

Karl Barth Society NEWSLETTER *Number 53 FALL 2016*

Barth Society will meet in San Antonio November 18-19, 2016

Our meeting in **San Antonio** in conjunction with the **AAR** will feature a Friday afternoon session from 3:15 P.M. to 6:15 P.M. and a Saturday morning session from 9:00 A.M. to 11:30 A.M. The presenters for the **Friday afternoon** session will be **George Hunsinger**, **Princeton Theological Seminary**, whose lecture is entitled: “*Sacrament and Sacraments in Karl Barth*” and **Christiane Tietz**, **University of Zürich, Switzerland**, whose lecture is entitled: “*Karl Barth and Charlotte von Kirschbaum*.” This session is listed as **P18-221** in the **AAR** program and will be held in the **Convention Center-303C (3rd Level)**. **Keith Johnson**, **Wheaton College** will preside. The **Saturday morning** session will be held in **Grand Hyatt-Texas B (4th Level)** and is listed in the **AAR** program as **P19-118**. This session will feature a **Book Panel: Karl Barth’s Theology as a Resource for a Christian Theology of Religions** (T&T Clark, 2014) by **Sven Ensminger**. The Panelists will be: **Francis X. Clooney**, **Harvard University** and **Paul S. Chung**, **Graduate Theological Union**. **Sven Ensminger**, **University of Oxford, UK**, will respond. **George Hunsinger**, **Princeton Theological Seminary** will preside.

The Board will meet for breakfast on Monday morning November 21

It would be appreciated if those **Board Members** who are present would make their availability for the meeting known to the **Editor** who will then arrange the time and place of the meeting with them.

The Eleventh Annual Barth Conference was held at **Princeton Theological Seminary** June 19-22, 2016. This Conference was entitled: “*Karl Barth’s Pneumatology and the Global Pentecostal Movement*” and was co-sponsored by *The Center for Barth Studies at Princeton Theological Seminary* and the *Karl Barth Society of North America*.

Coverage of the Conference Provided by

Luke Zerra of Princeton Theological Seminary

Over 125 people from around the world gathered at **Princeton Theological Seminary** to attend the 2016 Annual Karl Barth Conference. The presentations and panels included various Barth scholars and Pentecostal thinkers who engaged Barth and Pentecostalism’s respective pneumatologies. Each presentation considered their respective similarities and differences, but also the potential resources that critical engagement between Barth and Pentecost-

alism might offer for pneumatology moving forward.

The Conference began with a Sunday evening banquet with **Professor Darrell Guder**, **Princeton Theological Seminary** offering opening remarks. **Professor Michael Welker**, **Heidelberg University** delivered the keynote lecture that evening titled “*The Spirit and Creation*.” In his introduction,

Welker articulated what he sees as Barth's critically realistic approach to theology: first, theology is realistic in that God is an independent reality, and second, theology is critical insofar as its speech regarding God's reality must be continually critiqued and clarified. Welker's ultimate aim was to explicate Barth's critically realistic theology of creation. Welker's lecture was divided into four parts. The first distinguished fruitful and unfruitful ways of talking about the doctrine of creation. Welker held that any reduction of creation to either "naturalism," or to "mentalism" is an unfruitful undertaking. By contrast, Welker claimed that Barth presents a vision in which nature and spirit are intimately connected through the incarnation of the Word, God's Spirit resting on Christ, and this Spirit is poured out from the incarnate Word onto creation. Second, Welker compared God's power with creation's power, claiming that God's power is not found in the ability to create and control everything, but in God's gifting of real autonomy and power to creation. Third, Welker distinguished God's Spirit and the human spirit, showing that for Barth the human is not a bipolarity of body and spirit, but rather the Spirit is poured out onto flesh in a manner that breaks down such bipolarities. Fourth, Welker explored the communal and Ecclesial dimensions of this outpouring of the Spirit. A lively conversation between Welker and conference participants followed during the question and answer session.

