all this? How was he, in many ways, a prophet to his times? Merton's voice spoke loud and clear about and against the Cold War, and the nuclear arms race that was part of it. He saw how good people could do unjust things, how the banality of evil worked; *Chant to Be Used in Processions Around a Site with Furnaces* speaks its telling tale in this regards. Merton seemed to lean more to the anarchist left in his thinking than the American republican or democratic traditions. Many on the anarchist left such as Eldridge Cleaver and Lenny Bruce turned to Merton for insight and inspiration just as the Roman Catholic anarchist left such as Dorothy Day and the Berrigan brothers felt a true kinship with Merton. Merton did speak loud and clear about and against many of the injustices of his time, but he was not an ideologue, and this offended and irritated many. Rosemary Reuther, for example, felt that Merton did not go far enough with his moral outrage. Merton argued, again and again, that politics must be grounded in a transformative contemplative depth, and if this depth did not exist, the important issues raised could easily become a distraction from real transformation. Merton tended to be more shaped and influenced by those like Gandhi and Martin Luther King Jr., than ideologues of the right or left. Both Gandhi and King made it clear that the real revolution must be both within and without, and any hopes of serious change in society must work on

both levels. The important 1964 conference, sponsored by Fellowship of Reconciliation, on the 'Spiritual Roots of Protest' was vintage Merton. Merton's focus was often about roots, depths, the meaning of conversion and transformation, the deceptive and illusive nature of the ego and old Adam. It was in this holding of the inner and outer tensions together, and the willingness to speak about the glaring and obvious injustices and hypocrisy of his time that Merton needs to be seen as a prophet.

George Grant, like Merton, spoke to the major issues of the 1950-60s-70s-80s. Merton was gone by 1968, but his concerns, insights and meditations live ever on. Grant died in 1988, and there continues to be a growing interest in the life and writings of Grant. The fact that the largest publishing press in Canada, University of Toronto Press (UTP), has decided to publish, in eight large volumes, the collected works of George Grant speaks much about a prophet being honoured in his own country and flowers being put about and around his tomb when he is dead and gone.

Grant as mentioned above, could not easily be placed in a political tribe or camp. The Canadian Broadcasting Corporation (CBC) often asked Grant to speak to the nation, hence Grant had a voice on a national level in Canada. Just as a prophet of old he spoke to the people, and called the people of a nation to remember, to turn again to the core and centre of those things that make life meaningful and genuine. Grant's voice was heard, opposed and welcomed. Grant spoke at a religious, political, educational and cultural level in Canada. He called the Anglican Church of Canada back to a deeper contemplative and ethical centre in an age of hyper-activism and liberal progressivism. He challenged the universities to be more concerned about wisdom and insight than facts, information and 'techné'. He insisted that politics, above all else, is about the common good of a nation and justice rather than political realism, partyism and the expedient.

Grant seemed to be on the right when he spoke about the deterioration of the family and community, the advent and tragedy of abortion and euthanasia and the need to return to religion as the fount and source of cultural and national reform and renewal. Grant seemed to be on the political left with his pacifism, his support of unions and labour, his criticisms of the American empire, the Vietnam War, the madness of militarism, the rise of multinational corporations as the new invisible empires and the way Canada, as an independent nation, was being drawn into the orbit of the imperial way. The New Left in Canada was drawn to Grant in the 1960s and 1970s, and the New Right was drawn to Grant in the 1970s and 1980s. Grant refused to commit himself to either tribe while recognizing both clans had tapped into important points of insight, but Grant was equally quick to recognize that ethical wisdom stood higher, and it was such wisdom Grant held before all political parties and clans in the culture wars of his time.

George Grant, like Thomas Merton, spoke to the larger political questions of the 1950s-1960s-1970s and 1980s. The voices of both men continues to live through those who have been drawn to their prophetic vision, a vision that transcends the culture wars and ethos of political correctness that so dominates much public interaction and discourse these days. Both men mined the wisdom of the past on a deep level, and both men brought forth much gold from such a past. There were, of course, differences between these men, and such differences could be the beginnings of another paper. Merton never knew much about Canada, and he had nothing to say about the Canadian context or situation. Grant knew as much about the USA as Canada, and much of his speech sought to disentangle Canadians both from American liberal republican philosophic principles and from the New Rome to the south. Grant was a High Tory with a deep and abiding respect for the role of the Federal government to be an agent of justice and peace, whereas Merton, as a monk, did not engage the political powers in quite the same way Grant did. Merton tended to work and think more within an anarchist framework than Grant, although Grant did work with the anarchist left in Canada. Both men were convinced there were profound moral questions that needed to be faced, but they also realized unless a deeper understanding of human identity and human nature was recovered through a contemplative vision, moral posturing and moral outrage would be a futile gesture.

