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**Mark Coffey** is a teacher of Religion and Philosophy at The Manchester Grammar School and a regular presenter of The Daily Service on BBC Radio 4. An Oxford theology graduate, he did a Master's degree by research on Hauerwas at Leeds University under Nigel Biggar in 2001-3.

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£3.50

ISSN 1470-854X

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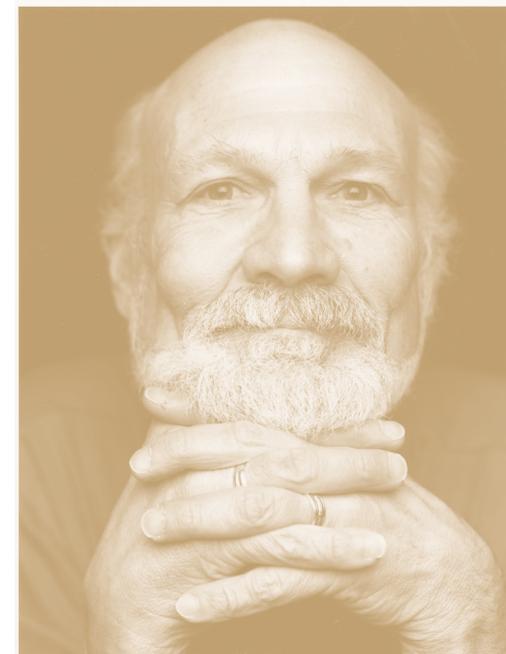
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# The Theological Ethics of Stanley Hauerwas

A Very Concise Introduction



**Mark Coffey**

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Printed by Hassall & Lucking Ltd. Tel: 0115 973 3292

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## Acknowledgments

With thanks to David Clough and Greg Forster for their helpful observations and advice on earlier drafts of this booklet. Also to Stanley Hauerwas who I have only met once, but whose conviction that in serving the church, theologians do their best work in the university and society, has restored my passion for the discipline.

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First Impression January 2009

ISSN 1470-8531

ISBN 978 1 85174 709 2

# 1

## Introduction

*Stanley Hauerwas observes that ministers read so little theology because it largely serves the academy.<sup>1</sup>*

Yet it is clear that a new generation of evangelical clergy, theological students and emergent church leaders on the blogosphere are drawing heavily on Hauerwas's church-centred theological ethic.<sup>2</sup> His vision of the church as a disciplined community of character may have offered an antidote to the nominal churchianity of their upbringing. His call for faithfulness over effectiveness may have articulated their suspicion that marketing had become the mission of their mega-church. His conviction that pietism has diluted the politics of Jesus may have alerted them to the social and political calling of the church as a community of resident aliens in a world of restless consumerism and among the victims of capitalism. Through his extensive output, thinkers like Aristotle, Augustine, Aquinas, Luther, Calvin, Barth, Bonhoeffer, John Paul II, Wittgenstein and Yoder are being rediscovered.

*His vision of the church as a disciplined community of character*

Hauerwas is a pugilistic yet prophetic character who speaks with a squeaky southern drawl, profanities, and sudden guffaws of laughter as audiences take in his outrageous one-liner asides together with their breath. An adversarial thinker, he entertains, illuminates, and exasperates. And yet, 'there's prayer in his provocation.'<sup>3</sup>

It has been said that to understand any thinker, you need to get at what is riling them. The approach of this booklet has therefore been to select five such targets of Hauerwas's theological ire. My hope is that this short introduction will show just how prophetic the church's witness can continue to be if it is 'more interested in saying something true than something new.'<sup>4</sup>

# 2

## Liberal Modernity versus the Gospel

Jesus is my personal saviour but that's just my personal opinion... what kind of people produce that kind of phrase? What that shows is that you're not really a Christian, you're just an American Liberal who believes in tolerance. You're just not ready to have your life completely screwed up.<sup>5</sup>

Why is it that Christians feel so obliged to 'bracket out' their Christian beliefs in a liberal democracy lest they cause offence? The answer lies in the aftermath of the 17th century religious wars in Europe. Hauerwas believes that the states originating at this time found it useful to strengthen their role by casting themselves as neutral custodians of power in a turbulent age where religious tribalism threatened to destabilize order. They argued that in the absence of some philosophical or political system of detached universal reason that allowed us to transcend our tradition, the chaos of Europe's religious wars would recur. And so the project of a liberal education became that of producing citizens who learned to put aside loyalties that would require a greater allegiance than to the democratic nation state. As Hauerwas puts it, 'The marginalization of Christianity is necessary to sustain democratic social orders in which the things we most care about must be privatized exactly because they are the things we most care about.'<sup>6</sup> Subtly, the public language and politics of liberal democracies turn Christians from resident aliens into

*The marginalization of Christianity is necessary to sustain democratic social orders*

citizens. Having 'gone native,' their once pivotal convictions become peripheral.

Hauerwas sees the Christian ethic as traditioned or 'thick,' that is to say, it makes sense only in terms of the life, death and resurrection of Jesus. In the process of liberal politics, it gets

diluted into a 'thin' ethic, translated into language that is universally intelligible. He warns Christians to 'quit trying to save liberal democracy. Don't let your imaginations be seized by "public policy" issues... political liberals assume that the primary political task is to secure cooperative agreement between people who share nothing in common other than the fear of death...'<sup>7</sup> Ultimately, social transformation demands end goals that run deeper than merely tolerating each other. When churches trade in their distinctiveness for a

seat at the tables of power in a liberal democracy, they uproot themselves from the very story and community that makes them salt and light in the world.

Hauerwas contends that our habits of thought are schooled by liberal modernity more than the gospel. We fail to see this because modernity presents itself as objective and universal, standing above tradition. It cons us into thinking that it has no story. Here, Hauerwas is indebted to the work of the philosopher Alasdair MacIntyre who, in a trilogy of works,<sup>8</sup> has argued that all reasoning, even that of the enlightenment,<sup>9</sup> is done within a tradition.<sup>10</sup> That is to say, there is no objective standpoint from which we can look down on or come to know the world. We are finite and our culture and tradition was inevitably embedded in a story and language before we even began to speak or think. As Hauerwas eloquently puts it, 'The story of modernity is "you should have no story except that which you chose when you had no story"—we call that freedom. The Christian story is "you do not get to make up your minds—you're God's—you're a creature."<sup>11</sup> It is the same debate that we see over whether a religious upbringing constitutes brainwashing, the presumption being that a humanist home is neutral ground.

