



Mixology and Theology

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Week Twenty-two: Blue Cosmo, and Theology of Hope

Mixology: Blue Cosmo

We looked at the history of the Cosmopolitan in the M&T session on feminist theology. It has multiple origins during the 1970's and 1980's in Miami, San Francisco, and New York. It became wildly popular after being featured frequently in *Sex and the City*.

The color blue is a symbol of hope in some traditions, including the Christian liturgical calendar. You can read about color symbolism in the church here: <https://wou.edu/wp/exhibits/files/2015/07/christianity.pdf>

Of course blue also symbolizes sadness or depression. We might ponder what the connection might be between hope and sadness.

Blue Cosmo

2 oz vodka

1 1/2 oz cranberry juice (white)

3/4 oz blue curacao liqueur

1/4 oz lime juice

Garnish: orange or lemon twist

1. Place all ingredients in a shaker with ice.
2. Shake until well-chilled.
3. Strain into a pre-chilled cocktail glass.
4. Garnish with orange or lemon twist.

Blue Cosmo Mocktail (not actually blue)

2 oz cranberry juice

2 oz Sprite

2 oz orange juice

1/4 oz lime juice

1. Mix the juices in a glass.
2. Add Sprite and then ice.
3. Of course, this isn't blue, but you could add some blue Powerade and see what happens...

Theology: Theology of Hope

Introduction

What is hope and why is it central to Christian faith? Is it just positive thinking? Naïve optimism? Escapism? Or is it something more profound and transforming? (Hint: the last one)

David Lose <http://www.davidlose.net/2012/06/hope-as-the-heart-of-the-christian-faith/>

In suggesting that hope is at the heart of the Christian faith, however, I want to stress two things. First, hope is not optimism, for while optimism involves the expectation that things are eventually going to get better, hope asserts that no matter what may come, no matter how bad things may get, yet God's word and promise will prevail. Hope, that is, is located beyond our immediate circumstances. A terminally ill patient may not be optimistic about the treatment she is undergoing, but may remain hopeful that God keeps God's promise of resurrection. And while preachers from Norman Vincent Peale to Robert Schuler to Joel Osteen peddle optimism and success as the heart of the Christian Gospel, we can not afford to be fooled by such a distortion. Christian faith does not guarantee success or health or wealth or any of the other things we may long for. Christian faith promises life, abundant life, that is available whatever one's immediate circumstances and while it starts here and now stretches beyond the confines of life as we know it. That means that hope does not exempt us from pain, suffering, or disappointment but gives us the resources not just to endure these things but even flourish in light of God's promises. Resurrection, after all, presumes death... and only then new life.

Second, hope can be rather dangerous. Hope can't be contained or defined or managed. Hope creates something new wherever it is sown. It is hope that fuels change, change in our lives, our homes, our congregations, our communities, and our world. This initially sounds like a good thing, but change can be hard. Because whatever hardships or limitations we may now endure, at least we know them, whereas hope beckons us to an unknown future. No wonder the guardians of the status quo want to measure hope out in controlled portions – just enough to help us endure the inequities of the age, but not enough to fuel active change.

Biblical Texts on Hope

Ruth 1:12-17 Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, ¹³ would you then wait until they were grown? Would you then refrain from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the LORD has turned against me." ¹⁴ Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her. ¹⁵ So she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." ¹⁶ But Ruth said, "Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. ¹⁷ Where you die, I will die-- there will I be buried. May the LORD do thus and so to me, and more as well, if even death parts me from you!"

Psalm 42:5-11 Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help ⁶ and my God. My soul is cast down within me; therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar. ⁷ Deep calls to deep at the thunder of your cataracts; all your waves and your billows have gone over me. ⁸ By day the LORD commands his steadfast love, and at night his song is with me, a prayer to the God of my life. ⁹ I say to God, my rock, "Why have you forgotten me? Why must I walk about mournfully because the enemy oppresses me?" ¹⁰ As with a deadly wound in my body, my adversaries taunt me, while they say to me continually, "Where is your God?" ¹¹ Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God.