Thomas Merton and George Grant Hawk's Dream, Owl's Insight

What was Merton's 'Hawk's Dream' and Grant's 'Owl's Insight'? Both men realized that a return to the contemplative depths was the moral and spiritual imperative of the time. A reversal had occurred in the West, and in this reversal the 'vita activa' had replaced the 'vita contemplativa' as the core and centre of

life. Merton, as the soaring hawk, and Grant, as the observant owl, called North Americans away from the protestant work ethic back to the contemplative way. It was in and through the contemplative way that the ego, the fiction and phantom within would be exposed and found wanting. It was in the contemplative way that the deeper, the eternal self would and could be born, be resurrected. This is why, both for Merton and Grant, the Cross of suffering was the place of rebirth and life. Merton and Grant did turn to the East for contemplative wisdom and insight, but, when day was done, the depths of the Cross took both Merton and Grant down a different path and trail than the contemplative traditions of the East. The East, though, spoke much wisdom about the illusions we live by and the need to see through the *maya* of things. Merton and Grant were loyal to the church but critical of its accommodation to much of North American culture. Both men had a broad and full catholic vision of the church, a vision that was truly ecumenical and concerned with a deeper unity. Both men had, from their understanding of the contemplative, both a commitment to the church and a passion for public justice and peace. Both men, in short, were apostles and heralds of the contemplative life and prophetic visionaries of the outer life. There was something integrated and organic in their perspectives, and it was this love of the whole that makes them so appealing to those who long for something deeper, fuller and more integrated than what is often served up on the religious table.

Merton, the hawk, dreamed, in some ways, Martin Luther King's 'I had a dream', and, like King, he tried to live the dream. Grant realized, like Hegel's Owl of Minerva that flies at dusk that we were entering a night season. The task of the hawk and the owl, if I can alter the metaphors and end with a passage from Merton is this: 'In the night of our technological barbarism, monks must be as trees which exist silently in the dark and by their vital presence, purify the air'. 6

Endnotes:

1. From *The Joy of Learning and the Love of God: Essays in Honor of Jean Leclercq*, edited by E. Rozanne Elder (Kalamazoo, Mich.: Cistercian Publications, 1995).
2. David Cayley, *George Grant in Conversation* (Toronto: Anansi Press, 1995), pgs. vii-viii.
3. Robert Inchausti, *Thomas Merton's American Prophecy* (New York, State University of New York Press, 1998), pgs. 68-69.
4. William Christian & Shiela Grant, editors, *The George Grant Reader* (Toronto: University of Toronto Press, 1998), p.460.
5. Interview with Jean Jadot in *Merton by Those Who Knew Him Best*, ed. Paul Wilkes (San Francisco: Harper and Row, 1984).
6. Thomas Merton, *The Monastic Journey*, ed. Br. Patrick Hart: New York, Doubleday, 1978 p.61

A Note from CTS President Brenda Appleby:

Dear CTS Colleagues,

Congress 2004 will be held at the University of Manitoba in Winnipeg. The CTS annual meeting is scheduled for Sunday 30 May through Tuesday 1 June. The overall theme of the Congress is "Confluence" with three sub-themes of "Ideas, Identities, and Place." According to the Federation flyer,

The primary meaning of confluence is a junction of two or more rivers, but it also connotes a coming together of people and ideas. It implies an ending but also a beginning, a place of exchange, and a point in time where vital decisions must be made.

In many ways, the study of theology is rooted in the experience and meaning of the confluence of the divine with the created in the cosmic environment. Our study and practice concerns expressions of confluence such as incarnation and revelation within environments characterized by significant diversities.