The first full day of the conference opened with a lecture by Dr. Nimi Wariboko of **Boston University** titled "**The Spirit and Ethics: Barbarians at the Barthian Gates.**" In his lecture, Dr. Wariboko used Barth's theology of language to first explore the relationship between Barthian and Pentecostal theology and to provide an account of ethics grounded in tongues-speech. Wariboko put forth three key characteristics of Barth's theology that relate to language: God's Word is imperative and commanding, God's Word is gracious and disruptive, and God's Word exists in asymmetry with human action. Based on these three methodological points, Wariboko argued that Pentecostal accounts of tongues-speech bear a "family resemblance" to Barth's theology of the Word since for both, God's Word comes from God's Spirit, is disruptive, and determines humanity from the outside. Wariboko next appealed to Jacques Lacan's triad of the Imaginary, the Symbolic, and the Real as a heuristic device for

articulating the ethical import of various forms of tongues-speech. Xenolalia refers to the Imaginary and creates a new community separate from the world; interpreted glossolalia correlates to the Symbolic and incorporates the individual into this new community; and non-interpreted glossolalia maps onto the Real and represents the in-breaking of Spirit in opposition to the powers of this world. In conclusion, Wariboko noted that both Pentecostal and Barthian ethics focus on human obedience to God's acts and commands as the Spirit interrupts and disrupts human agency. This point is exemplified for Pentecostals most in tongues-speech.

Dr. John Flett of **Pilgrim Theological College** offered the next lecture entitled "**Evil, Demons, and Exorcism.**" Flett began by highlighting the prevalence of the phenomenon of demonic possession and exorcism in world Christianity, particularly in Pentecostal and Charismatic contexts. Flett noted the significant lack of sustained theological reflection on such phenomena. His lecture explored Barth's demonology in conversation with the experiences of churches in the Global South. Flett demonstrated that Barth rejected the binary of either affirming the personal existence of demons or demythologizing them. Rather, Barth claimed that the presence of demons in the New Testament always stands in relation to Christ's Lordship. Flett went on to develop Amos Yong's account of the demonic in world Pentecostalism, wherein the demonic is a real part of the socio-cultural imagination, and in which exorcism plays an important liturgical role in communal life. Both discourses agree, according to Flett, that New Testament depictions of the demonic place primacy upon Jesus Christ. Furthermore, both Barth and Pentecostals agree on Christ's victory over evil and demonic powers, but Yong focuses on the community's participation in this victory through spiritual practices such as prayer and exorcism. Flett concluded his presentation with a video clip of an African exorcism.

Lunch was served in the **Mackay Campus Center**, followed by a **worship service** in Princeton Seminary's **Miller Chapel** with Professor Darrell Guder preaching. Dr. Christian Collins Winn, Associate Professor of Historical and Systematic Theology at **Bethel University**, presented the next lecture in the afternoon titled "**Karl Barth, Eschatology and Pietism.**" Collins Winn centered

on Barth and Pentecostalism's respective approaches to eschatology and prayer. Collins Winn noted three things: Barth and Pentecostal theologians agree upon the centrality of eschatology in the Christian faith, contemporary Pentecostal theologians reject dispensational pre-millennialist eschatology, and Barth is not absent from Pentecostal discourses on eschatology. Collins Winn proceeded to discuss Barth's reflections on the second petition of the Lord's Prayer—"thy kingdom come"—claiming that for Barth, Christ is himself the kingdom come in the midst of history. By praying the Lord's Prayer, Christians wait for and hasten towards participation in Christ. The lecture then turned to Frank Macchia's theology of tongues as a point of constructive engagement with Barth. For both Macchia and Barth, Spirit baptism entails a divine decision to break into the world and to which humanity freely responds. The Christian life is one of participatory correspondence to the living Christ. Collins Winn also highlighted the difference between Barth's radical Christocentrism and Macchia's trinitarian pneumatology. In conclusion, Collins Winn suggested that the phenomenon of ecstasy—understood as the Spirit's pushing one out of oneself into service—and Barth's understanding of invocation as a movement of revolt could both potentially serve as a fruitful area of dialogue.