Psalm 130:1-8 Out of the depths I cry to you, O LORD. ² Lord, hear my voice! Let your ears be attentive to the voice of my supplications! ³ If you, O LORD, should mark iniquities, Lord, who could stand? ⁴ But there is forgiveness with you, so that you may be revered. ⁵ I wait for the LORD, my soul waits, and in his word I hope; ⁶ my soul waits for the Lord more than those who watch for the morning, more than those who watch for the morning. ⁷ O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is great power to redeem. ⁸ It is he who will redeem Israel from all its iniquities.

Lamentations 3:21-33 But this I call to mind, and therefore I have hope: ²² The steadfast love of the LORD never ceases, his mercies never come to an end; ²³ they are new every morning; great is your faithfulness. ²⁴ "The LORD is my portion," says my soul, "therefore I will hope in him." ²⁵ The LORD is good to those who wait for him, to the soul that seeks him. ²⁶ It is good that one should wait quietly for the salvation of the LORD. ²⁷ It is good for one to bear the yoke in youth, ²⁸ to sit alone in silence when the Lord has imposed it, ²⁹ to put one's mouth to the dust (there may yet be hope), ³⁰ to give one's cheek to the smiter, and be filled with insults. ³¹ For the Lord will not reject forever. ³² Although he causes grief, he will have compassion according to the abundance of his steadfast love; ³³ for he does not willingly afflict or grieve anyone.

Romans 5:1-5 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. ³ And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

Romans 8:18-25 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the children of God; ²⁰ for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to decay and will obtain the

freedom of the glory of the children of God. ²² We know that the whole creation has been groaning in labor pains until now; ²³ and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. ²⁴ For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? ²⁵ But if we hope for what we do not see, we wait for it with patience.

1 Corinthians 13:9-13 For we know only in part, and we prophesy only in part; ¹⁰ but when the complete comes, the partial will come to an end. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. ¹² For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. ¹³ And now faith, hope, and love abide, these three; and the greatest of these is love.

1 Corinthians 15:19-26 If for this life only we have hoped in Christ, we are of all people most to be pitied. ²⁰ But in fact Christ has been raised from the dead, the first fruits of those who have died. ²¹ For since death came through a human being, the resurrection of the dead has also come through a human being; ²² for as all die in Adam, so all will be made alive in Christ. ²³ But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

1 Thessalonians 5:6-11 So then let us not fall asleep as others do, but let us keep awake and be sober; ⁷ for those who sleep sleep at night, and those who are drunk get drunk at night. ⁸ But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. ⁹ For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, ¹⁰ who died for us, so that whether we are awake or asleep we may live with him. ¹¹ Therefore encourage one another and build up each other, as indeed you are doing.

1 Peter 1:3-7 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, ⁴ and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵ who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. ⁶ In this you rejoice, even if now for a little while you have had to suffer various trials, ⁷ so that the genuineness of your faith-- being more precious than gold that, though perishable, is tested by fire-- may be found to result in praise and glory and honor when Jesus Christ is revealed.

Jürgen Moltmann

No contemporary theologian has thought and written more about hope than Moltmann. Some biographical info from Wikipedia:

Jürgen Moltmann (born 8 April 1926) is a German Reformed theologian who is Professor Emeritus of Systematic Theology at the University of Tübingen. and is known for his books such as the Theology of Hope, The Crucified God, God in Creation and other contributions to systematic theology. Jürgen Moltmann is the husband of Elisabeth Moltmann-Wendel, a notable feminist theologian. Jürgen Moltmann described his own theology as an extension of Karl Barth's theological works, especially the Church Dogmatics, and he has described his own work as Post-Barthian... Moltmann developed a form of liberation theology predicated on the view that God suffers with humanity, while also promising humanity a better future through the hope of the Resurrection, which he has labelled a 'theology of hope'. Much of Moltmann's work has been to develop the implications of these ideas for various areas of theology. Moltmann has become known for developing a form of social trinitarianism. Moltmann also served as a mentor to Miroslav Volf.

