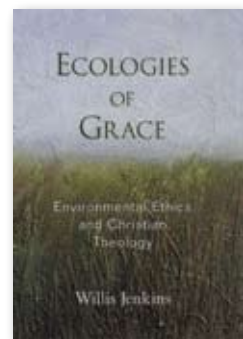


A RICH YEAR FOR FACULTY BOOKS

by Michael O'Loughlin '09 M.A.R.

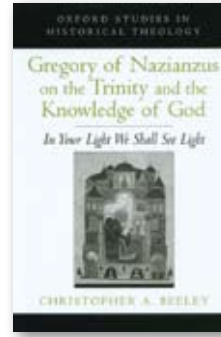
ON A WARM, SUNNY afternoon last May, students, faculty and staff gathered in the Common Room for the annual Faculty Book Party, a celebration hosted by the Student Book Supply that allows the YDS community a glimpse at the work produced by faculty during the past year. Over a glass of wine and a sampling of appetizers, attendees were invited to Willis Jenkins's take on theology and the environment, Bryan Spink's consideration of Christ's place in the liturgies of a range of denominations, and Tom Troeger's presentation of new research used to create successful sermons. The ambience of the event was enhanced by the background music, which included Martin Jean's inspired accompaniment of the National Lutheran Choir and Teresa Berger's spiritual meditations. In all, a dozen selections were highlighted at the party.

In his book *Ecologies of Grace*, Margaret A. Farley Assistant Professor of Social Ethics **WILLIS JENKINS** details the diverse ways Roman Catholics, mainline Protestants, Evangelicals, and Orthodox Christians tackle the thorny issue of environmental ethics, arguing that their different theologies of grace correspond to their various strategies. Following a brief survey of secular approaches to environmental ethics, Jenkins articulates theologies of grace and then demonstrates how they lead to various approaches to the environment. Jenkins uses stories from his personal life, including discussion of his family's apple



orchard, to bookend chapters exploring the theology of Thomas Aquinas, Karl Barth, and Sergei Bulgakov. Finally, Jenkins asks his readers to imagine the possibilities if theologies of grace are taken into account when dealing with the environment. He writes, "Taking more seriously the traditions of grace lived, preached and practiced by particular communities, we might better understand the environmental promise of Christian faith."

Walter H. Gray Assistant Professor of Anglican Studies and Patristics **CHRISTOPHER A. BEELEY** employs orations, poems, and letters to explore the theology of Eastern theologian Gregory of Nazianzus in *Gregory of Nazianzus on the Trinity and the Knowledge of God*. Beeley offers a detailed biography of Gregory and an exhaustive examination of his writings. Beeley reinterprets Gregory's *Theological Orations* and Christological epistles in light of his other works, writing that Gregory "not only offered the most powerful and comprehensive Trinitarian doctrine of his generation, but, as the later fathers soon recognized, he stands out as the preeminent theologian of the fourth century." Drawing upon a more robust corpus of Gregory's work than scholars have traditionally utilized, Beeley is able to present a correspondingly thorough account of Gregory's views on the Trinity. Finally, Beeley seeks to place Gregory among the great

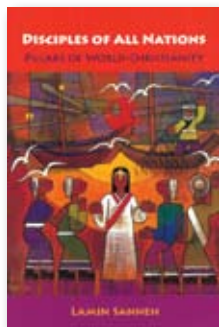


thinkers who helped shape the early Church. He writes that studying Gregory in a way that takes into account the full breadth of his writings enables theologians to "highlight the distinctive character of his work in relation to his key predecessors and contemporaries and note his seminal position in later Christian tradition." Beeley concludes his book by comparing other Church fathers to Gregory, including Origen, Gregory Thaumaturgus, Athanasius, Didymus, Apollinarius, Basil of Caesarea, and Gregory of Nyssa.

