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April 22, 2012

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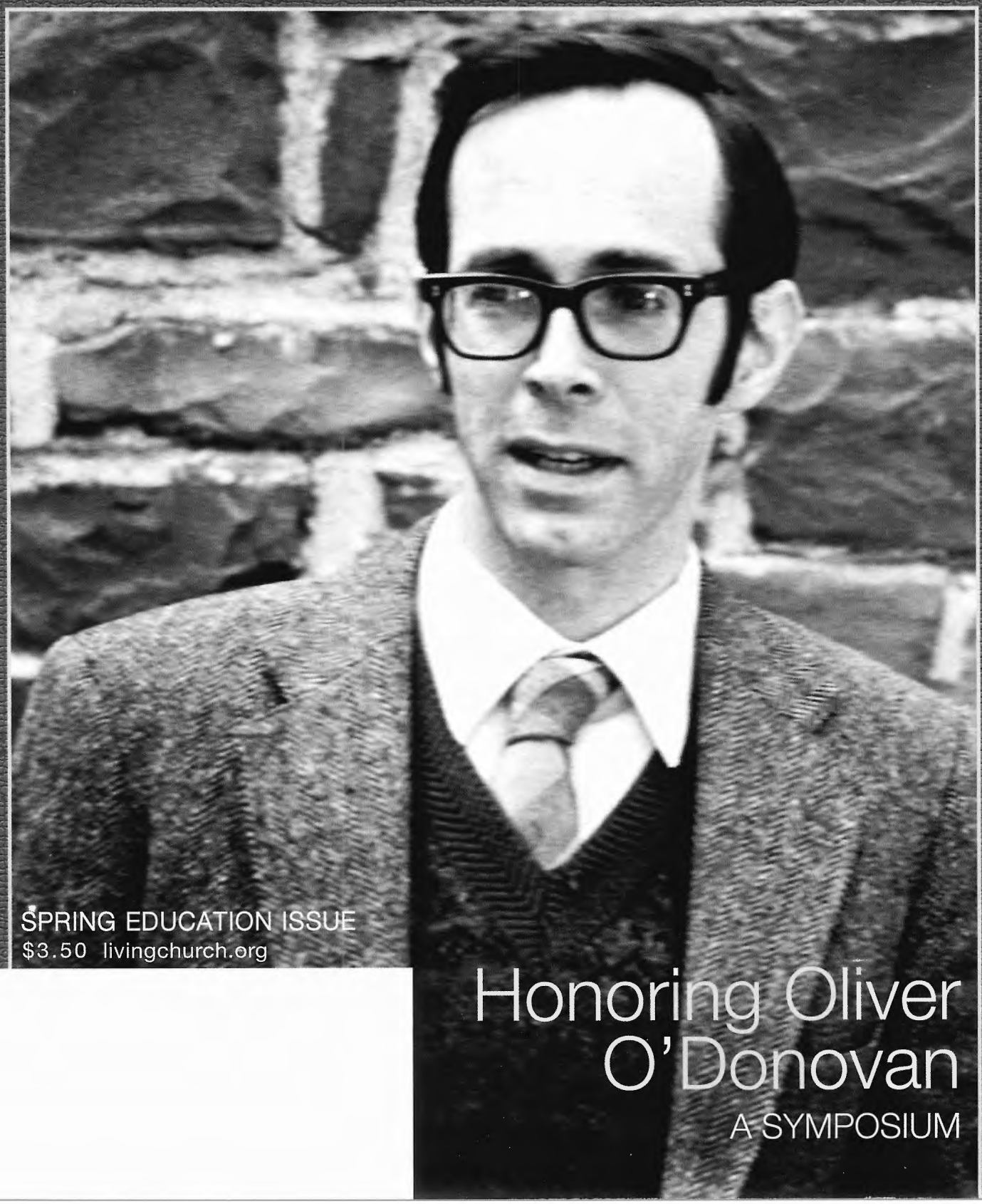

SPRING EDUCATION ISSUE

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Honoring Oliver O'Donovan

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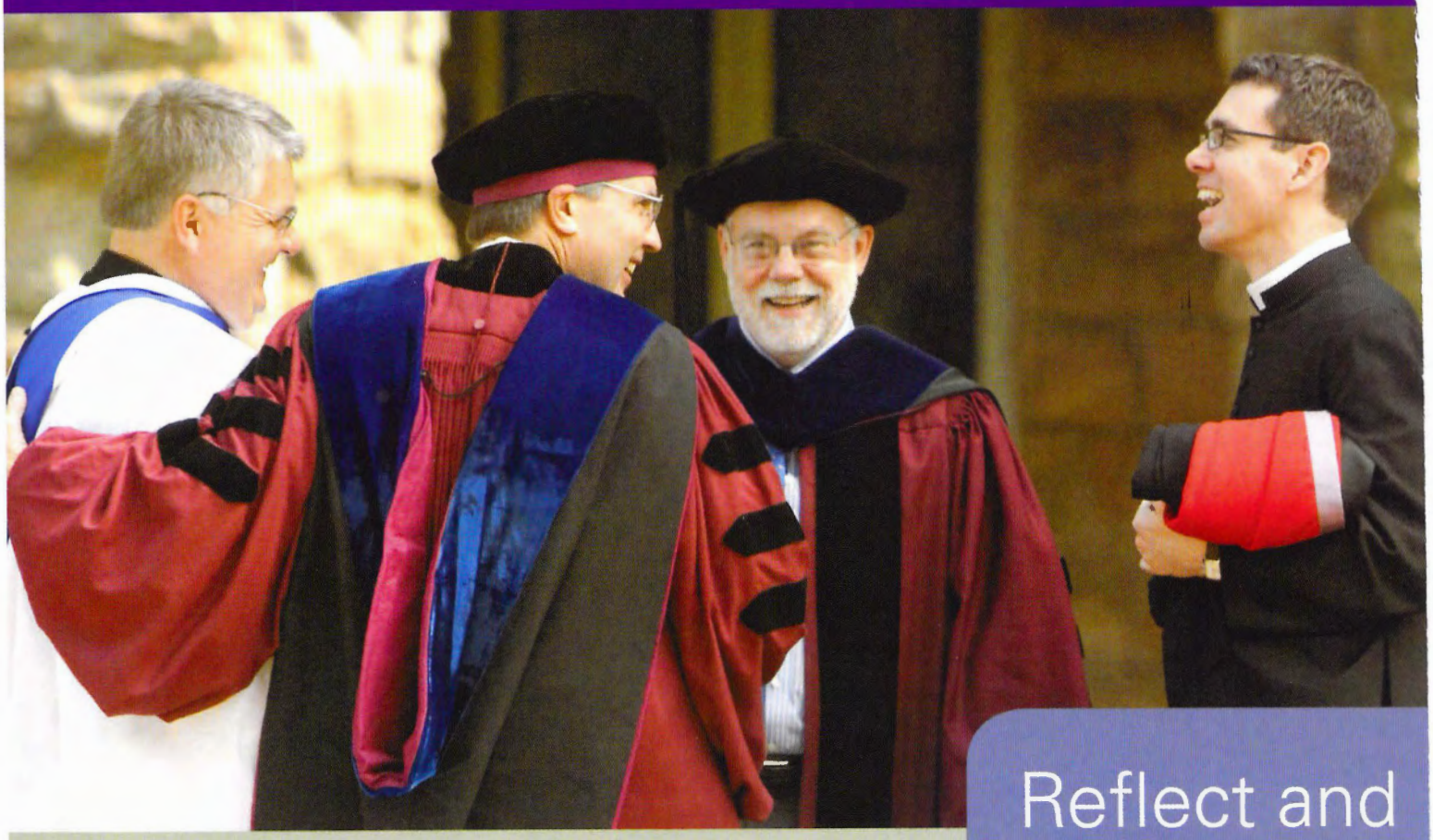