### The Coercive Trait in Liberalism

As a Texan from blue-collar stock lecturing in Duke University, North Carolina, Stanley Hauerwas has never been shy of being thought strange. He jokes that university is where they teach Texans like him that Velvet Elvis wall hangings are kitsch.<sup>12</sup> Nonetheless, when toleration in the public square comes at the expense of bracketing out your tradition as 'personal opinion,' we begin to detect a coercive trait in liberalism. Hauerwas remarks that theories which pretend to offer a kind of 'third language' to mediate between differing traditions are 'what they do at Harvard to assure themselves that they're still in charge of the world.'<sup>13</sup> Liberal elites may come across as committed pluralists, valuing difference. In reality, they are happy to trade as long as it is on their terms and in their currency. In their language, 'Religion is the designation created to privatize strong convictions in order to render them harmless so that the alleged democracies can continue to have the illusion that they flourish on difference.'<sup>14</sup> With statements like these, Hauerwas frequently provokes the criticism that he is sectarian, fideistic, or tribalist.<sup>15</sup> Yet he is not calling the church to be 'what the missionary compound once was to Chinese culture.'<sup>16</sup> Instead he believes that it will best serve society not by giving it what it thinks it needs, but by belonging to 'a more determinative institution that will tell [it] when that service is not an end in itself.' The paradox is that in ceasing to do theology for everyone, his orthodox Christian

*Liberal elites are happy to trade as long as it is on their terms*

voice intrigues the likes of *Newsweek*, *Time*, and Oprah Winfrey.<sup>17</sup> Christians have sought to save the world on its terms. Hauerwas asks them to take their own story more seriously, and to speak it faithfully in their life together. After all, in the assessment of the German theologian Wolfart Pannenberg whom he quotes, 'It is not likely that secular societies will be able in the long run to survive the consequences of the much-touted emancipation of the individual. In some parts of the world, secular culture survives because it lives off the substance of whatever in Christian tradition and morals has not yet been used up in the process of secularization...'<sup>18</sup>

### For Reflection

- 1 Do you agree with Hauerwas that the message of modern liberal societies is that religion is a private matter for the individual? What would it mean for our witness if our membership of the church were more determinative than our membership of liberal democratic society?
- 2 Can you think of any recent cases that would confirm Hauerwas's warning that modern liberal democracy is less tolerant of strongly held Christian convictions than we may have supposed?

## The Dangers of Being Apologetic About Christianity

# 3

If you need a theory to know if it might be true that God raised Jesus from the dead, worship that theory, don't worship the crucified and risen Jesus.<sup>19</sup>

The Bible finds uninteresting many of our modern preoccupations with whether or not it is still possible for modern people to believe. The Bible's concern is whether or not we shall be faithful to the gospel, the truth about the way things are now that God is with us through the life, cross, and resurrection of Jesus of Nazareth.<sup>20</sup>

People not sentences make truthful claims.<sup>21</sup>

Apologetics is giving people reasons for why the Christian faith makes sense in a modern context, and responding to objections to belief. What could possibly be wrong with that? Surely it is a crucial element of evangelism. After all, Scripture instructs us to '...be prepared to give a reason for the hope you have in you' (1 Peter 3.15), and Paul was willing to 'become all things to all people so that by all possible means I might save some' (1 Corinthians 9.22). What is wrong then, with a two-pronged strategy of meeting intellectual challenges to belief, whilst also seeking to live as authentic witnesses? Hauerwas's objection is that to the extent that the modern world determines the questions, it limits the answers. So the best we can hope for from apologetics is that we give the world 'less and less in which to disbelieve.'<sup>22</sup>As we translate 'sin' in terms of psychology and 'salvation' in terms of felt needs, we attempt 'to translate the gospel to the world rather than the world to the gospel.' Unwittingly, apologetics aimed at gaining credibility in secular terms succeed in making Christian convictions incidental. Atheism gains much of its plausibility from the acknowledgment that God can be known apart from how he has made himself known in his son, in Scripture, and in his body, the church. Indeed, Hauerwas makes the point that, '...the problem of evil which creates a discourse called "theodicy" occurred at the time that modern atheism came into being. This was a time when modernity created a god who "...could be known separate from a community of people at worship."<sup>23</sup> In serving the church, the theologian's

*To the extent that the modern world determines the questions, it limits the answers*

task is not to translate Jesus to the modern world, but rather to translate the world to him.<sup>24</sup> Christian apologists can become so fluent in esperanto that they forget their native tongue—so comfortable with bracketing out their beliefs ‘for argument’s sake,’ that the ground shifts and the god they end up believing in is that of philosophers and scholars, not the God of Abraham, Isaac, Jacob and Jesus of Nazareth.

Even more seriously, apologetics distracts us from the real reason for our lack of credibility as witnesses—the fact that the church is no longer able to shape the desires and habits of Christians.<sup>25</sup> The irony is that in translating the Christian story into the language modernity finds comprehensible, Christians become uprooted from the very soil that nourishes their moral and spiritual formation. We seek to ‘transform the gospel rather than ourselves.’<sup>26</sup> So it is that belief is distinguished from behaviour in a manner foreign to the Scripture in which God declares, ‘Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength’ (Deut 6.4, 5). We assume we are making the gospel more

accessible by translating it into the terms of modernity’s universally accessible reason, while all the time we are uprooting it from the very practices and convictions embodied in the discipline of the church community that make it intelligible in the first place. We

*We make the gospel make sense when it is supposed to screw our lives up*

make the gospel make sense when it is supposed to screw our lives up. The gospel challenges our consumerist souls, recaptures us from our disobedient habits and hurts our comfortable independence. ‘Sin’ is not simply wrong acts, but a captivity we are not fully aware of until we learn through the cross and discipleship of God’s redemption, of his releasing us from our exile. For the above reasons, Hauerwas is highly critical of anything other than what might be called the *ad hoc* apologetics of the church’s faithful witness to its Lord. All the while we witness in terms of winning apologetic arguments, it may be a case of ‘These people honour me with their lips, but their hearts are far from me.’<sup>27</sup> For this reason, Hauerwas asserts that ‘Idolatry is probably a much more interesting dilemma to biblical people than atheism.’<sup>28</sup>

Having assumed that the battleground for Christian convictions is to be fought on modernity’s rational and empirical tests of truth, evangelicals tend to worry about the lack of certainty attached to so-called ‘narrative theology.’<sup>29</sup> Yet far from being post-modern and relativist, Hauerwas’s narrative theology returns to the pre-modern tradition of Anselm’s ‘faith seeking understanding.’ All too often, doctrine turns into cerebral argument and sermons seek to grind out ‘applications’ from abstract theology. Hauerwas frequently illustrates this point in these terms...

...what’s happened to Christianity in America...can be [seen in comparing] seminary education and medical education. They [seminarians] say something like ‘Gee, you know I’m just not really into Christology this year, I’m really into relating.’ And we say ‘Right, go take some more CPE [Clinical Pastoral Education]...’

A kid can go to medical school and say ‘Gee well I’m just not really interested in anatomy this year, I’m really interested in relating—I’d like to take some more psychiatry’...and they say ‘well who in the hell are you kid? We’re not interested in what you’re interested in—take anatomy or ship out.’ Now that’s real moral education!

What accounts for the fact that medical education is so much more serious than theological education today? It’s very simple. No-one believes that an inadequately trained priest may damage their salvation but people do believe that an inadequately trained doctor can hurt them.<sup>30</sup>

So if he is asked what it means for him to say that Christianity is true, Hauerwas would reply that he is prepared to die for it; indeed the word ‘martyr’ means ‘witness’ in Greek.<sup>31</sup>

Hauerwas believes that it is not incidental that the triune God chose to reveal himself in the stories of Israel, his son, and in the church; narrative is the very form of our salvation. Rather than systematizing timeless, abstract truths, in worship we discover ‘that we...are not the best teller of the story of our lives.’ Furthermore, ‘When we confess that Jesus Christ is our Lord, our lives are no longer our own, our possession.’<sup>32</sup> It may seem surprising to hear that ‘no theory is more determinative for the truth of what we believe as Christians than the language we actually use as Christians.’<sup>33</sup> Yet the Austrian philosopher Ludwig Wittgenstein came to see in his later writing that we should ‘ask not for the meaning of a word, the meaning is in its use’ and again, ‘Don’t think but look!’<sup>34</sup> As Hauerwas writes, ‘Ethics...is not primarily about rules and principles, rather it is about how the self must be transformed to see the world truthfully. For Christians, such a seeing develops through schooling in a narrative which teaches us how to use the language of sin not only about others but about ourselves.’<sup>35</sup> It was Wittgenstein’s influence that taught Hauerwas ‘that theology serves the church in training its habits of speech.’ From Wittgenstein, MacIntyre and Barth, Hauerwas learned to stop thinking of thinking as ‘an activity done with our minds rather than our hands.’ For as he says, ‘the language of prayer is as physical as learning

*We...are not the best teller of the story of our lives*

to carve stone.<sup>36</sup> Another way he puts this is to say that when God becomes incidental to our practice, our theological speech does no work.