We have invited proposals on any theological subject, including proposals which relate in some way to the theme of Confluence as expressed in three manners:

1. Coalition: temporary alliances of people to study and take action in relation to specific problems, opportunities, or initiatives;
2. Cooperation: people with diverse identities and from diverse locations coming together to discuss ideas and issues of common concern; and
3. Convergence: explorations that take place at the intersection of theology with science, economics, politics, health care, and other social issues.

The CTS executive received numerous excellent paper and workshop proposals. Thank you for your interest.

We are now in the 2nd year of the 3-year focus on Religion and Violence. This year we will be having a joint session (CTS, CSSR, CSBS) on Monday morning (the 31st) to hear a panel on "Religion and Violence: Pedagogical Issues," convened by Aaron Hughes, and including Michel Desjardins, Alyda Faber, and Randi Warne as participants.

Also on Monday, the CTS will sponsor the Joint CTS/CSSR/CSBS/CSPS Lecture. We have invited Dr. Ada Maria Isasi-Diaz, Professor of Ethics and Theology, from Drew University's School of Theology to be our lecturer. As usual, the lecture will be followed by a reception; all are invited to join us.



Dr. Isasi-Diaz has made significant contributions to *mujerista* theology. In her own words, she describes her work:

- a *mujerista* is someone who makes a preferential option for Latina women, for their struggle for liberation;
- *mujerista* theology, which includes both ethics and theology, is a liberative praxis: reflective action that has as its goal liberation;
- *mujerista* theology helps Latinas to discover and affirm the presence of God in the midst of their communities and the revelation of God in their daily lives.

During the last three years Ada Maria has developed six main themes in her work:

1. *lo cotidiano*, the everyday of grass root Latinas, the role that it plays in their understanding of reality, their ethical evaluations and their struggle for justice;
2. the creation of a liberative narrative by grass root Latinas and the role this plays in the development and enablement of their moral agency;
3. reconciliation as a central theme of justice at the beginning of the 21st century;
4. justice as a process that starts with the voices of the oppressed;
5. *mestizaje/mulatez* (our condition as a people of mixed bloods and cultures) not only as a descriptive category of our reality but also as a moral choice;
6. a re-conceptualization of "differences" and "diversity" and their role in identity, identity politics, hybridity and post-colonial discourse.

The work of Dr. Isasi-Diaz is sure to enlarge our conversations on the confluence of peoples, places, and ideas in worlds marked by diversity, difference, and pluralism.

Additional notes to bring to your attention: we start first thing Sunday morning; our CTS Annual General Meeting will be held Monday afternoon; and the CTS dinner out will be held on Tuesday evening.

Please plan to join us in Winnipeg at the University of Manitoba for our annual meeting. If, by chance, you have not received print copies of the Congress 2004 Registration Guide, check it out on-line at <http://www.umanitoba.ca/congress2004/> or <http://www.fedcan.ca/english/congress/congress2004main.cfm>.

Hope to see you soon.

Brenda Appleby, CTS President

Membership News and Notes

Michael Bourgeois has recently published *All Things Human: Henry Codman Potter and the Social Gospel in the Episcopal Church*, University of Illinois Press. For more information, see <http://www.press.uillinois.edu/f03/bourgeois.html>. His essay, "Hope, History, and Redemption in the Theology of Richard Roberts (1874–1945)," based on a paper he delivered at the 2000 CTS annual meeting, is in *Toronto Journal of Theology* Vol. 19, No. 2 (Fall 2003). He has also contributed a chapter, entitled "Why Social Theory Matters for Theology: Historical and Theological Background for Canadian Critical Theologies," in Donald Schweitzer and Derek Simon, eds., *Intersecting Voices: Critical Theologies in a Land of Diversity*, Ottawa: Novalis, 2004.

Hans Boersma's new work *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition* published by Baker Academic, is to be out in September 2004.

John Dadosky, who teaches Systematic Theology at Regis College, has a book to be released in April 2004 titled *The Structure of Religious Knowing: Encountering the Sacred in Eliade and Lonergan*, SUNY Press, 2004.

Paul Flaman, who teaches Christian Theology at St. Joseph's College, the University of Alberta, Edmonton, has recently published, *Genetic Engineering, Christian Values and Catholic Teaching* (New York: Paulist Press), and on January 28, 2004 will lead a faculty seminar on "Homosexuality: How Should Christians Respond?" at St. Joseph's College.