And from <https://curatingtheology.org/blog/2019/5/13/jurgen-moltmann-on-the-relationship-between-hope-and-reality>

Jürgen Moltmann grew up under the aurora of Albert Einstein's incredible mixture of mathematics and science, but it was his experience as a POW in WWII that compelled him to make an about-face toward theology. This turn would have him later become one of the 20th century's greatest theologians. An American chaplain, and a first-reading of Reinhold Niebuhr's Nature and Destiny of Man while in a British POW camp, were the sparks in Jürgen Moltmann's life that turned him to the study of theology. But there was still a conundrum: how could one still proclaim a Christian faith in the midst of the most destructive war in human history, one that ravaged an entire continent made up of nominally-Christian nations, and led to the widespread massacre of an entire people? In 1964, Moltmann didn't try to solve the ever-present anxieties of theodicy, but he did attempt an initial response to how Christians could move forward together in Europe.

His Theology of Hope (public library), the first book he published as Professor of Systematic Theology at the University of Tübingen (a post he retains in Emeritus status to this day!), put forward a means for Christians to think anew about eschatology in a world of pain. He completely overturned the formerly popular understanding of eschatology as far-off events that will occur at the end of time. Instead, he weaves eschatology into the everyday life of the Christian.

Theology of Hope: On the Ground and the Implications of a Christian Eschatology. SCM Press. 1967.

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present.

Totally without hope one cannot live. To live without hope is to cease to live. Hell is hopelessness. It is no accident that above the entrance to Dante's hell is the inscription: 'Leave behind all hope, you who enter here.'

That is why faith, wherever it develops into hope, causes not rest but unrest, not patience but impatience. It does not calm the unquiet heart, but is itself this unquiet heart in man. Those who hope in Christ can no longer put up with reality as it is, but begin to suffer under it, to contradict it. Peace with God means conflict with the world, for the goad of the promised future stabs inexorably into the flesh of every unfulfilled present.

The Crucified God. 1973.

Hope alone is to be called 'realistic', because it alone takes seriously the possibilities with which all reality is fraught. It does not take things as they happen to stand or to lie, but as progressing, moving things with possibilities of change... Thus hopes and anticipations of the future are not a transfiguring glow superimposed upon a darkened existence, but are realistic ways of perceiving the scope of our real possibilities."

The theological foundation for Christian hope is the raising of the crucified Christ.

The messianic hope was never the hope of the victors and the rulers. It was always the hope of the defeated and the ground down. The hope of the poor is nothing other than the messianic hope.

Theology of Hope interview with Jürgen Moltmann: https://youtu.be/_esahHYtGx8

The Hope I Know

Thomas Centolella

doesn't come with feathers.
It lives in flip-flops and, in cold weather,
a hooded sweatshirt, like a heavyweight
in training, or a monk who has taken
a half-hearted vow of perseverance.
It only has half a heart, the hope I know.
The other half it flings to every stalking hurt.
It wears a poker face, quietly reciting
the laws of probability, and gladly
takes a back seat to faith and love,
it's that many times removed
from when it had youth on its side
and beauty. Half the world wishes
to stay as it is, half to become
whatever it can dream,
while the hope I know struggles
to keep its eyes open and its mind
from combing an unpeopled beach.
Congregations sway and croon,
constituents vote across their party line,
rescue parties wait for a break
in the weather. And who goes to sleep
with a prayer on the lips or half a smile
knows some kind of hope.
Though not the hope I know,
which slinks from dream to dream
without ID or ally, traveling best at night,
keeping to the back roads and the shadows,
approaching the radiant city
without ever quite arriving.

Hope Is a Blue Note

Michael Coffey

Hope is a blue note on a jazz-worn clarinet
a chromatic piano chord dissonant and handsome
a minor modal song sung diaphragmatically strong
a silence between hymn and homiletic
puzzling it holds the day in a miter-cornered frame
setting off the eyes of the hopeful like sapphires
a run-on sentence waiting
for some punctuation to signify an end or a pause
or an unknowing or an exclamation of what is yet to come
that is better or more beautiful or at least makes what is now
worth the long, melodic, sorrowful, endless wait