

### **The James Luther Adams Forums on Religion and Society**

November 1996 Max Stackhouse, “Graceful Prophecy” and two musical compositions, “Called Home,” by Daniel Pinkham; and “Canticles and Exhortation” by Frank Burch-Brown. Max Stackhouse lectured on Adams’ theology of art and ethics

May 1998, J. Ronald Engel, “*Civitas in Horto*: Toward a Public Theology for the Chicago Region.” Ron lectured on developing a public theology of citizenship for a metropolitan region, one which is thoroughly democratic and ecological

February 1999, Clare Fischer, “James Luther Adams on Civil Society: Dissent and Citizenship.” Clare spoke of Adams’ development of temporal and spatial requisites for dissent and responsible citizenship

April 2000, George W. Pickering, “What’s Wrong with Religious Liberalism?” Versus a neglect of not only the commitment to rights and duties in liberalism’s origins, but also in relation to the racism there, Adams stands as a contrast particularly through voluntary associations.

April 2001, Wilson Yates, “James Luther Adams: Exploring the Man and His Thought on Culture and the Arts:” This forum combined worship, centered in significant artistic expression, with a showing of Adams’ discussion of his films on the German resistance of Nazism and discussion of the use of arts in shared ministry.

February 2002, Harold J. Berman, “Faith and Law in a Multicultural World.” Berman dealt with the responsibility of lawyers to serve justice, mercy, and good faith in the various communities of a multicultural world, including the global “law of peoples” and also Adams’ contribution to that with his concept of voluntary associations.

April 2003, David Little, “Liberalism and World Order: The Thought of James Luther Adams.” David dealt with Adams’ development from his religious understanding a progressive liberalism, including natural law, and its implications for international affairs and a proper response to terrorism.

February 2004, Robin Lovin, “The Risky Venture of Worship.” Robin spoke of Adams’ view of culture in light of the need to include culture in worship while maintaining the boundaries of faith and worship.

October 2004, Bryan Hehir, “Three Issues in Catholic Social Thought: Engaging James Luther Adams. The role particularly of natural law in dealing with ecclesiology and social engagement, a hierarchical church in democracy, and relating a particular tradition to international affairs.

April 2006, Rosemary Radford Ruether, “Comparative Views of Ecofeminism in World Religions.” Rosemary described how the interconnection of the domination of women and the domination of nature is treated by three ecofeminists in differing cultures.

March 2007, Harvey Cox, “James Luther Adams: Evangelical Unitarian or Unitarian Evangelical?” Harvey relates Adams’ perspective on understanding a religious faith from its institutions and on voluntary associations to the progressive contributions of evangelicals and Pentecostals in Latin America.

April 2008, Michelle Campagnolo Bouvier, “On Friendship—Theological, Ecumenical, Philosophical between James Luther Adams and Genevise Theologian André Barthélemy Bouvier and Italian Philosopher Umberto Campagnolo.” Michelle described Adams’ ecumenical commitment as seen in his relationship with these two friends and the voluntary association aspects of the ecumenical structure that the two developed.

January 2009, Patrick D. Miller, “James Luther Adams as Biblical Theologian.” Adams is a biblical theologian who gave special attention to the political character of biblical language, the divine council, covenant as basis of voluntary association and freedom, and prophetic criticism.

October 2009, Don Browning, “Civil Society: James Luther Adams, Catholicism, Kuyper.” Adams’ theory of voluntary societies was compared to the concept of sphere sovereignty in Kuyper and subsidiary in Roman Catholic thought. The concept of affections and premoral goods can be expanded in all three.

March 2011, John R. Wilcox, “Together and by Association: The Legacy of James Luther Adams and the Future of Religious Colleges and Universities.” An answer to the loss of the religious culture in Catholic, as well as mainline Protestant colleges and universities, is using Adams’ theory of voluntary associations to develop within each one a mission community dedicated to preserving the religious heritage and identity of the institution.

November 2011: George Kimmich Beach, “‘What’s Past Is Prologue’: James Luther Adams and the Unitarian Universalists.” Beach describes how Adams came into and significantly influenced the Unitarian Universalist movement, with sharp critique of the “cultural lag” in its theology. Three themes of the transformed liberalism that he inaugurated are highlighted: will rooted in affection, vocation rooted in covenant, and historical consciousness rooted in sacred tradition.

November 2012: George Kimmich Beach, “‘What’s Past Is Prologue’: James Luther Adams and the Unitarian Universalists.” [2011 lecture repeated due to illness of scheduled speaker]

March 2014, Michael S. Hogue, "Towards a Deeper Democracy." Through appreciative critique of JLA's thoughts on time, space, symbol, and social change, this lecture argues that the current ecological "state of emergency" demands an elemental democracy attentive to the space and time of the more-than-human.

August 2014, Brian Snyder and Virgil Stucker, “James Luther Adams and Gould Farm.” Snyder describes how Adams’ contributions to the study of voluntary associations have informed the Good Food Movement of which his Pennsylvania Association for Sustainable Agriculture is a part and of which Gould Farm has been at the forefront. Stucker describes how the concept of voluntary association, particularly as realized by Gould Farm, has inspired his own founding of healing communities.

November 2015, Gary Dorrien, “James Luther Adams and the Spirit of Liberal Theology—Then and Now.” Adams drew upon liberal thought from Kant to Henry Wieman that develops aspects of the unity of divine being in creation. Like Reinhold Niebuhr, however, he countered the neglect of radical evil and developed the need that freedom has of power grounded in God and the need for life giving community.