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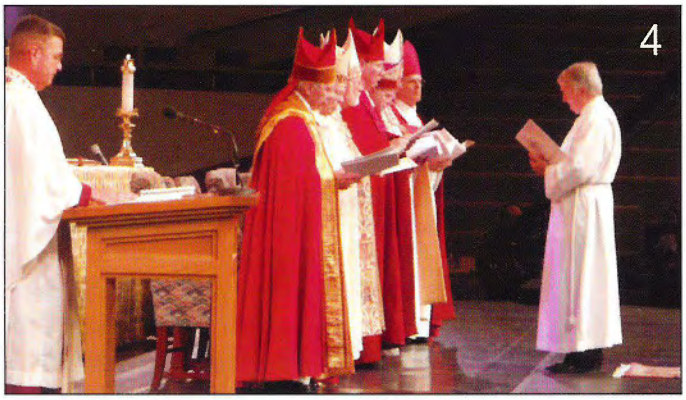
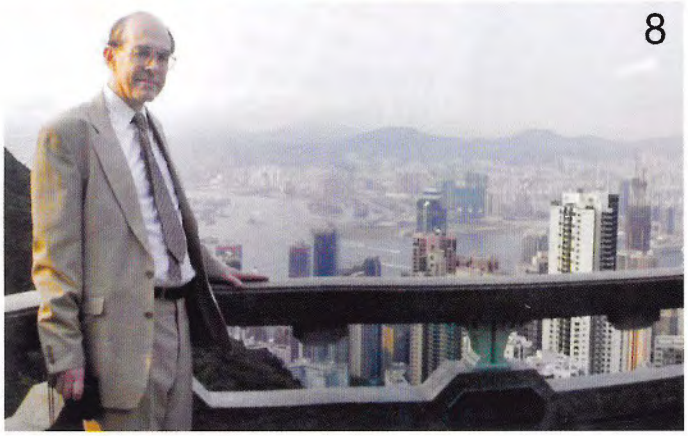
Honoring Our Teachers

THE LIVING CHURCH has long encouraged Christian education, since at least the editorial tenure of Frederic Cook Morehouse (1900-32), who inherited a passion for teaching the Christian faith from his father, founder in 1870 of *The Young Churchman*, a periodical for the Sunday School program of All Saints' Church, Milwaukee.

In this tradition, of zeal to discover and disseminate the best teaching voices in our midst, we are delighted in this education issue to honor one exemplary teacher, whose impact across the Anglican world — and beyond — can hardly be exaggerated. Bishop MacDonald introduces the theme: "the urgent necessity to develop the disciplines and attitude of heart that will enable us to hear the living Word of God." This is what our greatest teachers do, as themselves vessels of truth, good, and beauty. May their tribe increase.

ON THE COVER: Oliver O'Donovan, 1981-82. Wycliffe College Archives.





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We are grateful to St. James' School, Saint James, Maryland [page 29], whose generous support helped make this issue possible.

THE LIVING CHURCH

THIS ISSUE | April 22, 2012

NEWS

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The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Roger Ferlo's Venture Capital

The Rev. Roger A. Ferlo compares his new calling as the first president of two federated Episcopal seminaries to helping an internet startup firm. Ferlo, Virginia Theological Seminary's associate dean and director of its Institute for Christian Formation and Leadership, will become president of Bexley Hall and Seabury-Western seminaries beginning July 1.

"It's kind of like venture capital," he said. "I'm 60 years old. This is fabulous. I feel like it's the culmination of my ministry to take these two seminaries and move them to a new place" of ministry.

The boards of trustees for both seminaries announced March 27 that they had approved the federation in unanimous votes. They will share one budget, one president and one board, but continue in their two locations: Seabury-Western in a building shared with the Evangelical Lutheran Church in America's national office in suburban Chicago and Bexley in its cooperative ministry with Trinity Lutheran Seminary, Columbus, Ohio.

"I would like to teach at both places once a year," said Ferlo, who will be based in Chicago. "Because it's now federated we've got the full spectrum of a seminary education."

"Roger embodies our ideal, and we are eager for him to lead the formation of our next generation of students," said a joint letter by the Rt. Rev. W. Michie Klusmeyer of Bexley Hall's board and the Rev. Gwynne Wright of Seabury-Western's board.

Ferlo

"His rich experience in both innovative and traditional theological education makes him a superlative fit for the Federation's broad spectrum of academic courses and programs, including Bexley's Master of Divinity degree in conjunction with Trinity Lutheran Seminary; Seabury's Doctor of Ministry degrees in partnership with the Church Divinity School of the Pacific and the Association of Chicago Theological Schools; and many non-degree programs for church leaders."

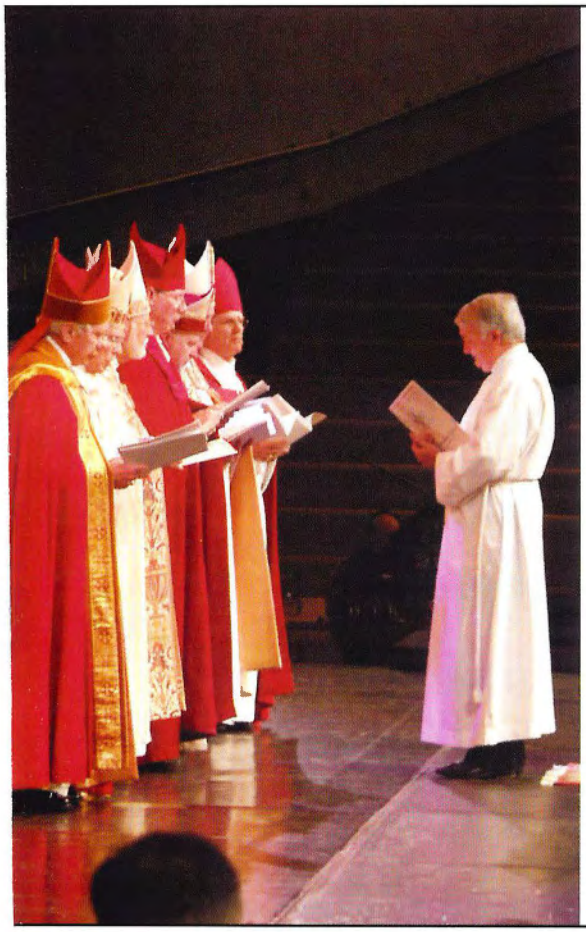
Ferlo expects that the federated seminaries will work with the VTS Center for the Ministry of Teaching.

