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CALL NO MOVEMENT NEW UNTIL IT IS OLD: "NEW MONASTICISM" AND THE PRACTICE OF STABILITY

Gerald W. Schlabach

Can monasticism really ever be new? So claims the "New Monastic Movement" that has emerged during the last decade among a group of youthful evangelicals who not only find inspiration in Anabaptist models—as a previous generation of Christian intentional communities did—but also in ancient monastic models? We certainly should hope so. For Christ's church always needs its renewal movements. It needs serious lay Christians who long to incorporate into their families and work life the kinds of practices traditionally assumed possible only amid celibate communities. Meanwhile many old monastic communities (if we must call them that) face demographic challenges that could lead them to welcome new models for sustaining their charisms and apostolates into the new millennium. Still, the ironic reserve of an ancient Greek proverb may be appropriate here. "Call no man happy," said the Greeks, "until he is dead." Likewise, we may not be able to call "New Monasticism" new until it is old.

Renewal movements within Christianity have obviously emerged before, attempting to live lives more faithful to Jesus's teachings, more aligned with the shared life of the earliest Christians, more present among the poor, and less captive to the imperial powers and cultural seductions of their age. What is new about the recent case is the presence of young, postmodern, and most often evangelical Christians who see themselves doing all these things not so much by rejecting tradition as by reappropriating it. What makes them an intriguing case study, in fact, is the special attention many of their leaders have given to the Benedictine tradition in particular, and with it the implications of a vow of stability. For until stability has proven itself, well, stable, for a time, it is not at all.

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To be fair, the promise and peril of the self-described New Monastic Movement conforms to that which Jesus commended in his enigmatic parable of the Shrewd Manager in Luke 16:1–13. Settling up with his boss's debtors in the few days before he was to lose his position, the manager had to use "the remaining resources of an increasingly untenable situation, precisely in order to move beyond it."¹ Imperiling the promise that this movement will transcend some of the more troubling trends in individualistic and consumeristic American Christianity, therefore, is the risk of doing so precisely through yet more individualistic self-reinvention, with yet more consumeristic browsing of Christian traditions. Still, Jesus would seem to call such perilous risk-taking wise at times. It is precisely because so many Christians share this kind of challenge in our age that New Monasticism invites a frank but sympathetic conversation.

The "New Monastics" took their name at a 2004 conference in Durham, North Carolina, that brought together members of a handful of fledgling households of young Christians, such as Philadelphia's Simple Way and the host community Ruba House in Durham, with an older generation of "intentional communities," such as Reba Place Fellowship in Evanston, Illinois, as well as still-older Bruderhof and Catholic Worker communities.² The oldest of the young communities was only six years old at the time, and few of their members were older than thirty. Still, their invitation to elder communities demonstrated the wisdom to recognize that sustainable community life would require much more than passion, idealism, or even good theology. Theologian Michael Cartwright and another invited guest from the Mennonite-Catholic grassroots ecumenical group Bridgefolk, Ivan Kauffman, warned that networking with other intentional communities was barely a beginning. In calling themselves New Monastics, the organizers were taking their lead from Jonathan R. Wilson, author of *Living Faithfully in a Fragmented World: Lessons for the Church from Maclntyre's After Virtue* and father-in-law to Ruba House's Jonathan Wilson-Hartgrove.³ If Maclntyre had famously argued that our civilization increasingly suffers from the rule of sophisticated barbarians and speculated that we are awaiting "another—doubtless very different—St. Benedict," then the elder Wilson had countered that what the church itself needs is a new monasticism. Now, as the Durham gathering envisioned itself rising to that challenge, Cartwright insisted that they had better start talking to some "old monastics" in order to learn

the community-sustaining wisdom of the first St. Benedict.⁴ Meanwhile, Kauffman convinced them that one of the "marks" of any new monasticism that rightly learns from the old must be "humble submission to Christ's body, the Church."⁵