The God who becomes incarnate in Jesus is not the deist god of the Enlightenment.<sup>37</sup> He does not reveal himself to the reason separate from the will. As Jesus tells us, 'If any wish to come after me...they must deny themselves and take up their cross daily and follow me' (Luke 9.23). Such an unreasonable Christ is concealed by the language of rational apologetics. By contrast, Hauerwas's refusal to 'translate the argument' (Brad Kallenberg's comment) the church makes in its life together into the universal language of reason 'is itself part of his argument' (Kallenberg again). As he writes, we have been misled into thinking the 'problem was intellectual rather than ecclesial.'<sup>38</sup> By this he means that we are tempted to assume 'that the explanation is truer

*The real challenge for the church is how to have its desires and will captivated by God*

than the belief itself.'<sup>39</sup> As Christians we are to argue with our lives, for as Jesus says, '...let your light shine before people, that they may see your good deeds and praise your Father in heaven.' (Matthew 5.16) The real challenge for the church is not how to persuade the sceptic, but how to have its desires and will captivated

by God. Hauerwas warns us that 'Atheism slips into the church where God really does not matter...At every turn the church must ask itself: Does it really make any difference, in our life together, in what we do, that in Jesus Christ God is reconciling the world to himself?'<sup>40</sup> Hauerwas is himself a 'vigorous evangelist for his local church and has invited even the proprietor of his favourite local restaurant, *The Flying Burrito*, to come to church with him.'<sup>41</sup> He believes witness is crucial, because 'the church is necessary for the world to know it is part of a story that it cannot know without the church.'<sup>42</sup> Quoting Frederick the Great's response to the question 'How do you know God exists?'—'Because of the Jews,' he says, 'I think that is exactly the right kind of answer.'<sup>43</sup>

### For Reflection

- 1 Do you share the objections Hauerwas raises to apologetics? Why or why not?
- 2 What does Hauerwas mean by the statement, 'Witness names the condition necessary to begin argument'?'<sup>44</sup>

## Virtues are Better than Quandaries 4

*In 1981, Alasdair MacIntyre wrote a landmark book called 'After Virtue.'*

It called for a recovery of Aristotle's tradition of virtue and character. Modern ethical debates were forever asking, 'What should we do?,' as opposed to 'What kind of people/community/nation ought we to become?' MacIntyre was deeply critical of the tendency in modern ethics to assume that we can calculate moral choices with the aid of a handy formula. He intensely disliked the teaching of practical ethics courses based around dilemmas or quandaries for this reason. For example, I may ask 'Would I be happy to live in a world where my ethical choices were to be universalized?' (Kantianism) or 'How can my choices optimize pleasurable consequences and minimize the painful ones for as many people as possible?' (Utilitarianism). In the end, my ethics will be about what I do rather than who I am, about the action rather than the agent. This is to make my culture, tradition, upbringing, beliefs, dispositions, will, and motives merely accidental. The logic of this, as we have seen, was to avoid the clash of worldviews that resulted from rooting ethics in differing religious traditions like those of Protestantism and Catholicism. Yet its consequence was that modern ethical debates became characterized by endless disagreements. Uprooted from the traditions that offered a sense of shared identity, values and goals, there was little common ground to resolve dilemmas. Modern secular society increasingly shifted towards nihilism (the belief that since existence is meaningless, 'right' and 'wrong' are arbitrary or subjective).

*My ethics will be about what I do rather than who I am*

The classical and medieval worlds understood that the ethical life was not just about occasional dilemmas that stump us, but the continual shaping of character. Identity was crucial, for as Alasdair MacIntyre puts it, 'I can only answer the question "What am I to do?" if I can answer the prior question "Of what story or stories do I find myself a part?"'<sup>45</sup> To know what a person believed, you simply observed his or her behaviour. Over time, character and plot became one and the same. By habit, or the training of discipleship, we take on the character of the master to whom we apprentice ourselves. This

is why Christians often find themselves unable to articulate the richer story of what is going on in their convictions and lives together to expose cracks in the secular. The problem is that there is no standard of measurement by which the language of Utilitarians (pleasure/pain, freedom of choice) and Christians (sanctity of life, giftedness) might be evaluated. For example, the

### *Ethics is what is left after theology is viewed as anthropology in disguise*

measure of Christian ethics in the political arena is often taken to be our effectiveness in delivering results. In this arena, ethics is what is left after theology is viewed as anthropology in disguise. So it is that, 'From the perspective that would associate the church's task with effectiveness, Mother Theresa is a deeply immoral woman. She takes the time to hold the hand of a dying leprosy victim when she could be raising money in Europe or America for the starving in India.' Yet, as Hauerwas observes, '...she knows that by exactly such care God will have the kingdom come.'<sup>46</sup> Secular ethicists glancing through *Blackwell's Companion to Christian Ethics* edited by Hauerwas and Wells will be surprised to see its engagement with issues such as race, the environment, globalization, war and parenting the disabled, all structured around the practice of Christian worship. Yet in this stubborn refusal to 'spare us the theology, just tell us what Christians would do in X dilemma,' Hauerwas has demonstrated how an authentically Christian ethic is made intelligible only in terms of the church's worship and discipleship as a community of character. Repeatedly, he has shown that when such convictions are borne out in practice, the world finds what the church has to say interesting.

### Engagement with Utilitarians

Christian engagement with Utilitarians is also illuminating here. Their goal is to diminish pain and increase pleasure for the greatest good of the greatest number, and to view right and wrong subjectively in these terms. Given this, their advocacy of euthanasia seems entirely logical. So how would Hauerwas's theological ethic approach the end of life? He asks audiences who are not medics how they want to die. Typically, they say painlessly, quickly, and in their sleep. Quite the reverse was true in the Middle Ages, where people wanted time to prepare for their death; in fact the *Book of Common Prayer* includes a prayer to ask that God tarry in times of sudden danger.<sup>47</sup> Similarly, when looking at the majestic cathedrals of Europe, we rightly ask why these people invested hundreds of lifetimes to build them. What they feared was God. What we fear is death. Hauerwas suggests that in the absence of God, modern medicine recasts the problem of evil in a different form. Humankind is held responsible for those evils that can be remedied and therefore medicine becomes the arena in which we challenge ourselves to defeat death. Hauerwas

sees this embodied in centres like Duke University's new \$23 million Genomics building where, in terms of stem cell research and gene therapy, 'they promise they'll cure us before we get sick!' Yet as he comments, 'Sickness challenges our most cherished presumption that we are or at least can be in control of our existence. Sickness creates the problem of "anthropodicy"<sup>48</sup> because it challenges our most precious and profound belief that humanity has in fact become God.'<sup>49</sup> By contrast, 'As Christians, we know we have not been created to be "our own authors." We are creatures. Dependency, not autonomy is one of the characteristics of our lives.'<sup>50</sup> This is not to say that Christians have all the answers, for 'When Christians try to explain all suffering in and of itself having theological significance we end up vacating the cross of its significance because we fail to see that what is important about the cross is who was crucified there.'<sup>51</sup>