Christopher Lind, who taught for a number of years at St. Andrews College in Saskatoon and was more recently the President of that College, has accepted an appointment as the new Director of Toronto School of Theology at the University of Toronto. He took up his new role at TST in July of 2003.

Bob McKeon successfully defended his Ph.D. thesis at St. Michael's College, Toronto School of Theology October 2003. The thesis title is, *The Canadian Catholic Social Justice Paradigm: Birth, Growth, Decline and Crisis*. He is presently a faculty member at Newman Theological College in Edmonton, Alberta.

David B. Perrin, Professor of Spirituality at Saint Paul University, Ottawa, has recently completed a year and a half term as Provincial of the Oblates of Mary Immaculate, St. Peter's Province, which is based in Ottawa. After completing four years as Dean of the Faculty of Theology at Saint Paul University (1998-2002) he took a leave of absence from the University in order to fulfill this other administrative role. Professor Perrin returned to Saint Paul University in January 2004. After six months of sabbatical leave he will once again take up teaching in the Faculty in September.

Holly Ratcliffe in June 2003 participated in a colloquium of the École française de spiritualité, in Montreal. The text of her paper, called "Marie: Une perspective anglicane" will appear in "Parler de Marie, d'hier à aujourd'hui. Actes du 4e colloque de l'École française de spiritualité" sous la direction de Pierrette Daviau avec la participation de Bernard Sesboüé, jésuite, which is being published by Novalis 2004

David Seljak, Associate Professor of Religious Studies at St. Jerome's University at the University of Waterloo, has taken over as editor of *The Ecumenist*, a small theological journal established by Dr. Gregory Baum in 1962. The journal was established in the first year of the Second Vatican Council to promote the then-controversial idea of ecumenical dialogue. In the 1970s, it became a journal of critical theology, addressing issues of social justice, alienation and religion, as well as theologies of liberation, never losing its interest in interfaith dialogue, and ecclesial reform. At the age of eighty, Dr. Baum, who will continue to write for the journal, has decided that his growing commitment in the Quebec Roman Catholic community and especially the French-language community of theologians and activists within it has made it difficult for him to continue to manage his beloved journal. Novalis Press will continue to publish *The Ecumenist* and in fact plans are being made to increase its readership and scope. David invites contributions and book reviews for *The Ecumenist*. He may be reached at, dseljak@uwaterloo.ca or 519-884-8111, ext. 232.

Alan P. F. Sell continues to serve as a Visiting Professor at Acadia Divinity College, and was recently the first holder of the Jules Leger Chair of Humanities, St Francis Xavier University. He has completed his trilogy on Christian apologetic method with the volume, *Confessing and Commending the Faith: Historic Witness and Apologetic Method* (U. Wales Press), and *Philosophy, Dissent and Nonconformity 1689-1920* (James Clarke) has just appeared. Two books are due from Ashgate in 2004: *Testimony and Tradition: Studies in Reformed and Dissenting Thought*, and *Mill on God: The Pervasiveness and Elusiveness of Mill's Religious Thought*. With Anthony R. Cross he has edited *Protestant Nonconformity in the Twentieth Century* (Paternoster).

John G. Stackhouse, Jr., professor of theology and culture at Regent College, has edited the fourth of Regent's series in contemporary theology: *Evangelical Ecclesiology: Reality or Illusion?* Baker Academic, 2003. Contributors include Howard Snyder, George Hunsberger, and Michael Jinkins, and Canadians Edith Humphrey (Pittsburgh Theological Seminary) and Bruce Hindmarsh (Regent College).

Michael Stoeber recently published "Evelyn Underhill on Magic, Sacrament, and Spiritual Transformation", *Worship*, vol. 77, no. 2 (2003) pp. 132-151. This paper was also reprinted in the Evelyn Underhill Newsletter, November 2003, www.evelynunderhill.com

Brian Walsh has co-authored a book with Sylvia Keesmaat titled *Colossians Remixed: Subverting the Empire* is to be published this fall by InterVarsity Press
Brian also has two chapters in *Get Up off Your Knees: Preaching the U2 Catalog* recently

published by Cowley. He is presently engaged in research on a book he is co-authoring with Steve Bouma-Prediger called *Beyond Homelessness*.