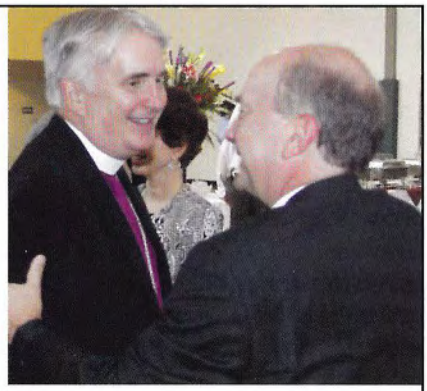
"We've really moved into post-graduate mentorship" at VTS, he said. "We call it the Second Three Years Program. For those who have left the ministry mid-career, the reasons they cited usually were related to the first three years of ministry."

Ferlo said the Seabury-Western campus has a strong program in lay ministry and he will build on a program with the Kellogg Graduate School of Management at Northwestern University.

Ferlo also expects the federation will help dioceses with fewer resources to support residential seminarians. "Our hope is to be an important part of their local training programs."

Douglas LeBlanc





The Rt. Rev. Gregory O. Brewer (above, left) was consecrated as the fourth Bishop of Central Florida March 24 at First Baptist Church of Orlando. More than 3,500 attended the service. The Very Rev. Justyn Terry, dean and president of Trinity School for Ministry, preached. He described Brewer, 60, as "a man of prayer, vision, pastoral heart, strategic mind." Brewer took a public stand only two days later, joining a march protesting the shooting death of teenager Trayvon Martin.

Joe Thoma/Diocese of Central Florida photos

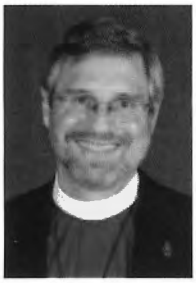
More than No on the Covenant

Even as the proposed Anglican Communion Covenant approached its rejection by a majority of dioceses in the Church of England, three Episcopal Church bishops announced a resolution that supports a continuing Covenant discussion.

The Rt. Rev. Ian T. Douglas, Bishop of Connecticut, who proposed the resolution, released a copy to THE LIVING CHURCH. Joining Douglas in that resolution are the Rt. Rev. C. Andrew Doyle, Bishop of Texas, and the Rt. Rev. Michael B. Curry, Bishop of North Carolina.

The House of Bishops discussed the resolution during its annual retreat March 16-20 at Camp Allen Conference and Retreat Center in Navasota, Texas, and made slight revisions to the language.

Like a resolution discussed by the Episcopal Church's Executive Council, the Douglas resolution affirms the first three sections of the Covenant. The resolutions differ in their conclusions, however.



Douglas

The Report of the D020 Task Force says the Episcopal Church is "unable to adopt the Anglican Covenant in its present form."

The Douglas resolution proposes that an Executive Council task force "monitor the ongoing development of The Anglican Covenant with particular attention to the interpretation and practice of 'Section Four: Our Covenanted Life Together.'"

Bishop Douglas said he began considering his resolution when he read the task force's report, which was released in November.

"I felt that we should be going in a little different direction than what was in the final report of the task force," he said. "I would hope the resolution would provide some space at the Convention to have a conversation about the Covenant rather than an up or down vote."

The Rt. Rev. Daniel H. Martins, Bishop of Springfield, has doubts about the resolution.

"It's probably better than a flat-out No, because it keeps the conversation alive," he told TLC. "If it comes

(Continued on next page)

Bishop Lyons Helps Pittsburgh

The Rt. Rev. Francis Lyons, Bishop of Bolivia for 11 years, has accepted an invitation to become assistant bishop in the Anglican Diocese of Pittsburgh. He begins his new work Aug. 1.

The appointment is unusual in that it involves the mother diocese of the Anglican Church in North America calling a bishop from another Anglican province, rather than consecrating a new bishop or receiving a former bishop of the Episcopal Church.

Lyons

An announcement by the diocese said that the Most Rev. Robert Duncan, archbishop of the ACNA, initiated the invitation, which the diocese's standing committee supported unanimously.

Beginning in the mid-2000s, Lyons provided episcopal oversight to 40 congregations that left the Episcopal Church. Some members of those congregations wryly referred to their new home as "the Diocese of Bolivia's Northern Deanery."

The Anglican Church of the Southern Cone of America no longer provides episcopal oversight to congregations in the United States. Its primate, Héctor Zavala Muñoz, recently was restored (along with the Rev. Katherine Grieb of Virginia Theological Seminary) as a member of the Inter-Anglican Standing Commission on Unity, Faith and Order.

The diocese said Bishop Lyons will assist with pastoral care and oversight, both in Pennsylvania and in other ACNA congregations affiliated with the diocese. (The diocese includes congregations in California, Illinois, Iowa and Wisconsin.)

The diocese's announcement said the bishop's new work "is being funded chiefly by investors from outside the Diocese of Pittsburgh who want to support Archbishop Duncan in his dual capacity as Diocesan Bishop and Archbishop of the Anglican Church in North America."

More than No on the Covenant

(Continued from previous page)

to the convention floor in that form, I will vote for it. But I'm not enthusiastic that its intent seems to be calculated not so much as a response to the Covenant as toward ensuring that our delegation to the Anglican Consultative Council in November has full seat, voice, and vote."

"I don't think that's a fair characterization," Douglas said. He says the resolution would "affirm what we can affirm now" and "keep us in conversation as Section 4 is exegeted, or lived into, across the Anglican Communion."

"This is not about maintaining a place at the ACC," he said. "There's no question about that."

Douglas pointed out that Anglican provinces are excluded from further discussion of the Covenant only if they reject the document at the provincial level. In that respect, he said, the Church of England has not acted on the Covenant until its General Synod takes up the matter again.

The same would be true, he said, if General Convention approved his resolution rather than the one discussed by Executive Council.

Could the Anglican Communion's discussion of the Covenant continue indefinitely?

"Welcome to the Anglican Communion," Douglas said.

Douglas LeBlanc

Webber Center Renews Itself

The Rev. Joel Scandrett, a theology professor and priest of the Anglican Church in North America, will be interim director of the Robert E. Webber Center for an Ancient Evangelical Future as it moves from the suburbs of Chicago to Trinity School for Ministry. Scandrett will begin his work July 1.

"This is a very exciting moment for Trinity," said the Very Rev. Justyn Terry, dean and president of Trinity School for Ministry, in announcing Scandrett's appointment.

"The vision of the Robert E. Webber Center is a very good fit for our own identity as a global center for Christian formation. We are pleased to come alongside the center and to engage in this pioneering work."

Scandrett is a 1984 graduate of Wheaton College and Gordon-Conwell Theological Seminary. He earned an additional master's degree in theological studies at Wheaton, and completed a Ph.D. in theological and religious studies at Drew Theological School.

He has served as an adjunct professor of theology at Trinity, at Wheaton and at Northern Baptist Theological Seminary in Lombard, Ill., where the Webber Center has been based.

From November 2010 to April 2011 he was interim rector of the Church of Christ the King, Evanston.

Webber, a theology professor at Wheaton and later at Northern Seminary, wrote many books on worship and spiritual formation, including *Evangelicals on the Canterbury Trail*, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World*, and *Ancient-Future Worship: Proclaiming and Enacting God's Narrative.*

Robert Webber wrote many books on worship and spiritual formation.