Though the New Monastics have certainly not ignored these admonitions, it is either their strength or their weakness or somehow both (as with the Shrewd Manager) that the gumption even to imagine themselves constituting a new monasticism springs from a very Protestant (indeed a very free church Protestant) impulse to start over afresh. As I have argued at length in my recent book, *Unlearning Protestantism: Sustaining Christian Community in an Unstable Age*, the "Protestant Principle" that justifies this impulse may once have been a virtue but now has largely become a vice—and the Protestant Principle has thus become the Protestant Dilemma. In other words, by reminding us that all human institutions must perpetually be subject to prophetic critique, and by celebrating the courage to offer such critique, the Protestant Principle may indeed have named a virtue in other historical situations. But it has always threatened to corrode the Christian communities it helps found, and now it very easily becomes a vice in our individualistic culture, where saying "here I stand; I can do no other" comes so cheap. If anything shows decisively that there is nothing uniquely "Tillichian" about the Protestant Principle even though Paul Tillich coined the term, it is these young mostly evangelical Protestants passionately critiquing established churches while offering up the witness of their own new movement as God's late-breaking answer to what ails the church. And if anything shows how easily Anabaptist precedents can be served up to sharpen rather than blunt the divisive edge of the Protestant Principle, it is the way that New Monastics narrate their place in history.⁶ Jonathan Wilson-Hartgrove has worked particularly hard to reach out receptively to "old monastics" and takes pains to offer the witness of New Monastic communities as a gift, not as an alternative to the larger Christian church. Gentle, irenic, and ecclesially generous, Wilson-Hartgrove is as much the wise abbot general of New Monasticism as its other most visible leader, Shane Claiborne, is the movement's flamboyant evangelist. Still, the book by which Wilson-Hartgrove first offered what its cover calls an "insider's perspective" on New Monasticism begins by putting its accent decisively on a wide "consensus" that "something is wrong in American Chris-

1. Gerald W. Schlabbach, *Unlearning Protestantism: Sustaining Christian Community in an Unstable Age* (Grand Rapids: Brazos Press, 2010), 46, cf. 21–24.

2. For introductions to the movement see Jonathan Wilson-Hartgrove, *New Monasticism: What It Has to Say to Today's Church* (Grand Rapids: Brazos Press, 2008); Robert Moll, "The New Monasticism," *Christianity Today*, September 2005, 38–46.

3. Jonathan R. Wilson, *Living Faithfully in a Fragmented World: Lessons for the Church from Maclntyre's After Virtue*, Christian Mission and Modern Culture (Harrisburg, PA: Trinity Press International, 1997).

4. See Jon Stock, Tim Otto, and Jonathan Wilson-Hartgrove, *Inhabiting the Church: Biblical Wisdom for a New Monasticism* (Eugene, OR: Cascade Books, 2007), 4.

5. Cf. Ivan Kauffman, "Humble Submission to Christ's Body, the Church," in *School(s) for Conversion: 12 Marks of a New Monasticism*, ed. The Ruba House (Eugene, OR: Cascade Books, 2005), 68–79.

6. My essential argument about how the Protestant Principle becomes the Protestant Dilemma appears in chapter one of *Unlearning Protestantism*. Chapter 2 then uses Anabaptist-Mennonites as a case study that is all the more poignant given the greater communitarian sensibilities of Mennonites vis-à-vis most Protestants.

tianity," that "the church in America isn't living up to what it's supposed to be," and that "somehow we've lost our way."⁷ Indeed, one may share in this consensus and recognize the Protestant Principle doing its proper work here without necessarily corroding other Christian values. The main point is simply that we are in fact clearly in its presence once again.

The follow-up question, however, is whether the rhetorical power of the Protestant Principle will take over here and define the very identity of these fledgling communities over against the larger Christian church, rather than in continuity with the grace of the church's very continuity, apostolic and sacramental.

Indeed, it was precisely in Wilson-Hartgrove's discontinuous narrative of monastic and quasi-monastic communities popping up throughout history to renew what comes across as an otherwise sorry and resourceless church that the possible virtue of courageous prophetic critique, according to the proper working of the Protestant Principle, initially threatened to become a vice and create a dilemma once again. In one chapter, Wilson-Hartgrove cited a series of monastic renewals—pre-Reformation, Protestant, and Radical Reformation—in order "to show both how far we've strayed from the gospel at times and how God has moved to remind us of our true calling."⁸ In another chapter he claimed a series of twentieth-century heroes—from Dietrich Bonhoeffer to John Perkins, from Dorothy Day to Clarence Jordan—as part of a New Monastic movement that has been quietly spreading like weedy rhizomes "through an underground root structure"⁹ that surfaces again and again. The ecclesiology that emerged is thus the problematic heroic pneumatology of John Howard Yoder and the Mennonite Concern Group of the 1950s—problematic because it could name no continuity of grace and no working of the Holy Spirit embodied through institutions or traditions other than the steady recurrence of renewal groups down through history.¹⁰ Wilson-Hartgrove's historiography would be acceptable though contestable if it belonged to a frank apologetic for free church, Radical Reformation ecclesiology. But instead it risked reinforcing habits that New Monastics very much want to shake¹¹—consumeristic tendencies to pick and choose

which traditions they will appropriate, leaving unclear whether they are really accountable to any Great Tradition of Christianity at all.