John F. Kennedy asked the American electorate to bracket a candidate's religion when heading into the voting booth. Just four decades later, George W. Bush publicly declared that Jesus is his favorite philosopher and was subsequently carried to the White House by enthusiastic, evangelical Christians. In his new book, *God in the White House*, Visiting Professor of American Religious History **RANDALL BALMER** explores this development by looking at the ways religion has functioned in each of the presidencies from Kennedy through Bush. Complete with appendices rich with key presidential speeches addressing religion, Balmer presents captivating anecdotal accounts of how each candidate used religion during his campaign and the role faith subsequently played in his White House. He tells the story of Bill Moyers, a Baptist minister and advisor to Lyndon B. Johnson, praying before a meal at the White House. Johnson shouted, "Speak up, Moyers, I can't hear you," to which Moyers replied,

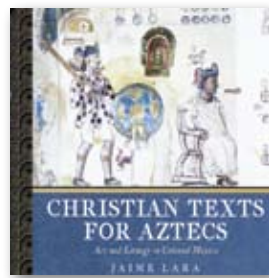
“I wasn’t talking to you, sir.” Balmer concludes by posing a litany of questions aimed at American voters. He then presents two options he considers viable in today’s political climate: we can return to Kennedy’s conviction that presidents should be judged not on what kind of church they believe in, but what kind of America they believe in, or we can insist Americans hold candidates accountable for their religious rhetoric. He writes, “The larger burden falls on us, the electorate. If we insist on regarding ourselves as a religious people, if we persist in making claims for our nation’s moral superiority, then we must hold ourselves and our nation accountable to the values we espouse.”

D. Willis James Professor of Missions and World Christianity and Professor of History **LAMIN SANNEH** writes in his new book *Disciples of All Nations* that Christianity is quickly becoming a truly global religion through its rapid growth in Africa, Asia, and Latin America. The book is the inaugural work in a new series, *Oxford Studies in World Christianity*. Sanneh writes in the series’ introduction that the incredible diversity of today’s global Christianity and its shifting epicenter call for new explorations of how Christians understand their faith. He writes that today, one “can stand in the middle of the recession of Christianity in its accustomed heartland while witnessing its resurgence in areas long considered receding missionary lands.” This apparent movement of the center of



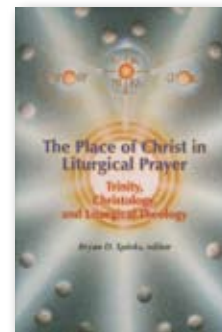
Christianity from the northern to the southern hemisphere is what motivates the series, and the first volume seeks to offer “a panoramic survey of the field, exploring the sources to uncover the nature and scope of Christianity’s worldwide multicultural impact.” Sanneh begins his discussion by surveying the ways the early church was formed, and notes that it was not by clinging to one dominant civilization but by being open to the myriad of cultures it encountered. The book then explores how Christianity has historically managed on all four corners of the earth and how the church has continually formed and reformed itself. Sanneh’s conclusion offers sets of raw numbers that highlight the changing face of Christianity. He notes that the West is no longer a home to a majority of the earth’s Christians and discusses the exponential growth of the faith in Africa.

Associate Professor of Christian Art and Architecture **JAIME LARA** has published *Christian Texts for Aztecs: Art and Liturgy in Colonial Mexico*, a continuation of his previous work, *City, Temple, Stage*. Lara, who is also chair of the Institute of Sacred Music’s program in religion and the arts, shows how visual symbols belonging to indigenous Mexican peoples, especially the Aztecs, served as the bridge for a successful inculturation of a predominantly eurocentric Christianity into central Mexico. Lara writes that Catholic sacramentality was infused into an Aztec worldview,



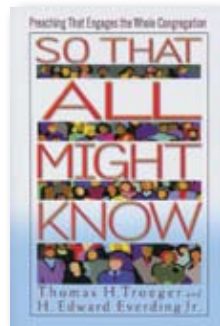
after which Catholic liturgy conquered pre-Hispanic worship, thus creating the possibility for a unique form of Mexican Catholicism. *Christian Texts for Aztecs* examines liturgical texts, neo-Christian architecture, murals, feather work, and religious images made from corn. With close to 300 color plates, Lara gives readers a glimpse into the symbols and images that were in large part responsible for the transmission of Christianity into the New World. Lara offers a cogent discussion of different aspects of Christian life among the indigenous converts, aspects including sacramental practice, popular piety, catechetical drama, and parish politics. The book also highlights the various symbols that the Aztecs used to make Christianity their own, including song, dance, flowers, feathers, and even human blood.