Pamela Dickey Young and Leona Anderson have edited *Women and Religious Traditions*, a text for the first and second year university market. It is due out from Oxford University Press in February 2004.

David Zub has published a liturgical/sermon piece on 'The First Sunday After Christmas' in the November 2003 issue of *Preaching: Word and Witness*, and his article entitled "Beyond the Meadow's Margins: Negative Christology and the Ways in Which We Speak of God" will be published in the March edition of *Theological Digest Today*.

Launching CFORE

The Canadian Forum on Religion and Ecology (CFORE) will be officially launched at the University of Toronto on Sunday March 7, 2004 at 3:00pm. CFORE's mission is to facilitate transformative dialogue and education. Over the next three years CFORE will establish a national Canadian presence with a series of lectures and discussions from coast to coast. Our aim is to bring people together in inter-disciplinary and inter-religious forums to foster an transformative ecological spirit across Canada's colleges and universities. We will also advocate for ecological sustainability in Canada and influence public policy on key issues.

The Canadian Forum is affiliated with the Forum on Religion and Ecology which is responsible for the publication of the renowned Religions and Ecology Series being published by Harvard University Press.

The inaugural lecture 'Buddhism, Nature and the Ecological Self' will be given by Professor Kenneth Kraft, one of the world's foremost authorities on Buddhism and Ecology.

CFORE Steering Committee: Heather Eaton (Saint Paul's University) James Miller (Queen's University) Anne-Marie Dalton (St. Mary's University) Stephen Scharper (University of Toronto)
<http://www.cfore.ca>

David Tiessen, a doctoral student at Toronto School of Theology, was the winner of the **Student Essay Contest in 2003** and presented his paper in Halifax at the CTS meetings. Below is a brief outline of that paper.

There is Nothing outside the Text: Intratextual Theology and Worlds within World in Lindbeck's "The Nature of Doctrine"

This paper aims to illumine the situation and practice of a postliberal intratextual theology in relation to the wider public world. In Lindbeck's "intratextual theology" the textual world of a religion is to be given hermeneutical priority for the formation of the (Christian) community, its theology, and its interaction with the wider world. The text is to "absorb the world" as it comes to bear on every aspect of existence. The question is, in 'absorbing the world', how does a specifically *intra*textual theology interact with the *extra*textual factors it encounters? The paper suggests that Lindbeck's version of an intratextual method is not exclusive of extratextual-public/nonreligious-factors such as historical criticism and the wider culture(s) a religion encounters. There is a reciprocal dialogue between the religion and such extratextual

factors such that an intratextual theology is dialogically open to the 'outside' and in fact significantly informed by that 'outside'. As intratextual, however, it is the religion and its theological 'grammar' that takes the lead in the conversation- extratextual factors must be subordinate to that grammar. By engaging Miroslav Volf's critique of Lindbeck's proposal, the difficulties of such a stance are highlighted, and the paper then frames intratextual theology between the 'double-outside' of both God's action and wider human culture. Contra Volf, Lindbeck does not seek a place of purity for the religion and yet establishes the possibility of an intratextuality in which the hermeneutical priority given to the intratextual grammar suggests that there can indeed be 'nothing outside the text'. Here, an intratextual method must be understood as a *theological* method grounded in the priority of God's action, and thereby driven toward extratextual engagement with God and world on the basis of its internally generated grammar.

Book Notes:

Sigurd Bergmann, *God in Context: A Survey of Contextual Theology*, Ashgate Publishing 2003. This work surveys important concepts, positions, and problems of contextual theologies. It addresses the matter of different criteria for the interpretation of "context" and explains different theoretical models. Topics include the importance of place for the experience of God; a dynamic correlative and communicative view of tradition; the approach to knowledge in contextualism and the greater right of the poor to aesthetic knowledge; human ecological formation of theology and the contributions of pictorial art and architecture to contextual theology.

Kenneth Chase and Alan Jacobs, eds. *Must Christianity be Violent? Reflections on History, Practice and Theology*, Brazos, 2003. The diverse essays in this collection explore the historical causes for Christian violence, advocate the need for an uncompromised biblical theology and discuss practices that promote what one contributor called "just peacemaking". Included in the collection are essays by Richard Mouw on the atonement, Stanley Hauerwas on Christian non-violence and John Milbank on the dangers of violence and spectatorship.