Webber died in 2007. Joanne Webber, his widow, and David Neff, edi-

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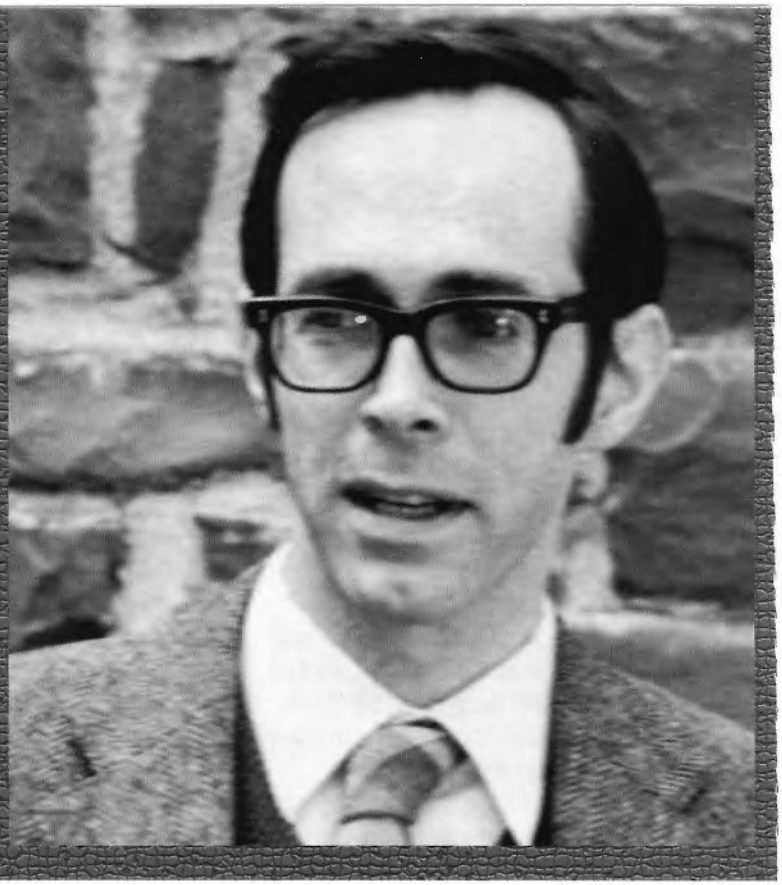
Honoring Oliver O'Donovan

A Symposium



Listener to the Word: Introduction

By Mark L. MacDonald, convener

The following symposium celebrates the life and work of the Rev. Canon Professor Oliver O'Donovan on the formal conclusion of his extraordinarily fruitful teaching ministry of 40 years. O'Donovan retires this year as Professor of Christian Ethics and Practical Theology at the School of Divinity at New College, Edinburgh. Previously he served a distinguished tenure as Regius Professor of Moral and Pastoral Theology and Canon of Christ Church at the University of Oxford (1982-2006), following shorter but no less influential stints at Wycliffe Hall, Oxford (1972-77) and Wycliffe College, Toronto (1977-82).

Our offerings — by four former students and one colleague — are a labor of love. We have all been touched by the gentle and persistent compassion of Oliver's ministry; we have all been challenged by the penetrating and insistent excellence of his teaching. In our personal encounters, each from very different contexts, we are convinced that his work has the capacity to illumine the extraordinarily diverse situations that are a part of contemporary Christian life. We present our essays in the hope that others will be interested enough to take a longer look. We are unanimous in our conviction that O'Donovan's work is transformative and unique in its relevance to the Church's present and future.

In our present theological climate, people tend to apply their personal checklist of necessary conditions before they will allow someone to become a partner in theological conversation. They are often seeking support, not challenge. That, as many have noted, is not easy to do with O'Donovan. One must look carefully and closely to begin to have a glimpse.

This is not to say that his work is inaccessible. Its difficulty is that it is often quietly confrontational. Though deeply and compassionately connected to our times and its troubles, O'Donovan's work is energetically disconnected from the spirit of the age and the various schools of thought that twirl in it. The pattern of his teaching — clear, traditional, and logical — is often described as being, at the same time, surprising and unpredictable. To listen to him fully is to learn how to listen in a way that is not common in our time; it is to listen believing that Truth is an active force in our universe and that it will often nudge you out of well-worn and safe assumptions.

As a student, I found every aspect of O'Donovan's work intriguing, even exciting. Since then, his dense and

Professor O'Donovan at The Peak, Hong Kong Island, April 2002.

Michael Poon photo

startling books have been companions, often informing and inspiring the unique work I do. Reading *The Desire of the Nations* — two and a half times and counting — I am moved, enlightened, and encouraged to live in this age as a disciple of Jesus. Though my position on violence and war has always been closer to Anabaptist opinion, his teaching on the just-war tradition has been illuminating and helpful. My time with his thought has allowed me to shape a biblical Christian conviction.

The way that Oliver listens to Scripture, the way that he shares it with others, has influenced my approach to mission and ministry the most. Though his purely biblical presentations are at a level more elementary and accessible than his scholarly work, it is clearly the basis of all his work and the heart of what he wishes to do: to present the Word of God so that it may be heard clearly. Many contemporary Christians will wish to begin a journey with O'Donovan at this level. They may find two collections of his talks, *Common Objects of Love* and *The Word in Small Boats*, are a good place to begin.

Though I would faint trying to summarize any aspect of O'Donovan's work, it seems to me that he challenges contemporary church life at four essential levels:

• God is not secondary to anything in life; our devotion towards God must rise above every other interest and affection.

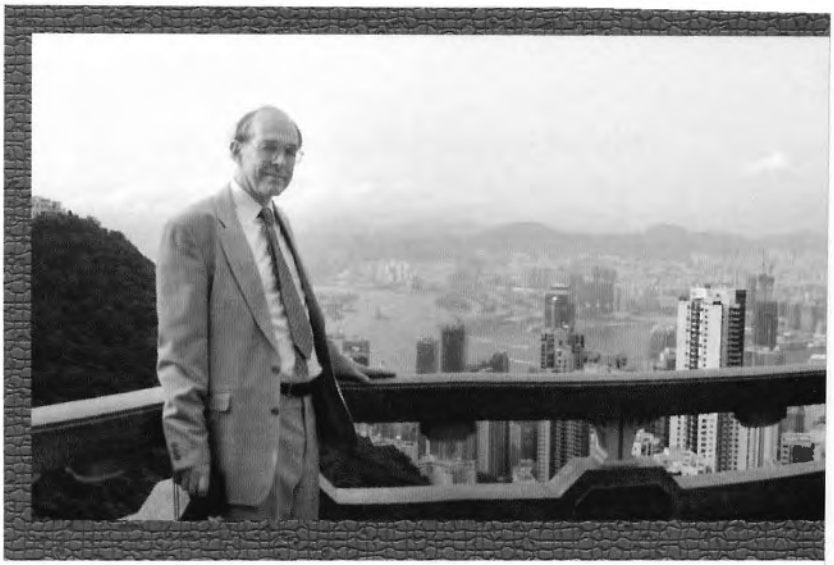
• This commitment is the primary element of Christian politics and ethics, fundamentally and comprehensively informed and shaped by the life, death, resurrection, and return of Jesus.

• We have become so accustomed to using Scripture as a support for our commitments in life, personal and corporate, that we are unable to recognize our feeble capacity to hear the Word of God. O'Donovan challenges us to listen, truly listen, to the Word of God. He surprises many of us by demonstrating that to listen to the Word of God we must learn to really listen to each other.