To be sure, Wilson-Hartgrove closed his book with a final chapter titled "Why New Monastics Need the Church." The chapter is relatively short, however, and its main piece of evidence is not really about intentional communities humbly submitting to Christ's body the church (mark 5 of a New Monasticism¹²). Though poignant, that evidence is instead about how one individual Christian who had played a role in both an earlier intentional Christian community and in social justice movements learned how much he needed to return to an ostensibly ordinary congregation. Unfortunately, therefore, the chapter easily strikes readers as an afterthought.

Wilson-Hartgrove was no doubt quite sincere when he wrote that, as "children of the church," New Monastics "are not trying to leave the church behind and do something new on our own."¹³ Yet clearly his final chapter was necessary because the repeated thrust of the book is in the very opposite direction. After all, the previous pages had argued again and again why the church has needed either monastics or New Monastics, had held the movement up as the cutting edge of church history, and had proposed New Monasticism as the latest instantiation of "How God has moved to remind [the Church] of [its] true calling."¹⁴ Even when Wilson-Hartgrove recognized that all are broken by sin, and did this in service of a call for reconciliation and church unity, the apparent solution was for all Christians to embody Christ's love in the way that New Monastic communities are doing—and this with a closing barb bemoaning that "our churches" have long found that too boring.¹⁵ Yes, that brokenness includes New Monastics, Wilson-Hartgrove recognized, but even when he disclaimed that they were getting everything right, he was still quite confident that his movement was the place where such perception is made possible.¹⁶

12. The Rutha House, ed., *School(s) for Conversion: 12 Marks of a New Monasticism* (Eugene, OR: Cascade Books, 2005), xii, 68f; Wilson-Hartgrove, *New Monasticism*, 39.

13. Wilson-Hartgrove, *New Monasticism*, 141.

14. Wilson-Hartgrove, *New Monasticism*, 43. For other examples of need learning running disproportionately in the direction of monastics and new monastics toward the larger Church, see 20-22, 51, 55, 60, 69-70, 109.

15. Wilson-Hartgrove, *New Monasticism*, 128-29. The closing sentences of this section read: "Sure, unity is what we're called to. But church unity isn't something we can achieve through clever negotiations, the force of authority, or even the patience of waiting our enemies out. There's only one way to Christian unity; we embody the grace and truth of Christ's glory when we love one another as God has already loved us. Truth is, that hasn't sound very interesting to our churches for a long time."

16. Wilson-Hartgrove, *New Monasticism*, 84. "I don't pretend that we're getting everything right in new monastic communities—no more than Israel got everything right in the wilderness. But we're in a space where we are free to imagine. And that means a new future is possible."

7. Wilson-Hartgrove, *New Monasticism*, 1.

8. Wilson-Hartgrove, *New Monasticism*, 43. Wilson-Hartgrove claims in a footnote on p. 42 that he has learned his monastic history from Ivan Kauffman and his book "Follow Me." *A History of Christian Intentionality*, New Monastic Library (Eugene, OR: Cascade Books, 2008). Perhaps, but he has missed the Kauffman's core argument. For the burden of Kauffman's book is that classical or "old monasticism" has been at pains to stay connected to the institutional and episcopal structures of the Church that, yes, needs such renewal movements to avoid rigidity—but that on the other hand renewal movements (including by implication New Monasticism) need institutional structure and accountability lest they spin off into insularity at best or heresy at worst.

9. Wilson-Hartgrove, *New Monasticism*, 33.

10. Schlachbach, *Unlearning Protestantism*, 63-86.

11. Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 7.