John Wesley said of the early Methodists, 'Our people die well.'<sup>52</sup> We need such examples of how the Christian community lives in the face of suffering to expose what is missing in 'thin' accounts that would simplify the moral art of medicine into calculations of financial costs against benefits, or trade-offs between suffering and death. In *Naming the Silences, Truthfulness and Tragedy* and *Suffering Presence*, Hauerwas shows us 'how those who are called to care for the sick can draw upon the particular kind of community we call the church.'<sup>53</sup> This is not going to shape public policy on resource allocation or halt the shift towards cost-benefit analysis. But if we receive disabled newborns as gifts and provide homes for pregnant teenagers, if we have communities like L'Arche that care for the physically and mentally handicapped, then we may well be odd enough for a world to kick against.<sup>54</sup>

### For Reflection

- 1 Christians often lobby governments on bioethical legislation. On Hauerwas's account, should they, and if so, how should they?
- 2 Do you agree with Hauerwas's suggestion that it would be good if Christian practice (say, in not availing ourselves of euthanasia where available, not aborting disabled children and investing heavily in supporting mothers through difficult pregnancies or in the work of hospices) gave the world something to kick against?

# 5

## Confronting Capitalism and Consumerism

### When the Church Thinks the Customer, Not Christ, is King

...our church lives in a buyer's market. The customer is king. What the customer wants, the customer should get. Pastors with half a notion of the gospel who get caught up in this web of buying and selling in a self-fulfilment economy one day wake up and hate themselves for it...We acquiesce to the sentimentality of a culture which assumes we have nothing more to offer empty people than to make their lives a little less miserable.<sup>55</sup>

Why is niceness, not atheism, the real enemy of a church too afraid to preach as if it had enemies, too timid to call the lonely consumers of modernity who enter and leave the church as strangers to become a disciplined community?<sup>56</sup>

Hauerwas is critical of church growth strategies borrowed from the market. With an ABC of Attendance, Buildings, Cash, they make God's existence incidental to their success. Seeker-friendly churches need to check their end goals. 'Karl Barth had the Nazi's, we've got Willow Creek!' he exclaims. 'I mean Bill Hybels has been quoted as saying why he doesn't have a cross in the church as it gets in the way of the gospel...give us a break.'<sup>57</sup> Hauerwas and Willimon appeal for pastors to resist the temptation to treat their church as a salve for the materialism of weary consumers. As they argue, 'Just as you can't learn French by reading a French novel in an English translation, so you can't learn the gospel by hearing it translated through the language of self-esteem (I'm okay, you're okay) or the marketing jargon (God is your CEO) of American capitalism.'<sup>58</sup> Consumers moulded by the market commodify church life and fail to grasp the grace of a God that chose them while they were still sinners. The church is not another shop in the mall, so 'When church becomes Rotary, church will lose because Rotary serves lunch and meets at a convenient hour of the week!'<sup>59</sup> They offer examples of ordinary church members who remind their leaders of the church's true calling. Gladys II responds to her youth pastor's enthusiastic report of a 'community-building' visit by his youth group to DisneyWorld by questioning the wisdom of

'taking a group of spoiled, privileged kids to a place like DisneyWorld where all they'll do is romp around in a capitalist playground for four days, bringing out all of their worst tendencies.'<sup>60, 61</sup> Clergy need to take stock before they burnout, and reschedule their diaries around what helps their congregations reorientate their lives and desires around God.

In *Where Resident Aliens Live*, Hauerwas and Willimon observe that 'The division between church and world runs through the soul of each of us, runs right down the aisle of every Christian congregation,'<sup>62</sup> so we are more at odds with ourselves than we even know or admit.<sup>63</sup> We seek autonomy, freedom of choice and security. The gospel tells us our lives are not our own, they are a gift, and that to find them we must lose them (1 Corinthians 6.19; Matthew 10.39). Yet our lives are so hectic, our habits so bound and our prayers so narcissistic that we are no longer aliens but citizens. Mistakenly, 'American mainline Protestants hoped to be so nice, hoped to re-make the gospel into something so self-evident and obvious, that the world would think that it was already Christian without having to die and be reborn.'<sup>64</sup> The church visible is a community of character where God sanctifies a truthful people in the cheek by jowl realities of church life and politics. Hauerwas and Willimon draw our attention to the first time Luke uses the word 'church' in Acts 5. It is on the occasion of the judgment on Ananias and Sapphira and ends with the words, 'And great fear came upon the whole church.' This is instructive... 'Great fear. It is a fearful thing to fall into the hands of God. It is fearful to realize that the church is more than a matter of good-hearted fellowship, that nothing less than life or death is involved here.'<sup>65</sup>

*The church visible is a community where God sanctifies a truthful people in the realities of church life*

### Why Worship is the Opposite of Consumerism

Hauerwas urges us to view our lives as a confession; indeed '...anyone serving in the ministry today who lacks the resources Augustine provides risks abandoning their congregation to the omnivorous desires of the market. Who, more than Augustine, can teach us what it means to be possessed by that which we think we desire by our own free will?'<sup>66</sup> Augustine points restless consumers whose desires are excited but never satisfied by materialism to the source of their restlessness. Unsatisfied by the possession of material things that promised fulfilment, they have become consumers of desire itself. By contrast, in receiving the bread of communion, the individual is drawn into the body of Christ, who says, 'Whoever comes to me will never be hungry' (John 6.35). A restless bundle of desires himself, Augustine had learned to live his life as an honest confession before a holy God, and in so doing, found rest.

Nothing is more counter-cultural to our desires and 'choices' as consumers than taking up the neglected practices of prayer, worship and the giving and receiving of God's gifts. Asked to address Houston Baptist University Business School on how to be more ethical, he suggested they were starting too late. If the students attending had grown up in churches where it was a requirement of membership to declare your income in public, they would already have learned the power that lies in the ordinary lives of Christians who refuse to remain strangers to one another and who are formed by a truthful narrative. Whilst this may not be practical, Hauerwas acknowledges that poorer members of his church would have a claim on his salary as a tenured university professor. As he says, when this is what 'church' means, as it did in the early church, 'you begin to see this spirit stuff is very bodily.'

## Putting the Discipline Back Into Discipleship

...we might put on the Decalogue a warning: Don't try to obey any of these commandments alone.<sup>67</sup>

I don't have any faith in myself of living a virtuous life; but if I am surrounded by other people who are also formed by the same commitments, then we've got a better chance. We need one another to live up to the wonderful invitation we've been given to be other than we are.<sup>68</sup>

The Marine Training Camp at Parris Island, South Carolina may seem an unlikely analogy for your local church. Yet for all his pacifism, Hauerwas believes that the military often exhibit more discipline and virtue than the civilian population they serve. New recruits develop a group identity, are 'taught...a new language,' and are given the '...skills to analyse what was wrong with their former lives.'<sup>69</sup> They 'have left a culture of self-gratification, and entered a culture of self-discipline' in a way that makes it hard for them to return to civvy street.<sup>70</sup> Such disciplined training resonates with Hauerwas's own apprenticeship in his father's trade of bricklaying. In Stanley's tribute to his father at his funeral, he related that Coffee Hauerwas's gentleness 'was that which comes to those honed by a craft that gives them a sense of the superior good. My father was incapable of laying a brick rough just as he was incapable of being cruel.'<sup>71</sup> Hauerwas began as a seven-year-old to watch and work alongside his father. By the time he was seventeen, he had only begun to learn the craft. How to cut stone, use the trowel, mix the mortar, lay the brick. Years later, as Hauerwas read Aristotle, he began to see the moral life in terms of disciplined training through apprenticeship to a master-craftsman. To remind himself of his origins, he hangs a level and a trowel that belonged to his father on the

wall of his office. In an age of fast food and instant solutions, Christians are prone to ignore the discipline of disciples in the classical world.