• Though we must be respectful and responsible to the insights and authority of the past, the living Word of God has a horizon in us and in our world that is unprecedented and glorious — if we can learn to listen.

We trust that this is the beginning of a new phase of the ministry and witness of Oliver O'Donovan among us, and hope, through these writings, to open or renew interest in his work. From my perspective, no one has challenged the contemporary church like Oliver since William Stringfellow. There are certainly few voices present today that so radically challenge us to the urgent necessity to develop the disciplines and attitude of heart that will enable us to hear the living Word of God. ■

The Rt. Rev. Mark L. MacDonald is the Anglican Church of Canada's first National Indigenous Bishop.



Recovering a Sense of Place

By Michael Nai-Chiu Poon

Professor Oliver O'Donovan mentored me in Toronto and Oxford. I am indebted to him and his wife, Dr. Joan Lockwood O'Donovan, for all I am able to do in my ministry. Professor O'Donovan taught me three courses at Wycliffe, Toronto: "Introduction to Theology," Autumn 1977; "Philosophical Issues in Christian Ethics," Spring 1979; and "The Church," Spring 1980. Lecture notes and course essays, with O'Donovan's page-long handwritten comments, are among my precious belongings after 30 years and many moves to the United Kingdom, Hong Kong, Macao, and Singapore. Sentimentality is not my reason for keeping them. Instead, I have revisited them on many occasions, each time with deepening understanding, for discerning present tasks, in lands and in situations with which O'Donovan had little personal contact.

O'Donovan arrived in Toronto in 1977, the year that Wycliffe College celebrated its centenary, from his previous work at Wycliffe Hall, Oxford. This step across the Atlantic to the rising land, "true North strong and free," as the Canadian national anthem describes it, was imbued with wider significance. The end of the 1970s was a time of profound global changes within North American societies and the worldwide Anglican family of churches.

Toronto felt those changes: the first batches of Chinese students arrived in the University of Toronto campus after years of isolation during the Cultural

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Revolution. Canada opened its doors to Vietnamese boat people. Wycliffe College also took part in this humanitarian effort and sponsored a Vietnamese refugee to settle in the college. Pierre Trudeau's years as prime minister (1968-84) brought in waves of Asian immigrants who rose as a political constituency.

The Anglican Communion, too, moved "out into the open sea," as the Anglican Consultative Council said in its report from London, Ontario, in 1978. The Communion was shifting from scattered extra-provincial churches centred on England and America into a family of autonomous churches worldwide. The Primates' Meeting, the fourth and final Instrument of Communion, came into being in 1978.

The social and political ramifications of these global changes are still unfolding around us. They were not clear, at least to me, then. I was a young naturalised ethnic Chinese Canadian who became Anglican in my adopted country and was about to return to Asia after my studies in Wycliffe. Looking back, what was of lasting worth in the theological education I received? My introduction to theology in the first semester, in a course on modern theology and ethics, was a rude awakening.

As a science graduate, I could not make sense of the philosophical concepts and debates in Western theology. O'Donovan's "Introduction to Theology" became my lifeline. The class text-study on Origen, Athanasius, Augustine and Anselm was especially memorable. It was the route through which I was led to rise beyond present theological debates, to discover the roots of Christianity, and to reconnect what were previously disjointed ideas. There was no turning back. I wound up replacing most history and modern theology courses with those on the Church fathers, which the dean of studies generously allowed, albeit with a resigned sigh!

I recall this first encounter with O'Donovan at some length to show the ways he formed young theological students. In 2007, he kindly agreed to help the Global South Anglican Formation and Education Task Force draft a "Catechism in Outline." These words on the purposes and methodology of theological education were his:

> The clergy must be ready to think theologically for themselves. ... All of them have to be able to go on thinking and preaching, faithfully to the Gospel, for perhaps forty years after they leave college. Some of them will have to take the lead in criticizing and interpreting movements of thought that have not yet even come on the horizon. And they have to be able to resource the theological needs of *tomorrow's* church.

To equip students to face deep changes "that have not yet even come on the horizon," O'Donovan himself underwent significant intellectual development; and with that, he matured from an Oxford don to a teacher of the Church universal. He recalled these changes in his book *On the Thirty-Nine Articles*, based on lectures at Wycliffe that he published in 1986, four years after returning to Oxford:

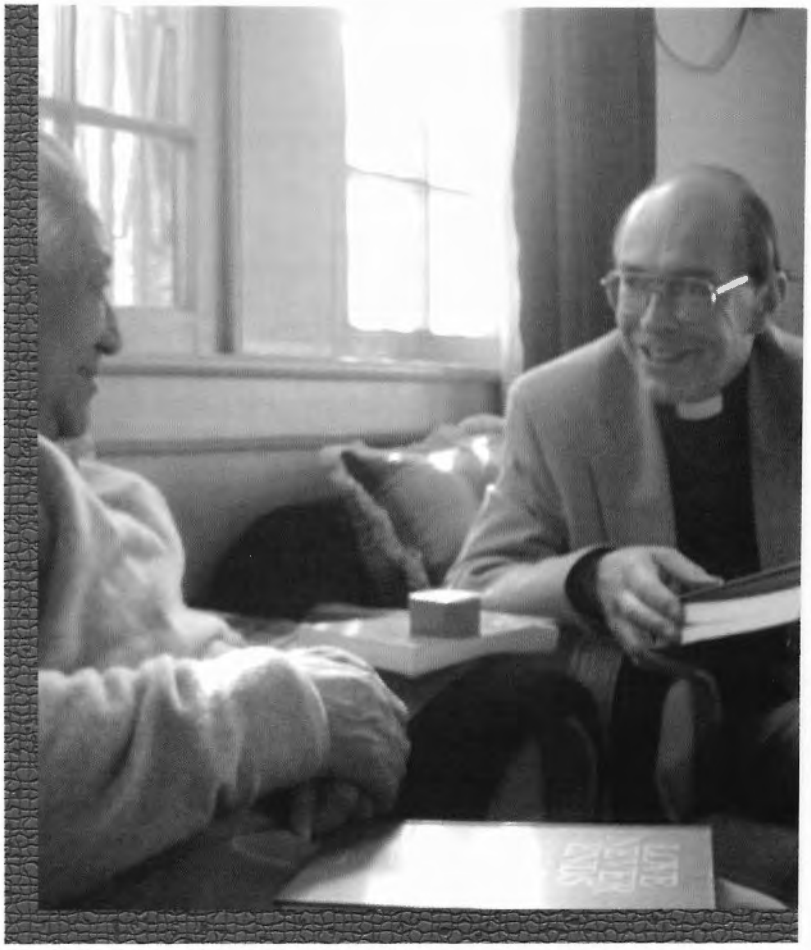
> In England we were all Anglicans without trying to be. When I moved to Toronto and began to teach Canadians from a minority Anglican church in an overtly ecumenical context, I discovered to my dismay that I could not communicate what seemed to me self-evident universal priorities to students who were searching for a sense of denominational identity. It became clear to me that if nobody offered them a theological understanding of what it was to be an Anglican, they would look for their Anglican identity in the most foolish and untheological places, never discovering, perhaps, that being an Anglican was nothing other than a mode of being a Christian.