Goddard Professor of Liturgical Studies and Pastoral Theology and chair of the liturgy program at Yale **BRYAN D. SPINKS** is the editor of a new volume entitled *The Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology*, in which scholars revisit the work of Austrian Roman Catholic liturgical scholar Josef A. Jungmann. With a foreword by **MARTIN JEAN**, director of the Institute of Sacred Music and professor in organ and in the practice of sacred music, the book had its gen-



esis in a conference that took place at the Yale Institute of Sacred Music in February 2005. Participants challenged Jungmann's once dominant thesis that the early Church first prayed to the Father, through the Son, and in the Spirit, and then, responding to various Christological controversies, public prayer viewed as words spoken directly to the Son, and eventually to the Spirit. The book is divided into three sections: "The New Testament and Some Classical Worship Traditions"; "Piety, Devotion, and Song"; and "Some Aspects of Contemporary Protestant Worship". Various academics, liturgists, and members of the clergy, including **KATHRYN GREENE-MCCREIGHT '88 M.DIV., '89 S.T.M.**, contribute chapters that consider the place of Christ in liturgy in a broad spectrum of traditions including "Eastern and Western traditions, Catholic and Protestant, ancient and contemporary."

One of the challenges successful preachers must overcome is being able to reach a congregation comprised of markedly different learning styles. J. Edward and Ruth Cox Lantz Professor of Christian Communication **THOMAS H. TROEGER** addresses this topic in *So That All Might Know: Preaching that Engages the Whole Congregation*, co-authored by Professor Emeritus of Religious Education and New Testament at Illiff School of Theology H. Edward Everding Jr. The book looks at research done in recent years on the diverse intelligences and learning styles of different people, and the



authors suggest ways of crafting sermons that speak to larger numbers of individuals. Chapters are devoted to understanding multiple intelligences, the way children comprehend ideas, and how adults receive information. Complete with sample sermons and clear organization of ideas and suggestions, the text's goal is "to help preachers nurture a healthy, holistic relationship to God." The authors contend that preachers who understand how people in their congregations learn "will frequently discover that it recenters them in God, who is the very reason for their preaching in the first place," and that "their preaching will invite and empower us who receive their sermons to give all of us to all of God."

Buckingham Professor of New Testament Criticism and Interpretation **AD-ELA YARBRO COLLINS** analyzes the context of the writing of Mark's Gospel in her new book, *Mark: A Commentary*.

The book is the latest volume to be published in the series *Hermeneia: a Critical and Historical Commentary on the Bible*, of which Lillian Claus Professor of New Testament and Dean of Yale Divinity School **HAROLD W. ATTRIDGE** is the editor. Using her own original translation, Collins offers verse-by-verse commentary that sheds new light on the many controversial aspects of Mark, controversies she outlines in her complete and illuminating introduction. Substantial at-



tion is devoted to exploring issues of the book's authorship; the place and time of its writing; discussion of the genres of Mark, as gospel, history, and biography; the composition and structure; the "synoptic problem;" the book's audience and purpose; a review of the history of Markan interpretation; and finally, a detailed account of the various sources used to create the final form of Mark.