Hauerwas's insights on apprenticeship and learning a craft, together with the pietism of his upbringing in Pleasant Mound Methodist Church, remind him of the need for accountability, confession, and role models in churches, not to mention how worship and service train us in holiness. The modern self is a lonely individual who enters and leaves church as a stranger. The habit of being an anonymous consumer explains their reticence to commit to community. This is an all too practical and at times painful process, but for Hauerwas, 'church is...the formation of a visible body of people who know the cost of discipleship and are willing to pay.'<sup>72</sup>

## How 'Sola Scriptura' Became Heresy in Modern America

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted they were *aliens and strangers on earth*. People who say such things show that they are looking for a country *not their own*. (Hebrews 11.13, 14)

One of Hauerwas's most controversial charges is that *Sola Scriptura*<sup>73</sup> readily turns into heresy because 'North American Christians are trained to believe that they are capable of reading the Bible without moral and spiritual transformation.'<sup>74</sup> Church and nation, Christian values and those of Uncle Sam, and the blessing of God and the individualism of the American dream can be hard to tell apart. That is why sermons are so crucial in retraining our habits of speech and vision to remain truthful to the gospel. Taking Scripture 'as we see it,' we insulate our lives from being changed by the eschatological message Jesus brings to our comfortable materialism and complacent reading of the Bible as 'common sense.' This is why 'reading and preaching from Scripture is a deeply moral act,'<sup>75</sup> for, as Athanasius wrote, 'anyone who wishes to understand the mind of the sacred writers must first cleanse his own life' if he is to 'understand the things revealed to them by God.'<sup>76</sup> For example, given our tendency to self-deception, Hauerwas observes that 'the recognition of ourselves as sinners is 'something of a moral accomplishment.'<sup>77</sup> The Reformers 'were rightly concerned that the Scripture act as a judge on the church.'<sup>78</sup> With them, he encourages the church to take back the Bible from academic elites who stifle its moral and pastoral voice in historical-critical method. For, as he says, 'Preachers are the acid test of theology that would be Christian.'<sup>79</sup> However, when Protestantism becomes individualism, it is prone to neglect the fact that the Holy Spirit's work of making the reader's story one with

Scripture's takes place within the training and discipline of the church. Its message may be corrupted unless we are trained in churches whose leaders and congregations indwell the text and thereby bridge the gap between text and interpretation.

### For Reflection

- 1 'In worship, we are busy looking in the right direction.'<sup>80</sup> How does being consumers and citizens shape our Christian worship and/or how should Christian worship shape us as consumers and citizens?
- 2 Is there a danger of Hauerwas' emphasis on the church leading middle class evangelicals to 'care more about being the church than doing justice to the underclass'?<sup>81</sup>
- 3 What do you make of Hauerwas' claim that without training, American Protestants risk turning *Sola Scriptura* into heresy? Are evangelicals in the UK also prone to reading into 'the plain meaning of Scripture' their own assumptions (political, ethical, doctrinal and cultural)? If so, what kind of training would curb this tendency?

## The Constantinian Temptation

# 6

The habit of Constantinian thinking is difficult to break. It leads Christians to judge their ethical positions, not on the basis of what is faithful to our peculiar tradition, but rather on how much Christian ethics Caesar can be induced to swallow without choking. The tendency is therefore to water down Christian ethics, filtering them through basically secular criteria...pushing them on the whole world as universally applicable common sense...How bland and unfaithful...<sup>82</sup>

Constantine's so-called *Edict of Milan* issued in 313 AD began a process that saw Christians move from being a persecuted sect to the official religion of the Roman empire. Where the New Testament church, in seeking to be faithful disciples to a crucified criminal, could not be anything other than counter-cultural, in a Constantian age the church gained access to Caesar and influence in governing the empire. It enjoyed the power to transform society, but in its triumph, its identity became invisible in a world where there was no secular. As Hauerwas puts it, 'Christianity became a civilizational religion orientated to provide the ethos necessary to sustain the empire.'<sup>83</sup>

Put simply, the Constantian temptation is to be culture-transforming rather than counter-cultural. Given the influence of the church in the US, it is unsurprising to hear that history of American Christian social ethics in the 20th century saw several prominent public theologians.

*The Constantian temptation is to be culture-transforming rather than counter-cultural*

Walter Rauschenbusch's social gospel (influential in Martin Luther King's thinking) held out an optimism that the church could transform America in a way that brought about the values of the kingdom of heaven on earth. The 'Christian realism' of Reinhold Niebuhr (one of Barack Obama's favourite philosophers), took a pragmatic approach to nuclear weapons as necessary evils in a fallen world.<sup>84</sup> In a century which saw millions of victims die at the hands of fascism and communism, Niebuhr saw such evils as needing to be opposed by force and for Christians to sanction this violence for the greater good.

In sharp contrast to these theologians, Hauerwas suggests that the American church's position is not so different to that of German Christians facing co-

ercion under Hitler. Whilst it has been said that Hauerwas's overstatements 'jolt first, and justify later,' here he intends to illustrate how poisonous a comfortable alliance between the nation state and the church, which is 'solely Christ's property,' can become.<sup>85</sup> Christians' membership of the body of Christ should come before that of their nation state in their loyalties. It may even have anarchic leanings. For example, in the Reagan era, Hauerwas suggested that a Christian response to the bombing of Libya would be for his denomination to send 1000 missionaries to this 'fertile field for the gospel,' reflecting that 'we no longer have a church that produces people who can do something this bold. But we once did.'<sup>86</sup> He is intensely critical of how patriotism and Christianity became wedded in the American Church and solemnized in fourth of July celebrations, the American flag in the sanctuary, or yellow ribbons that endorse the wars of the nation state.<sup>87</sup>

Whilst he believes that Americans are 'for the most part, good, decent, hard working people', he intensely dislikes the accommodation of their theologians and churches to civil religion.<sup>88</sup> Their attempts to christianise America have resulted in the americanization of its church. As he writes, Paul's 'world recognized the subversive nature of the Christian faith and put him in jail. Our world recognizes the subversive nature of the Christian faith and subverts us either by ignoring us or by giving us the freedom to be religious—as long as we keep religion a matter of personal choice. The world has declared war

*Many view the marginalization of the church from public life with deep sadness*

upon the gospel in the most subtle of ways, ways so subtle that we do not know we are losing the battle until it is over.'<sup>89</sup> Many view the marginalization of the church from public life and the decline in attendance at church on Sundays as a social convention with deep sadness. When he was called up by *Newsweek* about the decline

of mainstream Protestantism in America, Hauerwas remarked, 'who knows what God is doing in our time to whittle us down. That Christianity is losing its social power and status I take as a great good exactly to the extent that Christians can recover...what it means to be called the church.' In asking, 'Why am I so much better understood in Europe than in America?' Hauerwas assesses that 'part of the reason is the church in Britain no longer has any pretensions of being "'in control.'"<sup>90</sup> He would say very much the same thing to the UK church as he said in a centennial lecture to a Brethren seminary in America—'You have nothing to lose, so you might as well be faithful to your heritage, to the extent that heritage has been faithful to the gospel...your task is to be a church that understands that if Jesus had not been raised from the dead then all that you are is unintelligible.'