For the third consecutive year, concurrent sessions were offered in the afternoon from doctoral students and emerging scholars. Four concurrent papers were delivered in the afternoon including:

Samantha Fong, Duke University

David Bradnick, Stevenson University and York College of Pennsylvania

Tim Hartman, Columbia Theological Seminary

Ben Rhodes, Christian Institute on Disability at the Joni and Friends International Disability Center

Tuesday morning began with a lecture entitled "Christ and the Spirit" given by **Dr. Frank Macchia**, Professor of Theology at **Vanguard University**. Macchia's lecture used Barth's account of Spirit baptism as a framework for developing a Spirit Christology. Macchia claimed that for Barth, the Holy Spirit determines Christology since Christ is both known by the Spirit and is himself the Spirit within the trinitarian economy. The incarnation is also an event of the Spirit because the Spirit conceives Jesus in Mary's womb. Moreover, Jesus'

baptism in the Jordan is an anointing by the Spirit, which determines Jesus to be the God in flesh who baptizes humanity in the Spirit. In addition to this baptism in water and anointing by the Spirit, Macchia argued that Jesus is also baptized in fire—and thus experiences a Spirit baptism—through his humiliation on the cross and exaltation in the resurrection. Building on this, Macchia claimed that Pentecost is the place where Jesus' Messianic mission is fulfilled, since at Pentecost the baptism of fire Jesus underwent in his crucifixion and resurrection is poured out on particular human beings. Thus, Macchia argued that while the Spirit heavily influences Barth's Christology, Barth does not capture its significance. For Macchia, by failing to see the outpouring of the Spirit at Pentecost as the fulfillment of Jesus' mission, Barth does not go far enough in his Spirit Christology.

Following a coffee break, **Dr. Daniela Augustine**, Assistant Professor of Theological Ethics at **Lee University**, offered the next lecture titled "**The Ever-Coming Spirit: Eastern-European Pentecostal Reflections on Christofomation and Barth's Eschatological Pneumatology.**" Dr. Augustine began by noting that Eastern European Pentecostals' main dialogue partners are Eastern Orthodox thinkers such as Bulgakov and Berdyaev rather than Reformed, Catholic, or Evangelical theologians. Despite this contextual distance from Reformed thought, Augustine claimed there is a deep resonance between Eastern-European Pentecostal theology and particular pneumatological themes in Barth's work. For instance, Barth's eschatological pneumatology is paradigmatic of Pentecostal spirituality, reflecting the anticipation of the Spirit indwelling and transforming the church. Building on this insight, Augustine claimed that at Pentecost, the church is revealed to be the image of the Trinity, as the corporate body of Christ is transformed by the Spirit to be the vehicle through which the Father's will for creation is enacted. In this instance, Barth's eschatological pneumatology reflects the Patristic and Eastern Orthodox theme of humanity's formation into the image of Christ through the Spirit's work in the church. An Eastern-European Pentecostal reading can therefore, according to Augustine, easily discern the pneumatological undergirding of Barth's Christocentrism.

Following lunch and another worship service led by **Professor Darrell Guder**, **Princeton Theolo-**

gical Seminary, doctoral candidate David Chao presented a lecture entitled “**The Work of the Holy Spirit in the Sending of the Church: The Missional Theologies of Amos Yong and Karl Barth.**” Chao began by noting Pentecostal theologian Amos Yong’s concern that a central challenge in religious pluralism is defining other religions either on Christian terms through reference to Christ or losing the centrality of Christ by engaging other religions on their own terms. Yong takes both types of engagement to represent a one-sided monologue, which Chao argued is equivalent to Barth’s definition of “patronage”—namely, an exercise of power that objectifies the other. Yong’s solution to this impasse was to move from Christology to pneumatology as the starting point for religious dialogue, claiming that the Spirit uses diversity—whether linguistic, cultural, or religious—to speak of God and allows mutual transformation to occur. Chao then turned his focus to Barth, for whom there is an antithesis between the divine and the human. Barth points to the need for a third word to overcome this antithesis, but rejects philosophical attempts at synthesis. For Barth, Christ is the new third word who allows for a transformational encounter without dissolving the synthesis between divine providence and human confusion. In short, Chao claimed that while Yong’s pneumatological model tends to collapse the free Spirit of Christ into the human spirit of the religious other, Barth protects God’s freedom to transform human relationships in the Spirit.

Tuesday afternoon featured the second concurrent session with papers from the following:

Daniel McDowell, University of Aberdeen

Michael O’Neil, Vose Seminary

Joshua Ziefle, Northwest University

After dinner in the **Mackay Campus Center**, conference participants gathered in the **Iain R. Torrance Atrium** of the Princeton Seminary Library for an evening reception. The reception featured a photo display of Karl Barth’s life and the opportunity to tour the Center for Barth Studies. There was a moment of reflection upon the life and legacy of Professor John B. Webster led by Dr. Paul Nimmo of the University of Aberdeen who offered words of remembrance and celebration for Webster’s life and contribution to the church.