It is not that Wilson-Hartgrove is an arrogant man! Rather, it is that old habits die hard. Protestant virtues-turned-vices take time, practice, and concrete practices to unlearn. Those who like the New Monastics want to unlearn Protestantism must come to terms with the general Protestant tendency to see starting all over as a lively option, or even the best and only option, for living more faithfully as a Christian. The American evangelical version of this tendency has often been even more frenzied, what with its historical memory and cultural expectation of Great Awakenings, revivals, and "fresh outpouring of the Holy Spirit." In order to explain themselves, therefore, New Monastics trying to emerge from the American Protestant habits that formed them must apparently turn to genres and rhetorics that will communicate to their largely Protestant audiences. They turn instinctively to the testimonial mode, but thus risk calling more attention to themselves than their anti-individualistic theological aspirations would allow. They join in prayerful expectation that God will do something new, but unwittingly play into neglect of what God has been boringly yet steadfastly doing all along. Above all, they are proclamational with their good news but vulnerable to the lure of publicity and the danger that hype will run far ahead of well-proven practices ready for witness. Pressure on New Monastic leaders from publishers to keep churning out new books or articles, and to travel on speaking tours or book promotions, may be distorting the mature growth of the movement, the pastoral leader of one New Monastic community tells me.

New Monasticism is also loosely associated with the so-called emerging church movement. As Scott Bader-Saye has observed, the emerging church movement at its best is seeking to transcend the liberal-conservative divide that hobbles much Christian witness, to transcend similar divisions between those who favor traditional and those who favor contemporary styles of worship, and to find models of cultural engagement and mission that "encompass both relevance and resistance."¹⁷ Yet the very term "emerging church" hints at what is arguably an evangelical Protestant addiction to finding God at work not in the stable and sustainable but rather in "the next big thing"—if not another revival, then charismatic renewal; or if not that, then a church growth movement; or if not that, then cell churches, then missional churches, then seeker-friendly churches, then whatever is emerging next. The New Monastics are not automatically guilty by association, but one sees here the religious culture they are up against and the internalized habits of mind they may need to unlearn. Thus, even if what's next involves a conscientious retrieval of ancient traditions such as Benedictine vows of conversion, obedience, and

stability, they ought to worry hard, together with those very skeptics who accuse them of "do-it-yourself tradition."¹⁸

To their credit, Wilson-Hartgrove and other New Monastic leaders know that they need to do more than mine older Christian traditions for pretty gems,¹⁹ and they know that knowing this gnostically will not suffice either.²⁰ Comparable in their own time and setting to the Concern Group among Mennonites in the 1950s, they nonetheless have the benefit not only of John Howard Yoder's legacy and its anti-Constantinian leverage for recognizing the seductions of American Christianity, but also of Stanley Hauerwas's reminders that sustaining principled dissent over time paradoxically requires traditions and folkways and mentors and authority and practices and the sacraments. The challenge that New Monastics face, however, elicits deep sympathy. For where the Concern Group disparaged tradition yet was deeply embedded and indebted to a thicker tradition than their theology allowed them to celebrate, New Monastics have the opposite problem. They know they need to retrieve practices from the Great Tradition of the Christian church that will set them on the long inculcation of habits. Yet the tradition that is their natural home is the perpetual self-reinvention of American Protestantism, further hyped on evangelical steroids.

For all this, we should be hopeful on their behalf, for at least they hint at the self-awareness of the Shrewd Manager in Jesus's parable, even if they are only partway through the process of settling accounts in hopes of finding welcome in new and more stable homes (Luke 16:4, 9). Though the book by three New Monastic leaders on Benedictine habits, entitled *Inhabiting the Church*, might have done more to explore the unpunished side of that title, it does represent their authentic commitment to learning how to be church through sustained engagement with "old monasticism" and its three central vows of conversion, obedience, and stability. They know that they need practices of stability precisely because, in the words of Dietrich Bonhoeffer, "Whoever loves their dreams of Christian community more than Christian community itself will become [its] destroyer,"²¹ and so they must learn to stick around through thick and thin.²² They are as worried as anyone about playing into the hands of the consumer culture that would have them shop incessantly for the next new thing and thus treat ancient Christian traditions and old monastic experiences as

18. Alan Jacobs, "Do-It-Yourself Tradition," *First Things*, January 2009, 27-32.

19. Jonathan Wilson-Hartgrove, *The Wisdom of Stability: Rooting Faith in a Mobile Culture*, foreword by Kathleen Norris (Brewster, MA: Paraclete Press, 2010), 21-23, 48.