## Taking the Politics of Jesus Seriously: Eschatology and Patience, Resurrection and Hope

Non-violence isn't something you might consider after you accept Jesus as your Lord, it is inescapable once you accept Jesus as Lord.<sup>91</sup>

How curious that liberals have always charged that eschatology destroys ethical behaviour when the biblical evidence suggests that eschatology is the very basis for Jesus' ethical teaching.<sup>92</sup>

Many readers of Hauerwas wonder why he puts pacifism centre stage. He resigned from the board of the journal *First Things* when it supported the war in Iraq. 'I am a pacifist' he says, 'because I cannot imagine being anything other than a pacifist in light of the gospel of Christ.' Hauerwas fears that 'One of the reasons non-violence isn't given the time of day is because so many American Christians think they can have a relationship with Jesus that doesn't have immediate implications for their lives.'<sup>93</sup>

The Mennonite theologian John Howard Yoder and in particular his *The Politics of Jesus* (1972), convinced Hauerwas that 'Christian non-violence is entailed in the very heart of what it means to worship a crucified God.'<sup>94</sup> In contrast to the justice of the world which was brought about through violence and coercion, Christ's way was not to order down legions of angels, but to go the way of the cross. And his resurrection gives Christians the hope and peaceableness 'to be patient in the face of tragedy,' and to view evil as 'finally under the dominion of a good God.'<sup>95</sup> In adopting secular agendas for transforming a fallen world, Christians want Jesus' ethics without his eschatology. Consequently, the true significance of faithful marriages, having children when the future looks bleak and caring for the elderly and disabled in a world that values autonomy and productivity is lost. As an 'eschatological, messianic community,' the church 'knows something the world does not and structures its life accordingly,' and again, has 'its eyes opened to what God is up to in the world.'<sup>96</sup> So to President Truman's statement after the dropping of the bomb on Hiroshima that 'This is the greatest day in history,' Hauerwas asserts that it was not. Good Friday was.

*Christians want Jesus' ethics without his eschatology*

Hauerwas confesses that he dislikes the term pacifism 'because it's so damned passive.' It takes training. A training that says 'I have no faith in my ability to lead a non-violent life unless I create expectations in you where you will keep me faithful to what I know is true.' He is realistic about the cost of 'Acquiring...patience...in the face of the violent alternatives of our world.'<sup>97</sup> In

confronting Nazism, Germany's confessing church demonstrated that Christians would have to suffer. Similarly he asks, 'How could you have had the Civil Rights movement without the patience of the black church?'<sup>98</sup> Yet the cross reminds us to go the way of peace 'not because it's effective, but simply because it is true.'<sup>99</sup> Clearly this does not pass muster with policy makers. Yet as Hauerwas says, 'I do not have a foreign policy. I have something better—a church constituted by people who would rather die than kill...If we do not think it possible to love our enemies then we should plainly say Jesus is not the messiah.' In Gerald Schlabach's assessment, he wants to see God's kingdom come on earth, but he rejects 'the sinful effort to grasp its fullness through violence, before its eschatological time' as '...we only distract ourselves from building a truly Christian society by trying to make our nation into that society, rather than be content with living as a community-in-exile.'<sup>100</sup> Hauerwas holds his ethics fast to God's eschatology for, as Yoder puts it, '...people who bear crosses are working with the grain of the universe.'<sup>101</sup>

### For Reflection

- 1 Is it possible to take the Sermon on the Mount seriously without becoming a pacifist?
- 2 Do we need both pacifist Christians who will work counter culturally outside government as well as pragmatic Christians who will work inside government to seek peace and justice?<sup>102</sup>
- 3 How should Jesus' emphasis on eschatology inform the church's view of the nation state's use of violence?
- 4 Hauerwas' targets for attack are very much what he takes to be the ills of the American churches. How relevant is his analysis for churches outside of this context?

### Concluding Meditation and Prayer

This introduction to Hauerwas has attempted to demonstrate his contention that '...any theology...that is finally not about helping us to pray cannot be Christian.'<sup>103</sup> If we to are to be known by our fruit, the worship of God must recapture the habits of our hearts and shape our passions and wills. Ultimately, Hauerwas's open-ended narrative theology points away from itself to the ongoing witness of the church as the living body of Christ to its Lord. As he writes,

'...we must gather, on a regular basis, for worship, to speak about God in a world that lives as if there is no God. We must speak to one another as beloved brothers and sisters in a world which encourages us to live

as strangers. We must pray to God to give us what we cannot have on our own efforts in a world which teaches us that we are self-sufficient and all-powerful. In such a world, what we do here on Sunday morning becomes a matter of life and death.'<sup>104</sup>

Lord Almighty, we say we want to serve you, we say we want to help others less fortunate than ourselves, we say we want justice. But the truth is, we want power and status because we so desperately need to be loved. Free us from self-fascination and the anxious activity it breeds, so that we might be what we say we want to be—loved by you and thus capable of unselfish service. Amen.<sup>105</sup>

### Notes

- 1 For biographical sketches of Hauerwas, see: <http://www.time.com/time/magazine/article/0,9171,1000859,00.html>; <http://stanleyhauerwas.blogspot.com>; <http://people.bu.edu/wwildman/bce/hauerwas.htm>
- 2 [www.emergentvillage.com/podcast/stanley-hauerwas-on-theology](http://www.emergentvillage.com/podcast/stanley-hauerwas-on-theology)
- 3 J W McClendon Jnr's comment on the back cover of *Unleashing Scripture* (Nashville, TN: Abingdon Press, 1993). To watch Hauerwas on Prayer 2008: [uk.youtube.com/watch?v=gYRk3uPVhvY&feature=related](http://uk.youtube.com/watch?v=gYRk3uPVhvY&feature=related)
- 4 S Hauerwas and W Willimon, *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 170.
- 5 [http://www.renovatuscommunity.com/files/2008\\_06\\_29\\_follow\\_hauerwas.mp3](http://www.renovatuscommunity.com/files/2008_06_29_follow_hauerwas.mp3).
- 6 S Hauerwas, *With the Grain of the Universe* (London: SCM, 2002) p 85.
- 7 Interview with Michael Quirk in *Crosscurrents*: [www.crosscurrents.org/Hauerwas-spring2002.htm](http://www.crosscurrents.org/Hauerwas-spring2002.htm)
- 8 *After Virtue* (1981), *Whose Justice? Which Rationality?* (1988) and *Three Rival Accounts of Moral Enquiry* (1990) (Indiana: University of Notre Dame Press).
- 9 The Enlightenment refers to the intellectual and cultural life of the 18th century in Europe and North America.
- 10 In particular, see *Whose Justice? Which Rationality?* (1985) pp 83–94. For a summary of common criticisms of Hauerwas, see chapter one of Douglass C Gay's 2006 Edinburgh PhD at [www.era.lib.ed.ac.uk/bitstream/1842/1699/1/Gay\\_thesis.pdf](http://www.era.lib.ed.ac.uk/bitstream/1842/1699/1/Gay_thesis.pdf)
- 11 [http://www.renovatuscommunity.com/files/2008\\_06\\_29\\_follow\\_hauerwas.mp3](http://www.renovatuscommunity.com/files/2008_06_29_follow_hauerwas.mp3)
- 12 From Hauerwas' lecture, 'Pro Ecclesia, Pro Texana: Schooling the Heart in the Heart of Texas,' 2003: [www.baylor.tv.com/video.php?id=000447](http://www.baylor.tv.com/video.php?id=000447)
- 13 *ibid.*