Students sitting in O'Donovan's lectures in the Toronto years would have felt how their professor was making this adjustment — though most of us often came out of his class in awe, not knowing how to respond, as Jesus' disciples at the Transfiguration. During the Wycliffe years, O'Donovan was reshaping his thought and presentation. He moved from teaching Christianity and its Anglican expressions in a Church of England context, still steeped in the Christendom legacy, to explaining Christianity in situations where the intelligibility of ecclesiastical traditions and institutions are under question.

On many occasions, O'Donovan would tell his class in somewhat apologetic ways that he had to rewrite his lecture notes on ethics and on ecclesiology from scratch. Looking back, he was developing a new apologetic, to help students lay a firmer and more confident theological foundation for interpreting life that could survive the dissolution of conventions and traditions in vastly changed global situations. Authority, clearly, is a central consideration.

O'Donovan's marriage, one year after he arrived in Canada, was therefore God-sent! Joan Lockwood O'Donovan is a theologian and philosopher, with a deep interest in law and authority. With Joan at his side, O'Donovan embarked on a lifelong study of the relation between theology and politics. The search for "true political concepts" that are authorised from Holy Scripture, as he would elaborate in *The Desire of the Nations* and *The Ways of Judgment*, would become a

Professor O'Donovan with Bishop K.H. Ting, 2002.



main engagement upon his return to Oxford in 1982. But the ideas took shape in Toronto — for instance, in the central place that the fourfold Christ event assumed in his lectures on Christian ethics and ecclesiology at Wycliffe.

Turning to the present divisions in the Anglican Communion, it is sobering to note that most of the leaders from different sides of the disputes were in my same generation. Some have become conservative defenders of the status quo. Others have turned activist and schismatic. We were young theological students 30 years ago. I look back with deep gratitude to those formative years at Wycliffe. Through his teaching and preaching, O'Donovan trained us to approach, with attentive devotion to the Christian heritage, the challenges of living in a world that is still in the midst of seismic shifts. As a wise teacher, he showed us there is a more excellent way than being a conservative or a rebel. He taught us to think sensitively about how to live and to share: to know what to defend and what to reorder in civic life, and in life together in the Anglican Communion.

In April 2002, O'Donovan kindly accepted an invitation to give a series of lectures in Hong Kong, Shanghai and Nanjing. It was one of his rare trips to eastern Asia. He even visited my home in Macao. The beautiful harbour that he saw from the peak of Hong Kong Island must have impressed him. That experience perhaps found its way into his essay "The Loss of a Sense of Place":

> What would Hong Kong be without its mountains, its harbors, and its islands? With these features the citizen feels a stake of propriety, which is far more fundamental a datum of political reality than the administrative notion of ownership that assigns the hillside to a hundred thousand different proprietors and the harbor to a government agency. When we are unable to convert this sense of propriety into any form of shared authority, then our natural political aspirations are frustrated; and out of such frustrations grow legal, political and sometimes military battles. (*Bonds of Imperfection*, p. 305)

The Anglican Communion, too, is like Hong Kong. May we scale the heights to rise above the presenting issues, and rediscover a sense of propriety in our common life. ■

The Rev. Canon Michael Poon is director and Asian Christianity coordinator of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore, and a member of the Living Church Foundation.

Patient Teacher to All

By Peter Widdicombe

In his book *On the Thirty-Nine Articles: Conversations with Tudor Christianity* Oliver O'Donovan invokes a number of analogies from the "moral influence which operates between persons" to explain the Cranmerian conception of grace. "Prevenient grace," he writes, "evokes a good will." The analogies are "the way in which a person's radiant goodness calls out the best in us, another person's love makes us love, another person's learning incites the desire to study" (SCM Press, 2011, p. 73).

He might well have added "the way in which the teacher's engagement with his subject entices the student to learn." Indeed, over the years since I took an introductory course on Anglican theology, which formed the basis for the book, I had transmuted the last of Oliver's three into my fourth. But perhaps that is not surprising, for in the case of Oliver O'Donovan, learning and teaching are closely tied in with each other to an order unique in my experience.

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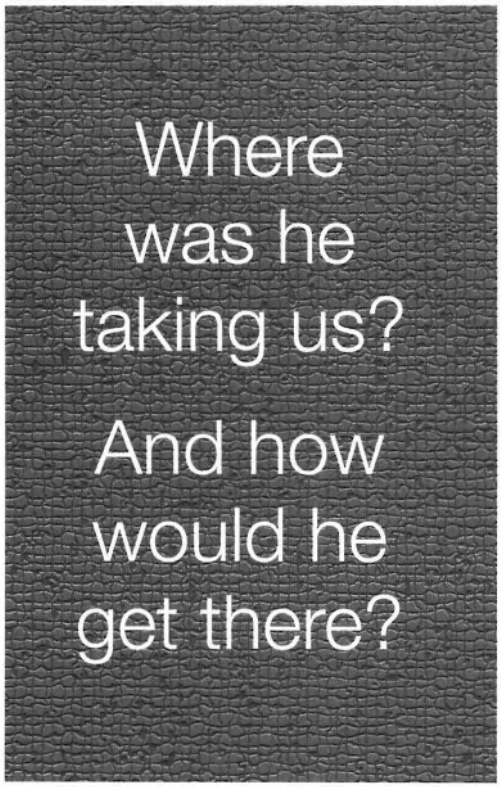
The course was offered to first-year divinity students at Wycliffe College in Toronto. I took it in 1978, Oliver's second year at the college. Not for Oliver a slow lead-in to his topic in which the background was covered, terms explained, the steps in the argument laid out before he began to engage in the argument. Rather, he plunged into his interpretive analysis immediately, and it was either sink or swim, or so it seemed to the forty of us in the class.

We were immediately introduced to the difference between the Articles and others of the Reformation statements of faith, to the classic Patristic conceptions of God, the Trinity, Christ, and the Holy Spirit, as they are reproduced in the opening Articles, and the implications of them for systematic theology, to the difference between starting with ontology and starting with epistemology in consideration of the divine. Many of those in the class had little or no background in the study of arts, let alone in the study of philosophy and theology, and I was asked by classmates after the first lecture if I could explain what ontology and epistemology were.



But I also remember the effect the lectures had. They did exactly what Oliver intended them to do: I — who from the time I had been converted in first-year university, had thought that the Reformed tradition alone had a rigorous theology and that Anglicanism was theologically shapeless and weak — was instantly captivated by his lectures, astonished by the world he opened up to us. His lectures were demanding, but exciting. We had the rare experience of looking forward from lecture to lecture to hear what next he would say, and, within the lectures, to each succeeding sentence. Where was he taking us? And how would he get there? He was able through his learning and creativity, his felicity of expression, to introduce us to the inner logic of doctrine after doctrine and to show us their theological significance, all informed by a knowledge and love of Scripture that seemed boundless.

Oliver, then, had high expectations for his students, but no more than he had for himself. There never was a lecture in which there was dithering, never a lecture in which a sentence was out of place, never a lecture of tepidity. It was as if they were high-strung bows from which the arrows flew without cease, swiftly, straight and true. Of course, it was not always easy to sit in classes of such intensity, but even those who found it difficult to get a purchase on the material had no doubt that what was being served was the Gospel of Christ. And I learned, indirectly, that when students sought him out for help, Oliver would spend hours with them in individual tuition.