20. As Wilson-Hartgrove says in *Inhabiting the Church*, 51, "You can't become a Christian simply by deciding you like the idea."

21. Quoted in Wilson-Hartgrove, *New Monasticism*, 26.

22. Wilson-Hartgrove, *New Monasticism*, 72; Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 26, 92.

17. Scott Bader-Saye, "Improvising Church: An Introduction to the Emerging Church Conversation," *International Journal for the Study of the Christian Church* 6, no. 1 (March 2006): 18-20.

commodities.²³ Though they very much want to change and renew the larger church, they remind themselves that church is not something to fix like a car, but is something to tend like a garden in the sunshine of its only source of nurture, God's grace.²⁴ Wilson-Hartgrove's most recent book, *The Wisdom of Stability: Rooting Faith in a Mobile Culture*, does not address the question of how to root the New Monastic movement itself in the larger church, yet it evinces a deep authenticity and spiritual sensitivity that can only come from actually *being* stable in his locale, with his struggling neighbors, for lengthening years. If the writings of New Monastics have sometimes risked running ahead of sustained new monastic practice, two things need saying in their defense: first, New Monastics have been inviting friends and elders who are working from within "the larger church" to hold them accountable almost from their beginnings.

And second, in his newest book Wilson-Hartgrove has prominently held New Monastic leaders accountable to the example of another church leader who decided to refuse speaking engagements and stay put in local ministry.²⁵ Since Wilson-Hartgrove himself receives numerous invitations to speak, presumably this means that he at least is scrutinizing them more closely, with a bias toward shunning some publicity by staying home. Admittedly, in and of itself this is a small step, but it is a sign of deepening wisdom. For New Monastic leaders to take the wisdom of shunning publicity in favor of local ministry seriously, their maturing communities will have to stop trying so hard and publicly to become *the* model that the Christian church needs, and will have to do so before the dynamics that have tripped up so many renewal movements in the past humiliate them.²⁶ For, paradoxically, this is exactly what could prove them a true and worthy model in a way that publicity about the new newest thing never can. They might in fact become a model of unlearning the vices of Protestantism even when Protestant church communities are the ones within which they practice the fifth of their twelve "marks"—that of "humble submission to Christ's body, the Church."

To that end, two words of practical and fraternal counsel: First, New Monastics should seriously consider requiring a novitiate of the movement itself, a time of formation, testing, and proving—in relative obscurity. Con-

23. Wilson-Hartgrove, *New Monasticism*, 27, 146; Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 4, 70, 120.

24. Moll, "The New Monasticism," 136-37.

25. Specifically, Wilson-Hartgrove tells the story of Gordon Cosby of the Church of the Savior in Washington, DC. See *The Wisdom of Stability*, 111-13.

26. As Wilson-Hartgrove himself has written, "It has been hard for community movements to maintain their connection to the church. The most recent example is the Jesus People movement of the 1970s, in which hundreds of new communities sprang up, promising a more radical commitment to the way of Jesus and a new society in its wake. A few of these communities are still around but most of them are gone. As independent projects, cut off from the larger church and often focused on the leadership of a charismatic figure, they ran out of energy and died." *New Monasticism*, 141-42.

trary to accusations from modern skeptics of tradition, classical Christianity does welcome the new, the novice, and not just new converts to an old and unchangeable faith. As St. Benedict taught not only Benedictines but the larger tradition, yes, "the Lord often reveals what is better to the younger" (Rule of St. Benedict 3:3). That may very well include fledgling, novice, renewal movements. Still, as New Monastic communities have quickly learned, new potential members who come bearing possible words from the Lord nonetheless need novitiates no less. As Wilson-Hartgrove has written,

You can't become a Christian just by deciding you like the idea. It takes commitment to particular people in a particular place to learn a way of life. You have to stick around Christians for a while to even know what becoming a Christian would mean. In the monastic tradition, that sticking around for a while is called a novitiate. Benedict knew that people could not just read his *Rule* and decide to follow it. They would have to practice living with it for a while before they could know what they were getting into. So he created a role called "novice" for people who wanted to learn the culture of the monastery.²⁷

But novitiates also allow monastic communities time to see whether the new and enthusiastic will prove themselves with a staying power that outlasts their enthusiasm. This allows for both novice and community to work together to insure a formation that makes staying possible. It keeps professions of commitment from running ahead of actual commitments, and actual commitments from running ahead of reality. After all—as Wilson-Hartgrove has written in *The Wisdom of Stability*, "Maybe none of us are safe to respond to God's call until we've stayed put long enough to face our demons."²⁸