- 14 Lecture in Boston College URL: <http://frontrow.bc.edu/program/hauerwas/>
- 15 *Sectarian*—bigoted adherence to a sectional viewpoint. *Fideism*—belief without rational grounds. For example, Jeffrey Stout says in *Democracy and Tradition* (Princeton: 2004) p 140, ‘No theologian has done more to inflame Christian resentment of secular political culture.’ Max Stackhouse in a review of *Dispatches from the Front* (entitled ‘Liberalism Dispatched Versus Liberalism Engaged’ in *The Christian Century*, 18 October 1995, pp 962–967) asserts that ‘Christianity has a liberal element at its core’ and that Hauerwas is an ‘ideologist’ demanding ‘conformity of conscience from his disciples, who simply assert their beliefs against any who challenge them’ (p 963). See also James Gustafson (Hauerwas’s doctoral advisor at Yale), ‘The Sectarian Temptation: Reflections on Theology, the Church, and the University,’ *Proceedings of the Catholic Theological Society* 40 (1985) pp 83–94. For a summary of common criticisms of Hauerwas, see chapter one of Douglass C Gay’s 2006 Edinburgh PhD: [www.era.lib.ed.ac.uk/bitstream/1842/1699/1/Gay\\_thesis.pdf](http://www.era.lib.ed.ac.uk/bitstream/1842/1699/1/Gay_thesis.pdf)
- 16 Leander Leck of Yale Divinity School, quoted in *Where Resident Aliens Live* (Nashville, TN: Abingdon Press, 1996) p 26.
- 17 On her show ‘Is War the Only Answer?’ [http://en.wikipedia.org/wiki/Oprah%27s\\_Anti-war\\_series](http://en.wikipedia.org/wiki/Oprah%27s_Anti-war_series)
- 18 *After Christendom* (Nashville, TN: Abingdon Press, 1999) p 57.
- 19 Interview with Michael Quick in *Crosscurrents*, 2002. [http://findarticles.com/p/articles/mi\\_m2096/is\\_1\\_52/ai\\_88702683?tag=rel.res5](http://findarticles.com/p/articles/mi_m2096/is_1_52/ai_88702683?tag=rel.res5)
- 20 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 22.
- 21 *Wilderness Wanderings* (London: SCM Press, 2001) p 145.
- 22 A phrase of Alasdair MacIntyre’s in *The Religious Significance of Atheism* (New York: Columbia University Press, 1969) p 24.
- 23 *Naming the Silences—God, Medicine, and the Problem of Suffering* (Edinburgh: T and T Clark, 1993) p 41.
- 24 See *ibid*, p 24.
- 25 A question asked on the back cover of *After Christendom?* (Nashville, TN: Abingdon Press, 1999).
- 26 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 22.
- 27 Jesus quoting Isaiah 29.13 in Matthew 15.8 to denounce the Pharisees.
- 28 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 95.
- 29 In his book *After Virtue*, the philosopher Alasdair MacIntyre asserts that ‘Man is a story-telling animal.’ Every social ethic has a narrative. Nations, universities, businesses and churches are story-formed communities. Narrative theology sees the Bible’s story as one that should determine that of our lives and regulate systematic theology.
- 30 A characteristic aside from Hauerwas in his 2003 Calvin college lecture on ‘Bonhoeffer and Truthfulness’ [denotes my brackets] at <http://uk.youtube.com/watch?v=FPPJCKfxdT&feature=related>
- 31 *The Truth About God, The Ten Commandments in the Christian Life* (Nashville, TN: Abingdon Press, 1999) p 124.
- 32 S Hauerwas, ‘The Church’s One Foundation is Jesus Christ her Lord; Or, in a World Without Foundations: All We Have is the Church,’ chapter seven in Hauerwas, Nation, Murphy, *Theology without Foundations* (Nashville, TN: Abingdon Press, 1994) p 153.
- 33 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 21.
- 34 *Philosophical Investigations* (Oxford: Blackwells Publishing, 2001) p 66. For the influence of Wittgenstein on Hauerwas, see chapter 9 in *Wilderness Wanderings* (London: SCM, 2001).
- 35 *The Peaceable Kingdom* (Ind: University of Notre Dame Press, 1986) p 33.
- 36 ‘Carving Stone or Learning to Speak Christian’ in *The State of the University* (Oxford: Blackwell Publishing, 2007) pp 108–9.
- 37 *Deism* is the belief in a creator God who thereafter does not intervene in the world. The God of Newton, he watched his mechanistic world operating along the lines of the laws of motion. Revelation and the miraculous are ruled out under such a being.
- 38 Hauerwas, *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 166.
- 39 Hauerwas, *Prayers Plainly Spoken* (London: SPCK, 1999) p xv.
- 40 S Hauerwas and W Willimon, *Resident Aliens: Life Inside the Christian Colony* (Nashville, TN: Abingdon Press, 1989) pp 94–95.
- 41 From L Gregory Jones, R. Hütter, C Rosalee and V Ewell, *Engaging Stanley Hauerwas* (Grand Rapids, MI: Brazos Press, 2005) p 9.
- 42 *After Christendom* (Nashville, TN: Abingdon Press, 1999) p 36.
- 43 See note 19.
- 44 S Hauerwas, *With the Grain of the Universe* (London: SCM Press, 2002) p 204.
- 45 A MacIntyre, *After Virtue* (London: Duckworth, 2007).
- 46 Hauerwas, ‘The Gesture of a Truthful Story,’ in *Christian Existence Today: Essays on the Church, World, and Living In Between* (Grand Rapids, MI: Brazos Press, 2001) pp 105–6. Indeed the atheist writer Christopher Hitchens makes precisely this criticism of Mother Theresa in his book *The Missionary Position* (London: Verso, 1995).
- 47 ‘A prayer which may be said in case of sudden surprise and immediate danger. O most gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve his life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp.’ *The Book of Common Prayer* (University of Michigan, 1835) p 184.
- 48 *Anthropodicy*: once this problem was called theodicy—how to justify God’s goodness and sovereignty in light of the problem of evil. Now the problem of