John K. Downey, ed. *Love's Strategy: The Political Theology of Johann Baptist Metz*, Trinity Press, 1999. The editor has gathered a valuable collection of lectures and papers by one of the important voices in the contemporary theological conversation.

Catherine Keller, *The Face of the Deep: A Theology of Becoming*, Routledge 2003. This is an important work linking Jewish and Christian theology, gender studies, literature, philosophy and ecology. It takes up the task of "rewriting the starting point for western spiritual discourse".

Susan Frank Parsons, *The Cambridge Companion to Feminist Theology*, Cambridge, 2002. This work provides a scholarly exploration and critical engagement with feminist theologies. It offers a comprehensive analysis of the essential themes of Christian doctrine ably presented by authors conversant with feminist theology.

Melissa Raphael, *The Female Face of God in Auschwitz: A Jewish Feminist Theology of the Holocaust*, Routledge, 2003. Based on the testimony of four women who endured imprisonment at four different camps, this work considers women's distinct experiences of the holy in relation to God's perceived presence and absence in the camps. The author engages the thought of Berkovits, Fackenheim, Levinas and others in a radical and subtle meditation upon God's role and meaning.

Laurel Schneider, *Revelations: Divine Multiplicity in a World of Difference*, Routledge, Summer 2004. In this work the author addresses key tensions in contemporary ideas of God and asks whether monotheism is appropriate to the condition of our world today. Do the theological projects of liberationist, queer and feminist thinkers require moving beyond monotheism? Central to this book is the notion that individual and communal experiences of divine presence, of revelation, are real and authoritative, while also being manifold and irreducible.

Marguerite Shuster, *The Fall and Sin: What We Have Become as Sinners*, Eerdmans, 2003. The evils of recent history have brought about renewed interest in the Christian doctrine of sin. With fresh insight this volume explores the contemporary plausibility, meaning and relevance of the biblical understanding of the fall and its effects. Filled with contemporary allusions and completed with sermons on the Fall and sin this book provides valuable insights into this ancient doctrine its relevance in understanding human identity, dignity and responsibility.

Kevin J. Vanhoozer, ed., *The Cambridge Companion to Postmodern Theology*, Cambridge, 2003. In this introductory guide to theologies that have been shaped by the postmodern turn you will find essays on Postliberal, Post-metaphysical, Deconstructive, Reconstructive and Feminist theologies and Radical Orthodoxy. In the second section of the work the essays take up key theological themes such as Trinity, Christ and Salvation, the Human Person, God and the World and Ecclesiology. The editor provides a useful introduction to the terrain and the collection rewards careful reading.

Ralph Wood, *The Gospel According to Tolkien: Visions of the Kingdom in Middle-Earth*, Westminster/John Knox, 2003. The author examines biblical and Christian themes that are found The Lord of the Rings. He explores the theological depths of Tolkien's literary legacy.

The Other Hand of God: The Holy Spirit as the Universal Touch and Goal. Kilian McDonnell. Collegeville, MN: Liturgical Press, 2003. pp.270 + xviii; paper \$33.20 CDN, ISBN 0-8146-5171-2.

Reviewed by:

Don Schweitzer, St. Andrew's College, Saskatoon, SK

Kilian McDonnell, a monk and priest of Saint John's Abbey in Collegeville, Minnesota, has written an interesting and informative book that identifies and lifts up the role of the Holy Spirit in the economy of salvation. McDonnell writes out of a concern that the Holy Spirit has been generally neglected in Western Christian theology. Moving primarily through New Testament and patristic texts, he traces the concerns and debates through which pneumatology developed to the full affirmation of the divinity of the Spirit at Council of Constantinople in 381 CE. He argues that the Holy Spirit must be understood in a trinitarian context, as the means by which God touches creation and opens it to Christ, and as the goal towards which God leads it. The Holy Spirit is the universal mediation of Jesus Christ, who is the universal mediator (p.115). The Holy Spirit opens creation to Christ and leads it into God. This itself is an entry into the fellowship of the Holy Spirit, which is the goal of the economy of salvation. Throughout McDonnell is determined to overcome the subordinationism of the Spirit that he sees has led to its neglect in Western theology. To this end he carefully analyzes the inter-relationship of Word and Spirit in the economy of salvation. Both must be understood in a trinitarian context, as mutually determining each other. McDonnell argues that the Spirit is subordinate to the Son, as the Son is to God the Creator/Redeemer (p.90). The two are not completely interchangeable. Though Christ works through the Spirit, the "Spirit does not work through Christ" (p.201). However, the Spirit is the principle of identity of Jesus as the Christ. Jesus is inspired by the Spirit, raised in the Spirit, and the Spirit identifies to the disciples that Jesus is the Christ. The Spirit also constitutes the identity of the church (p.197).