The final day of the conference began with a lecture by Dr. Michael McClymond, Professor of Modern Christianity at **Saint Louis University**, entitled “**How the Spirit in Barth Pertains to the Work of Christ.**” McClymond explored Barth’s pneumatology in relation to his doctrines of Christ and of the church, comparing Barth’s pneumatology to that of Edward Irving. McClymond argued that while Barth is generally seen as an Augustinian Calvinist, he was in fact a libertarian incompatibilist due to his construal of the relation between the divine and human will. God and God’s will is then the true acting subject in the Spirit’s action, a principle McClymond claimed illumines Barth’s pneumatology. The action of the Spirit does not depend on human initiative and is neither reliable nor predictable, but is free and fleeting in its action. In Barth’s theology, the Spirit primarily awakens humans to the knowledge of Christ rather than uniting humanity to Christ. Likewise, in his ecclesiology, Barth emphasizes the anointing of the Spirit rather than the gifts of the Spirit, with concern that the latter will lead to a presumptuous belief in human autonomy. McClymond discerned a tension in Barth between Christ and the Holy Spirit, because Barth refused to see the Spirit as the originator of the Church at Pentecost. Barth does this, according to McClymond, in reaction to Protestant liberalism, which often equated the Holy Spirit with the human spirit.

The conference ended with a concluding dialogue between Dr. Paul Nimmo and Dr. Terry Cross—Dean of the School of Religion and Professor of Systematic Theology at Lee University. Dr. Nimmo opened by highlighting two broad themes that emerged over the course of the conference. He raised concerns that arose from the lectures in relation to these themes, and then presented possibilities for future dialogue. The first broad theme was Pentecost and the work of the Spirit. Nimmo discerned two concerns related to this theme: Barth does not give the Spirit a sufficient role in the doctrine of reconciliation and Barth places insufficient soteriological weight on Pentecost. The second broad theme Nimmo saw in the conference was the Spirit’s operation in the Christian life. He noted that a concern arose here over the extent to which revelation might be understood to void the individual’s subjectivity, an interpretation with which Nimmo disagrees. Instead, Nimmo claimed that for Barth, God’s command is particular and contextual rather than universal. The second

concern Nimmo saw in relation to this theme is Barth's failure to offer specific detail in relation to the event of the outpouring of the Spirit. Moving forward, Nimmo suggested that Barthian and Pentecostal theologians should ask what the outpouring of the Spirit and liberation of human beings might mean for today, as well as develop an understanding of the Spirit's movement in inter-religious encounters, and articulate the Spirit in creational terms.

Dr. Terry Cross highlighted seven trajectories for future dialogue between Barth and Pentecostalism. First, Cross questioned what defines Pentecostalism. Second, Cross asked whether it is necessary to have an enchanted view of the world in order to be a Christian. Third, Cross extolled Pentecostals to humility when reflecting on their experience with God. Fourth, he suggested that for Pentecostals, experience is to be interpreted through the biblical narrative. Cross pointed out that more dialogue is necessary between Barth and Pentecostals on the relation between Scripture and the Spirit. Fifth, Cross noted that while Barth often utilizes the concept *Deus Dixit* (God has spoken), Barth remains lacking in relation to *Deus dicit* (God is speaking), a point Cross saw as a weakness. Sixth, Cross noted his disagreement with theological approaches which begin with the Spirit *without* reference to Christ. Finally, Cross stressed the need to overcome binary thinking in Pentecostal theology, recommending feminist epistemology as a helpful dialogue partner.

In closing the 2016 Barth Conference, **Dr. Bruce McCormack**—Charles Hodge Professor of Systematic Theology at Princeton Seminary and Director of the Center for Barth Studies—announced the theme for the 2017 Karl Barth Conference: “Luther, Barth, and Movements of Theological Renewal (1918-1933).” In commemoration of the 500th anniversary of Martin Luther's 95 Theses, the conference will focus on Barth within the context of the “Luther Renaissance” of Weimar-era Germany. Following this announcement, participants shared one final lunch before going home with much to think about.

Check the Center for Barth Studies website at <http://libweb.ptsem.edu/collections/barth> for further details, updates, book reviews, and other information about the latest in Barth studies.