In my third year at Wycliffe, I took Oliver's ecclesiology course. This time we were brought into Oliver's thinking in another way. Not lectures this time, but a seminar in which we discussed a paper he had written and distributed to us the week before, and on which we were to have written a three-page response, each paper building on the previous ones. He was as able to draw us into the heart of his conceptual world in that format as he had been in lectures. As I had already come to realize, Oliver enjoyed nothing more than a good argument, provided that it *was* good, of course, and the seminar, held around a large table in the old library of Wycliffe, was even more exciting than the lectures.

I am tempted simply to say that it was pure good fun, but that I think is rosy hindsight. Still, even if one was well advised to know what one was talking about before one opened one's mouth, Oliver would and did engage with whatever was put before him. Besides, what could he expect if he was going to contend, as he did, that there should be four sacraments! My only regret was that, although I had in the three years become familiar with many of his eccentricities, I was absent for the few minutes before the seminar the day he contrived to remove his jacket and hang it over the back of his chair without using his hands.

A few weeks after the end of the seminar, at the end of my first month as a curate, I rang Oliver to ask what commentaries I should be using to help in the preparation of my sermons, I having already said all

that I had to say. I received the advice that I should read the Bible for myself and develop my own commentaries. It felt cold comfort at the time, but I also knew that he was right, however disconcerting the prospect was. What one learned from Oliver was to think systematically about Scripture and to think scripturally about doctrine.

Oliver's teaching reached beyond the classroom. I was present for a signal event several years later while I was on sabbatical in Oxford. Oliver had served on the commission that had produced the Winchester Report, *Marriage in the Church after Divorce* (2000). Following its publication, Oliver had made himself available to the bishops of the Church of England to come to their dioceses to discuss the report with the clergy and he had been taken up on his offer by the Bishop of Coventry.

I went with him to the University of Warwick to hear him speak. He was met with weary resignation, anger, bitterness, and bewilderment by both those who thought that the report had gone too far and those who thought that it had not gone far enough. They one after another stood up to express their unhappiness, often near tears as they recounted heart-rending conversations they had had year after year in their studies with couples wishing to remarry in the church after divorce.

Oliver's patience, compassion and warmth, his pastoral imagination, were remarkable. One would have thought that he himself had sat countless times on the sofa of a clerical study attempting to give succour to his distressed parishioners, though in fact he had had very little parochial experience; this while all the while carefully and clearly explaining the biblical and theological basis for the report's conclusions. For the servant of Christ, scholarship and the teaching of it are ecclesiastical and pastoral activities, which Oliver has both taught and exemplified, and they do indeed entice the student to learn the truth that sets us free. ■

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One Under Authority

By John Webster

When I arrived in Oxford in the mid-1990s after a decade in Canada to take up one of the divinity chairs and a canonry at Christ Church, Henry Chadwick took me aside in the nave one afternoon and told me with characteristic gravity: "There are people who come here to *listen*." He was right, and I soon learned that one of chief things which drew listeners to that miniature cathedral was the preaching of my fellow canon professor Oliver O'Donovan.

The Christ Church congregation did not easily succumb to excitement, but there was a palpable quickening of pace, a heightened alertness, when Oliver was slated to preach, whether it be the slightly longer sermon at 10 a.m. Mattins or the slightly shorter sermon at the Eucharist which followed. (The alertness of Oliver's fellow canons and of the cathedral vergers was additionally heightened by his custom of arriving with only a minute to spare before the service began, clutching mortar board and sermon text, apparently oblivious to the anxieties of those who feared they might have to take his place.)

Christ Church offered some unique opportunities: a relatively intimate architectural setting; a congregation which expected intelligent articulation of the Christian gospel; a stable and unfussy liturgy; accomplished and modest music which served the spiritual work of worship; a tradition of serious preaching arising from the theological engagement of the canon professors. In such a place, Oliver's preaching could and did flourish, and people did indeed come to listen. How might his preaching be characterised?

The opening piece in his published collection *The Word in Small Boats: Sermons from Oxford* speaks of the "austere discipline" to which preachers are to be subject if they are to live out their vocation. This is, we read, "a discipline of living constantly with, and out of, the text of Holy Scripture; a discipline of bending the mind to the question, of focussing the point of intersection where Scripture sheds its light upon our living concerns; a discipline of patient dialectic and argument, teasing out each aspect of a question carefully and justly ... a discipline of studying the journeys Christian preachers have made before them ... a discipline of speech, carefully clothing the Word with our words, not saying the first thing that comes into our head or riding the dangerous current of rhetorical fashion or polite observation, but searching and wrestling to find the apt word, the fitting word, the word that glorifies and adorns the Word of God itself."

At the heart of this instructive catalogue of the elements of the preacher's task is the preacher's summons to discipline. The vocation of preaching is not some empty shell which preachers can fill out at will, stocking it with their own personality and preferred habits of thought; it is not an opportunity for self-expression. Rather, preaching arises from submission to instruction, from training to act in accordance with a given role and set of expectations. To attend to Oliver's preaching was to listen to one who had learned that the preacher speaks with authority only when under authority, checked, corrected and held to a particular vocation.

The core of the discipline of the preacher is deference to the text of Holy Scripture. The preacher's thought and speech are enveloped and formed by that text. Reading Oliver's sermons, I am impressed by the fact that, though they are relatively light in direct biblical quotation, they are profoundly scriptural — not just because each begins with observations on the biblical passage set by the lectionary, but more because they emerge from living in and through the scriptural canon. Scripture, that is, is not merely a statutory authority, there to prove a point or to confute gainsayers; it is the intellectual and spiritual economy which the preacher inhabits.

Attending to Scripture in this way means "bending the mind to the question." Some preachers (even at Christ Church) set off with their own thoughts, hoping that somewhere along the way they will bump into the Bible. Oliver's preaching never allowed itself this kind of spontaneity; it was always a matter of submitting homiletical intelligence to interrogation by biblical thoughts, of being provoked to attend to *this* matter by the text, rather than rummaging around in the Bible for something to embellish what the preacher is already determined to say. Preaching means, therefore, following the direction of Scripture as it engages the concerns — questions, troubles, needs, hopes, fears — which make up so much of our lives and which always accompany our hearing of the Word. Oliver's preaching did not abstract itself from these concerns, but addressed them. It did so, however, not by way of correlation but by way of illumination.

More specifically, this way of preaching the Word involves "patient dialectic and argument." Oliver's preaching in Oxford was, doubtless, quite demanding of its hearers' intelligence. But it was never merely clever; it was, rather, an exercise of public biblical reasoning. Emerging out of contemplation of the biblical text, it sought to explicate the fruit of contemplation, in order to shape affections and conduct by the gospel. Public reasoning is a rare commodity. Oliver, I think, regarded the sermon (along with the lecture and the seminar) as an occasion for its pursuit. Reasoning from the pulpit requires "care," that is, the art of making sure that the matter is considered slowly and well, that the contours of the question are rightly discerned in their true proportions, that we are not carried away into irrelevance or misrepresentation by the desire to make a display.

More than anything, public biblical reasoning entails "a discipline of speech." Oliver preached from a full text, well pondered and judiciously composed. Impromptu speech may be fresh, but it quickly becomes immediate, inconsequential chatter. Preaching is not this; it is, properly, "the apt word, the fitting word." And what makes preaching apt and fitting is that it clothes "the Word with our words" (clothes, note, not *improves*), that it is "the word that glorifies and adorns the Word of God itself."