In my hometown of St. Paul, Minnesota, lives a master baker named Dan "Klecko" McGleno. Klecko bakes bread for upscale restaurants in Minneapolis and St. Paul. He also talks exuberantly to church and civic groups about the art, the ancient traditions, and indeed the spirituality of bread. At least he does now. For Klecko learned his art through a classic apprenticeship from Old World bakers who must have chafed at his youthful loquacity, for they imposed one condition before accepting him: he could not talk about it for twenty years. Twenty years! And now he can't stop talking, but now he also has "cred," and people have reason to listen. Now that is a novitiate.

New Monasticism, I fear and recommend, needs a discipline very much like this, not just for its households but for the movement itself. I would not insist on two decades, but that might actually be a little short. For the larger church truly does need a new monasticism that makes classical monastic practices of thoroughgoing Christian discipleship

27. Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 51.

28. Wilson-Hartgrove, *The Wisdom of Stability*, 141.

accessible and increasingly normative among lay Christians at work in the world. It needs cycles of daily prayer and regular contemplative retreats and joyful relocation among the poor and radical economic sharing. It needs models that work, and work over the long haul, for married people with families, not just celibates. But that is the catch.

For the models that the larger church needs most to see are ones that will only have begun to prove themselves through a stable longevity lasting decades. And already in the short run, if anything threatens to poison the movement spiritually in its early stage, it will be publicity and news coverage and speaking tours for its leaders—events that explore many Benedictine practices at cost to the one virtue that Benedict most expected his community to nurture: humility (Rule of St. Benedict 7). As New Monastic leaders themselves recognize, theirs should be a quiet revolution not a flashy hyped one; it should embrace the ordinary and even the banal.²⁹ Emerging largely from Protestant evangelicalism, however, that may require a long novitiate indeed. The self-discipline of such a novitiate need not mean stifling the growth of the movement, however, but growing in another way:

Second, after all, New Monastics should follow through on what Tim Otto has anticipated to be the movement's "next step," which is really what the New Monastic "mark" of "humble submission to Christ's body, the Church" has promised all along. Wrote Otto: "For St. Benedict operating within the care of the Catholic Church, it was possible to take unresolved community problems to church leaders outside the [immediate] community. Many of us who are Protestants are realizing our deep need for community; the next step is that we realize the need of our communities for the larger church."³⁰

A model for doing this goes back even farther than St. Benedict to St. Paul. The New Testament's great missionary saint and apostle to the Gentiles could in his own way be disruptive and challenging. But as he carried the message of that Jewish renewal movement we now call Christianity around the Mediterranean, he always started by offering his messianic news first to the standing synagogue of any new city he visited. Some mainline Protestant congregations would admittedly get nervous about a sudden influx of radical young Christian zeal, but many are famished enough for a younger generation of members that they would doubtless welcome New Monastics and their ministries in the end. Many Catholic parishes are already in what New Monastics call "the abandoned places of Empire" and are straining to sustain their schools and social services among the poor; some would be far more grateful than threatened by the presence of New Monastics. Indeed, many "old monastic" monas-

teries are struggling mightily against demographic trends that threaten the loss of their apostolates if not their communities' very extinction. What might happen if New Monastics leapfrogged past their own efforts to figure out how to translate Benedictine practices and instead went as households of both married and single to these monasteries with offers of obedience and stability in exchange for guidance as to how they might practice conversion to a quasi-monastic way of life?

In all these cases the criterion for where to connect with the larger church would not—to be sure—be that those places for rapprochement are Catholic. Rather, as New Monastics approach them, the criterion would simply be that they understand the question. In other words, what to look for in communities representing the larger church would simply be that they welcome serious Christian discipleship, recognize why such lives must take shape in community, and at least be intrigued by the possibility that quasi-monastic practices might form such lives and communities. Whether in Protestant or Catholic settings, serious church renewal of the sort of which New Monastics dream would surely proceed, without need of fanfare.

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29. Wilson-Hartgrove, *New Monasticism*, 32–34, 54–55; Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 39.

30. Stock, Otto, and Wilson-Hartgrove, *Inhabiting the Church*, 82.