The **Center for Barth Studies** convened the **first Barth Graduate Student Colloquium** at **Princeton Theological Seminary** on **August 10-12, 2016**. Over the course of three days, thirteen graduate students from around the world engaged in an intensive student-led seminar on section III/2 of Barth's *Church Dogmatics*. The event also included a plenary lecture given by **Dr. Paul Dafydd Jones** (University of Virginia). The participants were **Gillian Breckenridge** (University of Virginia), **David Chao** (Princeton Theological Seminary), **Andrew Errington** (University of Aberdeen), **Amanda Hackney** (University of Toronto, Wycliffe College), **Matt Jantzen** (Duke University), **Cambria Kaltwasser** (Princeton Theological Seminary), **Paul Kim** (University of Tübingen), **Travis Pickell** (University of Virginia), **Jeffrey Skaff** (Princeton Theological Seminary), **Daniel Sihombing** (Protestant Theological University), **Kara Slade** (Duke University), and **Sarita Zaffini** (University of Chicago). The Center for Barth Studies plans to host the next Barth Graduate Student Colloquium in August 2017.

Book Review

Karl Barth and the Incarnation: Christology and the Humility of God. By **Darren O. Sumner**. New York: Bloomsbury T&T Clark, 2014. Pp. xii-244. \$39.95 (paper). ISBN: 978-0567667496.

By **Robert B. Price**
Talbot School of Theology, La Mirada, CA

This is an exemplary study of Barth's Christology, well researched, clearly written, and provocative. What Bruce McCormack argued concerning Barth's doctrine of the Trinity—that God's triunity is the logical result of the decree of election—is here worked out in its implications for the incarnate Christ. Sumner ably situates this focused proposal in an insightful analysis of Barth's broader Christology and its complex relation to classical doctrine.

As one attentive to the architectonic beauty of *CD IV*, Sumner frames his own study in terms of four knotty questions in classical Christology. How are

we to specify the relation of the Logos to the assumed human nature of Christ? In what sense is the Logos immutable if he becomes incarnate? Of what does the Logos empty himself in becoming human? And how can an impassible Logos truly suffer? The first chapter brilliantly surveys the answers to these questions offered in the patristic era, and the final chapter identifies and assesses Barth's answers to these same questions. Within this outer frame stands the question of Barth's relation to Chalcedonian orthodoxy. Chapter two traces Barth's early move toward classical-Reformed Christology in the 1920s and 1930s. Chapter four then assesses the orthodoxy of the later Christology of *CD IV*. At the center stands Sumner's sketch of Barth's mature Christology along four paired axes: covenant and election, time and eternity, the communication of Christ's two natures, and Christ's humiliation and exaltation. These five chapters also follow a linear logic: from problem (chapter one) to solution (chapters two and three) to critical appreciation (chapters four and five).

Sumner's project is driven by an actualist reading of Barth. "Barth's actualistic ontology describes not only revelation but also the *being* of God in His activity, over against that which is regarded as speculative essentialism—that is, a God who exists logically prior to and apart from His works. God is therefore not *one who acts*, but is His activity" (14). Actualism is thus an ontology that rejects "the distinction between essence and existence, between what God does and who God is," and it stands in contrast to "a 'metaphysical' Christology...that structures the doctrine of Christ's person using concepts drawn from elsewhere than revelation christocentrically conceived" (16).

It is this actualist reading that is both the weakness and the strength of Sumner's project.

As a weakness, the actualist reading is more assumed than argued. Sumner notes, for instance, the distinction Barth draws between God's "primary objectivity" (God as known to himself) and his "secondary objectivity" (God as known to creatures). Barth speaks of God's secondary objectivity as mediated, indirect, "clothed under the sign and veil of other objects different from Himself," but nevertheless "fully true, for it has its correspondence and basis in His primary objectivity" (*CD II/1*, 16). Sumner concedes that,

on the surface of it, "this distinction would appear to be closely related to the classical distinctions between Creator and creature, between God's being and acts, and between the immanent and the economic Trinity" (126). Why then is this surface reading incorrect? "Because for Barth being and act are equally basic and interdependent concepts.... therefore in his language of primary and secondary objectivity Barth must mean something other than 'God as He is in Himself' and 'God as He reveals Himself to creatures'" (127). Here the assumption of actualism seems to suppress counter-evidence.