- how to reduce preventable evil falls on medicine's shoulders with the rejection of God's existence by modern secular society.
- 49 *Naming the Silences* (Edinburgh: T and T Clark) p 62.
- 50 Hauerwas, 'Timeful Friends: Living with the Handicapped' in *Sanctify Them in Truth: Holiness Exemplified* (Nashville, TN: Abingdon Press, 1998) p 147.
- 51 Hauerwas, *Suffering Presence* (Edinburgh: T and T Clark) pp 25, 32. To get a sense of the tenor of Hauerwas' work on suffering, watch: <http://uk.youtube.com/watch?v=dT9u6EECRbI>
- 52 A belief demonstrated in deathbed scenes recorded in John Wesley's *Arminian* magazine.
- 53 'Salvation and Health: Why Medicine Needs the Church' in *Suffering Presence* (Edinburgh: T and T Clark, 1998) p 75.
- 54 Hauerwas and Willimon commend Jerry Falwell's 'Save a Baby' Homes in *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 70.
- 55 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 142. See also Hauerwas, *A Better Hope, Resources for a Church Confronting Capitalism, Democracy, and Postmodernity* (Grand Rapids, MI: Brazos Press).
- 56 'Preaching As Though We Had Enemies' is the title of a Hauerwas article in *First Things*: [www.leaderu.com/ftissues/ft9505/articles/hauerwas.html](http://www.leaderu.com/ftissues/ft9505/articles/hauerwas.html)
- 57 Hauerwas' most outspoken comments come in one-liner asides in lectures like this one from a 2003 Calvin College Lecture on Bonhoeffer at: [www.calvin.edu/january/2003/hauerwas.htm](http://www.calvin.edu/january/2003/hauerwas.htm)
- 58 *Where Resident Aliens Live*, p 61.
- 59 *ibid*, p 101.
- 60 A back-reference to Gladys I who similarly stood up to her church leaders' suggestion of a day care centre for children that would help its middle class members run their busy lives more smoothly but in her view, 'encourage some of the worst aspects of our already warped values.' *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 119.
- 61 S Hauerwas and W H Willimon, *Where Resident Aliens Live* (Nashville, TN: Abingdon Press, 1996) pp 15-16.
- 62 *Resident Aliens* is the title of a paperback by Hauerwas and William H Willimon (previously the Dean of the Chapel and Professor of Christian Ministry at Duke) which sold near on 100,000 copies and provoked criticism as loudly as it resonated with many clergy and laypeople. Together with its prequel (*After Christendom*) and sequel (*Where Resident Aliens Live*), it sets out Hauerwas' ecclesiology.
- 63 *ibid*, p 82.
- 64 *ibid*, p 25.
- 65 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 137.
- 66 *The State of the University* (Oxford: Blackwell Publishing, 2007) p 207.
- 67 *The Truth about God* (Nashville, TN: Abingdon Press, 1999) p 19. For an introductory lecture to this book, see [http://www.maclaurin.org/mp3\\_group.php?type=MacLaurin+Campus+Lectures](http://www.maclaurin.org/mp3_group.php?type=MacLaurin+Campus+Lectures)
- 68 'Christianity: It's an Adventure' in *The Hauerwas Reader* (Duke, NC: Duke University Press, 2001) p 534.
- 69 *Where Resident Aliens Live* (Nashville, TN: Abingdon Press, 1996) p 76.
- 70 From a report in the *Wall Street Journal*, *ibid*, p 75.
- 71 Hauerwas, Nation and Murphy, *Theology Without Foundations* (Nashville, TN: Abingdon Press, 1994) p 156.
- 72 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 157.
- 73 The Protestant Reformation slogan meaning 'Scripture alone' that aimed, in the words of Tyndale, to make the ploughboy as good an interpreter of Scripture as the Pope.
- 74 *Unleashing the Scripture, Freeing the Bible from Captivity to America*, (Nashville, TN: Abingdon Press, 1993) p 16.
- 75 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 162.
- 76 Quoted in Hauerwas, *Unleashing the Scripture* (Nashville, TN: Abingdon Press, 1993) p 37.
- 77 See 'Discipleship as a craft, Church as a disciplined community' available as a lecture at <http://www.archden.org/index.cfm/ID/832/Audio-Archive/>. Along similar lines, see Hauerwas' article 'Why Clinton is Incapable of Lying: A Christian Analysis' in G Fackre's *Judgment Day at the White House* (Grand Rapids, MI: Eerdmans, 1999).
- 78 *Unleashing the Scripture, Freeing the Bible from Captivity to America* (Nashville, TN: Abingdon Press, 1993) p 27.
- 79 *Where Resident Aliens Live* (Nashville, TN: Abingdon Press, 1996), p 164. This comment is borne out by the fact that *Unleashing the Scripture, Freeing the Bible from Captivity to America* consists largely of sermons as does *Preaching to Strangers*, Hauerwas' praise and criticism for ten sermons of Will Willimon in Duke Chapel. For lectures by Hauerwas on biblical interpretation and preaching, see <http://oakgrovemedia.typepad.com/hauerwas/>
- 80 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 95.
- 81 A criticism levelled by Jeffrey Stout in *Democracy and Tradition* (Princeton, NJ: Princeton University Press, 2004) p 156. For a critique of Hauerwas on this issue, see R P Jones and M C Stewart, *The Unintended Consequences of Dixieland Postliberalism*: <http://media.pfaw.org/pdf/cav/dixieland.pdf>
- 82 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 72.
- 83 *Naming the Silences* (Edinburgh, T and T Clark, 1993) p 55.
- 84 D Brooks, 'Obama, Gospel and Verse,' *The New York Times*, 26 April 2007.
- 85 Yonat Shimron, 'The Gospel According to Stanley Hauerwas': <http://rnasecure.org/media/03seattle/shimron1.html>, 2002.
- 86 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 48.

- 87 To listen to Hauerwas in a radio debate on the subject of 'Should We Be Patriots in the Pew?' see [http://albertmohler.com/radio\\_show.php?cdate=2008-07-03](http://albertmohler.com/radio_show.php?cdate=2008-07-03)
- 88 P O'Neill, 'Theologian's feisty faith challenges *status quo*; forget labels. Stanley Hauerwas is antiwar, anti-death penalty and anti-abortion,' cover story, *National Catholic Reporter*, 21 June 2002.
- 89 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 152.
- 90 Hauerwas, ('Foreword' to S Wells's *Transforming Fate into Destiny* (Carlisle: Paternoster Press, 1998)—still the best introduction to Hauerwas) p xi.
- 91 <http://frontrow.bc.edu/program/hauerwas/>
- 92 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 87.
- 93 [www.baptiststandard.com/2003/3\\_17/pages/hauerwas.html](http://www.baptiststandard.com/2003/3_17/pages/hauerwas.html)
- 94 Interview of Hauerwas by Jim Wallis of *Sojourners* available at [http://www.sojo.net/index.cfm?action=news.display\\_archives&mode=current\\_opinion&article=CO\\_010702h](http://www.sojo.net/index.cfm?action=news.display_archives&mode=current_opinion&article=CO_010702h)
- 95 *The Peaceable Kingdom* (Notre Dame, IN: University of Notre Dame Press) p 148.
- 96 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) pp 90, 91.
- 97 *The Peaceable Kingdom* (Notre Dame, IN: University of Notre Dame Press) p 138.
- 98 Interview of Hauerwas by Jim Wallis in *Sojourners*, see above.
- 99 *The Peaceable Kingdom* (Notre Dame, IN: University of Notre Dame Press) p 151.
- 100 G Schlabach's, quoted in Hauerwas' *A Better Hope* (Grand Rapids, MI: Brazos Press) p 44.
- 101 From 'Armaments and Eschatology,' *Studies in Christian Ethics* 1, no 1 (1988).
- 102 A suggestion of F D Bruner's which Hauerwas mentions in his footnotes to the Sermon on the Mount in his Matthew commentary (London: SCM Press, 2006) p 73.
- 103 Hauerwas, *Prayers Plainly Spoken* (London: SPCK, 1999) p xvi.
- 104 *Resident Aliens* (Nashville, TN: Abingdon Press, 1989) p 154.
- 105 Excerpt from *Prayers Plainly Spoken* (London: SPCK, 1999) p 30. To watch Hauerwas on Prayer, see <http://uk.youtube.com/watch?v=gYRk3uPVhvY&feature=related>

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