Along the way McDonnell raises some interesting problems, which he does not always resolve. He notes that the Holy Spirit and indeed God become newly determined by the Christ event. But he argues this must not overshadow the witness to the Spirit in the Hebrew Scriptures. The newness lies in the coming of Jesus, who is sent and who sends the Spirit. But McDonnell does not detail what exactly is new here over against the preceding economy of salvation, which Jesus was seen as the fulfillment of and also as something new by the early church. He also argues that the church is not an object of faith in the way that God is (p.158). McDonnell here makes a clear distinction between God as what the church believes in and the church that believes in God. But in affirming that the Spirit constitutes the identity of the church (p.197), he seems to be laying the basis for saying that one can believe certain things about the church on the basis of one's faith in God who calls the church into being through Word and Spirit. What this might be is not explored here.

The great emphasis in this book is on investigating the function of the Holy Spirit in relation to Jesus Christ as the second person of the trinity in the economy of salvation, and to the person who believes in Jesus as the Christ. The focus is on what the Spirit together with Christ does for the individual and the church. But the question is never raised about what the relationship of salvation that the Spirit helps establish means for God. Discussing the pneumatology of William of St. Thierry, McDonnell notes, that through the Spirit people “participate in that circle of love which is trinitarian communion” (p.180). This is a gain for the person, but what does it mean for God? If the Word and Spirit bring people into the circle of love, does that not mean that the circle is in some way expanded? As people come into the circle, does it not become greater in some way than it was before? If the trinitarian being of God as a circle of love is expanded by people being brought into it, does this not bring an increase of some kind to God’s being? This would mean that God would be internally related to creation through the economy of salvation. How can this be conceptualized in a way that also respects the aseity of God? While McDonnell does not explore this question, his work raises it and it would be worth investigating.

This is a well-written, informative and insightful book, the fruit of many years of study. It will be very useful for seminary courses in pneumatology, and for graduate students and scholars working in this field.

SCPT The Society for Continental
Philosophy and Theology

CALL FOR PAPERS

“Religion & Violence”

Organized by
James K. A. Smith, *Calvin College* and
Hans Boersma, *Trinity Western University*

To be held in conjunction with the Annual Meeting of the
**Society for Phenomenology & Existential
Philosophy**

October 28-30, 2004 in Memphis, TN

In our contemporary global context, it would seem that religion and violence are inextricably linked—in phenomena ranging from Islamic jihads to democratic crusades underwritten by appeals to God. The links and overlap between religion and violence have raised a host of questions: How are we to understand the connection between religious confession and violence, including war? Is religious confession inherently violent? Or is violence “in the name of” religions always an aberration and distortion of religion? Is Islam, despite fundamentalist claims, in fact a religion of peace? Is the ‘answer’ to religious violence a new “secular religion”—a ‘religion without religion’? Or are determinate confessional and theological traditions the only resources for *peace*?

These questions and many more have recently evoked important reflections from continental theorists such as Habermas, Zizek, Derrida, Badiou, and others. The SCPT invites **paper proposals** related to the theme of “Religion & Violence” for its annual satellite meeting at SPEP. Papers should engage Continental philosophical and/or theological resources broadly construed. **Graduate students** are welcome to submit proposals. Papers operating on the basis of determinate theologies—whether Jewish, Christian, or Muslim—are also welcome. Proposals should be 750-1000 words, prepared for blind review. In order to facilitate blind review, please submit papers to Jerry Stutzman at jstutzm4@calvin.edu.

PROPOSALS DUE APRIL 1, 2004.

The **Society for Continental Philosophy and Theology** seeks to promote inquiry at the intersection of philosophy and theology, through the study of phenomenology, deconstruction, Radical Orthodoxy, feminism, and related fields. For more information about SCPT, visit <http://www.scptonline.org>.