The strength of the actualism, on the other hand, appears in Sumner's constructive proposals. Because he is not forging the tool, he can build with it. Because he is not distracted by the details of actualism, he can focus more strategically on using it to resolve the four core tensions he identifies in classical Christology: identity, immutability, kenosis, and impassibility. Sumner invites us to know the actualist tree by its Christological fruit.

How then should we understand the identity of the Logos in relation to the assumed human nature of Christ? According to the tradition, this relation must be "restricted to the economy," while the Logos also "exists *asarkos* within the fellowship of the Trinity" (197). On an actualist reading of Barth, what the tradition conceives as a relation between two natures becomes a relation between two eternal, inseparable states. "According to Barth both of the two states, humiliation and exaltation, are *essential* to the being of God the Son—not only in the economy but in His inner life as one of the Trinity" (204). The Logos can thus be identified with Christ "without metaphysical remainder" (205).

Barth, however, seems partial to such "metaphysical remainder." As Sumner acknowledges (169), Barth does not utterly disown the traditional idea of the Logos *asarkos*. Barth affirms it as "a necessary and important concept in trinitarian doctrine" (*CD IV/1*, 52). Why? Because a metaphysical distinction between the Logos and the human nature secures the freedom of all God's works. God "did not need to come to the decision to which He has in fact come." His dealings with us are neither essential nor eternal but find "their free basis in the inner being and essence of God." Sumner does not explain how an essential humiliation is also a free humiliation.

What of divine immutability? Here the implications of Christ's twofold state are profound. For the tradition, while God is intimately involved with the created order in many ways, "none of this entails change to God's *essence*, God's being, understood to be that which stands behind and animates God's loving acts toward creatures" (41). As Sumner reads Barth, however, "The Son does not change in the incarnation because His assumption of human essence is an eternal act. He has, in a sense, always been human," and so the incarnation is "the accomplishing of a reality that, for God, is already the case" (210). Sumner insists that this does not collapse the *incarnandus-incarnatus* distinction or leave us with some "bizarre, Christianized Platonism" (124) that draws the whole created order up into the divine life.

The *status duplex* likewise reconfigures divine kenosis (Philippians 2). The emptying is not the tradition's loss, suppression, or inactivity of certain divine attributes at the time of the incarnation (56-57). Rather, the emptying is in fact "the Son's eternal humility and obedience to the Father" (213), expressed in the Son's "embrace of His mission" (215). "The subordination of the Son to the Father" is located "within the Trinity itself" (217), a kenosis in eternity reflected, immutably, in the humbling of the Son in time.

Impassibility, finally, does not require that the Son's suffering be "located *ad extra*" in the human nature, as the tradition would have it (219). Rather, "an actualist Christology explains how God has taken this experience into the event of God's own life, undergoing it not merely *ad extra, qua* human, but as the one who is essentially divine-and-human" (222). At the same time, Sumner acknowledges that "Barth agrees with defenders of the classical doctrine of impassibility that God does not suffer *in His divine nature*" (222). Presumably there are ways in which God may be said to suffer as "essentially divine-and-human" (post-metaphysically?) but not "in his divine nature" (metaphysically?).

Barth was clearly concerned to avoid much traditional subordination of Christ's human reality to his divine reality. To the extent that Barth's Christology helps us avoid what Sumner describes as a merely instrumental or compositional understanding of Christ's human nature (17-18), it is much to be commended. It remains unclear

whether, or to what extent, Barth should be read as affirming that "God is essentially human in His second way of being" (225). And it is much to be doubted whether actualism is "necessitated by Holy Scripture" (152), or whether it brings us a step closer to an "altogether coherent and satisfying" Christology (12) than anything Chalcedon has yet produced.

Announcement

Zachary Purvis, *Theology and the University in Nineteenth-Century Germany* (Oxford: Oxford University Press, 2016). Release date: UK (July), US and elsewhere (September).

This book examines the dual transformation of institutions and ideas that led to the emergence of theology as science, the paradigmatic project of modern theology associated with Friedrich Schleiermacher. Beginning with earlier educational reforms across central Europe and especially following the upheavals of the Napoleonic period, an impressive list of provocateurs, iconoclasts, and guardians of the old faith all confronted the nature of the university, the organization of knowledge, and the unity of theology's various parts, quandaries which together bore the collective name of "theological encyclopedia." Schleiermacher's remarkably influential program pioneered the structure and content of the theological curriculum and laid the groundwork for theology's historicization.