Former director of the Faith as a Way of Life/Pastoral Excellence Program at the Yale Center for Faith and Culture and Adjunct Assistant Professor of Congregational Studies and Practical Theology **CHRISTIAN SCHAREN** considers the gap that so often exists between the daily lives of Christians and their faith in *Faith as a Way of Life: A Vision for Pastoral Leadership*. With a foreword by Henry B. Wright Professor of Systematic Theology **MIROSLAV VOLF**, Scharen argues that individuals need strong communities and effective leaders to create meaningful foundations of faith. Pastors must be models of lived faith, Scharen contends, in order to inspire their parishioners to value living a faith-oriented existence. Scharen, now assistant professor of worship at Luther Seminary in Saint Paul, Minnesota, looks at the ways various language systems can begin to dominate and replace the language of faith. The result, he contends, is that faith begins to play second fiddle to other modes of living, including emotion-driven therapy or results-driven managerial styles. Scharen's book attempts to show how pastoral leaders

can demonstrate that faith is a viable way to influence daily life.

When discussing human rights, Noah Porter Professor Emeritus of Philosophical Theology **NICHOLAS WOLTERSTORFF** claims that no secular account of rights is ever fully successful, so he sets out to offer his readers a theistic account in *Justice: Rights and Wrongs*. He writes, “Justice and rights are the most contested part of our moral vocabulary, contested not only, or even mainly, by philosophers, but within society generally. To publish a discourse on justice as rights is to plunge into a hornet’s nest of controversy.” Wolterstorff explores what it means to have a right, and claims that talk of rights did not emerge during the Enlightenment or even in the individualistic, late-medieval times, but rather during the twelfth century with canon lawyers. The author draws on Hebrew and Christian scriptures and

asserts that the Hebrew Bible and New Testament advanced ideas of justice in terms of rights unable to be culled from Greek and Roman philosophy. Wolterstorff uses God’s relationship to humanity as a basis for his ideas of rights and wrongs.

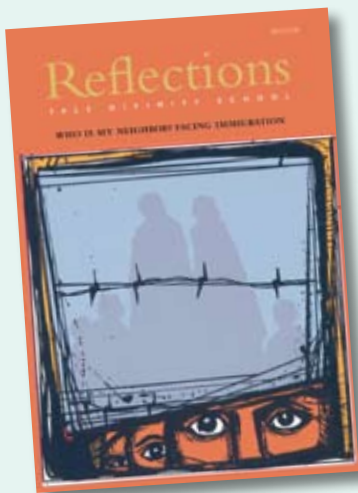
Director of the Institute of Sacred Music **MARTIN JEAN** accompanies the award-winning National Lutheran Choir on the CD *Praise Parisienne*. The CD offers selections from popular French choral music, with Jean playing the organ at Saint Andrew’s Lutheran Church, in Mahtomedi, Minnesota. According to the CD’s liner notes, the instrument “has four manuals, 108 ranks and 7310 pipes – eminently suitable for the Louis Vierne Mass which begins the recording.” Other tracks include works by Maurice Duruflé, Poulenc,

Messiaen, Marcel Dupré, Pierre Villatte, and Charles-Marie Widor.

Professor of Liturgical Studies **TERESA BERGER** teamed up with Lorna Collingridge to produce a CD entitled *Ocean Psalms: Meditations, Stories, Prayers, Songs, and Blessings from the Sea*. *Ocean Psalms* is an interactive experience for listeners, designed to deepen their spiritual lives through ancient and modern ways of exper-



encing prayer. The CD crisscrosses the use of ocean imagery in biblical allusions, ancient hymns, and mystical texts with the particulars of contemporary lives, where the sea is present in a number of quite different ways.



Keep reading YDS faculty in *Reflections*, the school’s biannual magazine of theological and ethical inquiry. Recent contributors include YDS professors Emilie M. Townes, Peter S. Hawkins, Adela Yarbro Collins and John J. Collins. *Reflections* is also the winner of three prestigious prizes in the 2007 Best in the Christian Press competition of the Associated Church Press.

If you are not already receiving *Reflections*, call 203.432.5359 or go to www.yale.edu/reflections for your free subscription.