Zachary Purvis offers a comprehensive investigation of Schleiermacher's program through the era's two predominant schools: speculative theology and mediating theology. Purvis highlights that the endeavor ultimately collapsed in the context of Wilhelmine Germany and the Weimar Republic, beset by the rise of religious studies, radical disciplinary specialization, a crisis of historicism, and the attacks of dialectical theology. In short, the project represented university theology *par excellence*. Engaging in detail with these developments, Purvis weaves the story of modern university theology into the broader tapestry of German and European intellectual culture, with periodic comparisons to other national contexts. In doing so, Purvis presents a substantially new way to understand the relationship between theology and

the university, both in nineteenth-century Germany and, indeed, beyond.

The **Thomas F. Torrance Theological Fellowship** will meet on Friday afternoon, November 18 in **Marriott Riverwalk-Alamo D (2nd Level)** from 1:00 P.M. to 4:00 P.M. **Professor Alister McGrath, University of Oxford, UK** will be this year's speaker. His topic is: "**A Manifesto for Intellectual Engagement: Reflections on Torrance's Theological Science.**" This is listed as **P-18-207** in the AAR program. Professor McGrath's lecture will explore T. F. Torrance's legacy to Christian theology, highlighting his remarkable and productive vision of theology as possessing the motivation and providing an intellectual capacity for serious intellectual engagement beyond the domain of theology itself. After reflecting on Torrance's significance as a whole, McGrath will focus on his *Theological Science* (1969), which he read closely and intensely at three points in his life: in 1979-80, while he was a research student at Cambridge University; in 1997-8, as he researched his intellectual biography of Torrance; and in 2016, while preparing for this lecture. McGrath will reflect on the theological significance of this work and the various outcomes associated with his close readings of this work. He will offer his personal reflections on why Torrance remains a significant theological voice and try to explain what he found, and finds, of value in him.

Program of Interest to Barth Society Members

Wildcard Session listed in the AAR program as **A21-339** will take place on Monday 4:00 PM-6:30 PM **Convention Center-007B (River Level)**. *Theme: Re-Engaging Karl Barth on Race, Gender, and Sexuality: Is There More to be Said?*

Paul Dafydd Jones, University of Virginia and **Kait Dugan of Princeton Theological Seminary** will preside.

Speakers include **Paul Dafydd Jones, University of Virginia**, **Faye Bodley-Dangelo, Harvard University**, **Andrea C. White, Union Theological Seminary, New York**, and **Willie J. Jennings Yale**

University. The first paper, "**Karl Barth and Sexuality: A (Somewhat) Indecent Proposal**" uses Barth's Christocentric account of human agency for an internal critique of his hierarchical and heteronormative construal of sexual difference. The second paper, "**Revisiting Karl Barth's Gender Trouble: Agency and Sexual Difference in Church Dogmatics**" proposes that Barth's acutalistic view of sanctification can be placed in service of performative accounts of human sexuality. The third paper, "**Karl Barth on Race and Gender: An Unlikely Womanist Encounter**" draws on features of Barth's anthropology to offer a womanist reading of his theology of relations that supports a robust construal of the self. The fourth paper, "**Karl Barth and the Problems of White Knowledge: Notes for a Post-Colonial Theology of Education**" uses Barth to interrogate the way whiteness, knowledge accumulation, and education are bound together in the colonial imagination.

ANNUAL BARTH SOCIETY DUES

NOTE: NEW DUES PAYMENT OPTION

Everyone interested in joining the **Karl Barth Society of North America** is invited to become a member by renewing or purchasing their membership at: <http://kbsna.kbarth.org/>

Alternatively, you may send your name, address (including email address) and annual dues of \$25.00 (\$15.00 for students) to:

Professor Paul D. Molnar
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Checks drawn on a **U.S. bank** should be made payable to the **Karl Barth Society of North America**

Your annual dues enable the KBSNA to help underwrite the annual Karl Barth Conference and to attract keynote speakers for that conference and for our fall meeting. The KBSNA thanks all who have paid their dues for this year.