With this, we reach the principle that underlay Oliver's preaching: there is a Word of God. This Word, encountered with living force in the words of the prophets and apostles, binds the preacher. It has been spoken, and continues to be spoken, by God; as such it carries the preacher forward. It is itself a moving power, a divine movement which moves the preacher to speech. It does so as it requisitions preachers for its service. Oliver's preaching always betrayed a sense of vocation and commissioning — a sense, that is, that the work of preaching is to be undertaken as a divine requirement.

Christ Church is now in Oliver's past, as it is for me, both of us having taken the long road north. I count it a high privilege to have ministered alongside Oliver for seven years. In him I found an example of one who taught the faith out of a profound conviction that the Word of God runs swiftly, runs ahead of us, catching up our words and making them its ambassadors. For that, as for much else, I am grateful to God. ■

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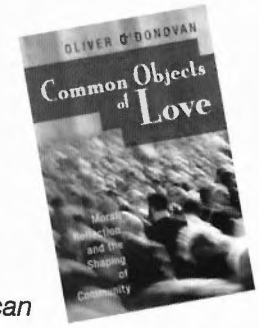

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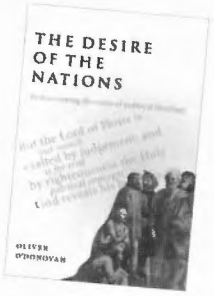

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Critic of Hubristic Modernity

Daniel A. Westberg

One of Oliver O'Donovan's chief contributions to contemporary Christian ethics has been to remind us of persons, doctrines and approaches to issues which we in the Church once knew, in certain circles, perhaps, but have since largely forgotten. O'Donovan's methods and insights constantly challenge assumptions about progress, the moral superiority of contemporary sensitivities, and the view that modern technological life renders obsolete much of the ethical thought of preceding centuries.

Much of the depth and brilliance and apparent novelty of his thinking and writing about government and war, for instance, come from re-appropriating points of view which have already been expressed by theologians centuries ago. O'Donovan does this partly by poking around in the literature and reviving voices that have been eclipsed and forgotten (think of the riches presented to us by Oliver and his wife, Joan, in their massive volume *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought*).

But O'Donovan draws most of his force from the very central voices of our tradition, mainly St. Augustine and the Bible itself. Reading these primary sources in a deep and different way, without modern prejudice (in the stricter sense of pre-judgment), has enabled O'Donovan to provide, for our time, a truly biblical political theology (*The Desire of the Nations*) and an Augustinian theology of war (*Just War Revisited*).

C.S. Lewis once compared our complacency in the midst of limited pleasures and truncated horizons to a child, happily playing in the sandbox, who turns down the offer of a holiday on the coast because he can form no image in his mind of playing at a real beach at the seaside. There is a misplaced, often smug, confidence in much of our modern Western and Christian thought about politics and war: a confidence in the soundness of our presuppositions and the analytic tools we use, that prevents us from realizing the poverty and limitations of our thought and practice (this observation applies especially to contemporary American ideas about punishment). O'Donovan powerfully draws our attention to these riches from the past that might again be ours.

Just War Revisited is an excellent example of this. The title should be something like *Just War Completely Renovated*, which would more accurately describe what O'Donovan provides for us. Though one might get bogged down in the more specific discussions of counter-terrorism, and in the sections on the morality of various types of weapons, they are important to O'Donovan's argument that just-war principles can indeed be adapted to technologically sophisticated weaponry and modern circumstances. For at least a century (from about 1850 to 1950), it was widely thought, by both political leaders and Christian thinkers, that the traditional approach to the way wars should be fought was no longer very relevant.

O'Donovan spent many years of study and reflection (from the period of his post-doctoral work with Paul Ramsey more than 30 years ago) revisiting and revising the Christian theory of just war. I remember

O'Donovan (front row, sixth from left) at Wycliffe graduation dinner, 1980.

Oliver presiding over discussions about just war with some clergy of the Diocese of Toronto in the early 1980s, when the threat of nuclear war in Europe was again strong. And I recall, while working on a D.Phil. at Oxford, attending O'Donovan's lectures around 1986 and not quite being able to follow or agree with his inclusion of *punishment* as one of the primary purposes of warfare. I realize now that my puzzlement simply reflected the near-unanimous belief, among both pacifists and just-war supporters, that the central justification of war is based on the right to self-defense. This is the case with international treaties and the U.N. Charter itself, for example, reflecting a framework of sovereignty and war as a means of dealing with unwarranted infringements of sovereignty. Less excusably, 20th-century Roman Catholic documents and papal encyclicals have reflected this same assumption of the moral basis of warfare rooted in self-defense.

I have met pacifist theologians who are furious with O'Donovan's book, mostly, I think, because it took away their easy target. When self-defense is made the central basis for justifying violence and warfare, then the critique from the Sermon on the Mount that we should turn the other cheek and not be so quick to defend ourselves carries a lot of punch. When self-defense is disavowed on gospel principles (as O'Donovan proposes), yet warfare is contemplated on the basis of avenging wrong and restoring justice and peace, then the retort that we need to be people who follow Jesus and not our human inclinations, while true, no longer automatically rules out the responsible use of force by government.

To be sure, Thomas Aquinas based his discussion of the use of force on a natural law right to defend one's own being (see *Summa theologiae* II-II 64, 7). This is an important point, and the prestige of St. Thomas is no doubt partly responsible for the narrowing of the argument for just war from punishment and justice to the matter of self-defense in the papal documents of the last century. It should be recognized, however, that Aquinas was answering the question "whether it is right to kill a man in self-defense," not the larger issue of warfare. He had in mind a one-on-one situation, a person facing a potential mugger, for example; he did not necessarily jump to the conclusion that the same natural law-based self-defense argument would apply between countries or nations. There are many pacifists who are opposed to the resort to violence in the interna-

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tional arena (because of the obvious temptation to cloak aggression, expansion, and other self-serving goals under the category of self-defense), but who see the necessity of forceful restraint, by lawful authorities, to the point of injury or death, of dangerous criminals within a society. We should be cautious about assuming that Thomas assimilated the moral basis of war between states to that of violence between private individuals.

This only partially answers the point, however, and in a larger theological sense Aquinas is weak on the matter of self-defense, natural law, and Christian morality. St. Thomas does not give enough indication that he realizes the challenge to natural law principles in the teaching of Jesus in the Sermon on the Mount. This is an example of where O'Donovan profitably draws from St. Augustine a point of view that critiques and corrects the subsequent tradition, including St. Thomas.

When we move to avenging wrong and punishment as motives for war, we are in territory unfamiliar to nearly all of us whose views have been shaped by the 20th-century experience of war. First, avenging wrong is not at all the same as taking vengeance, though they may sound close. To avenge a wrong is to impose a measured punishment which may also include appropriate reparations. Vengeance, on the other hand, is, by definition, a matter of sinful malice, striking back with force in unrestrained anger and hatred. "Vengeance is mine: I will repay, says the Lord." It is not the right of punishment but the extravagant and sinful luxury of vengeance which God removes from us. The clumsily named response to the 2001 attack on the Twin Towers, "Infinite Justice," if taken in anything close to a literal sense, would be an obvious instance of indulging in vengeance rather than imposing a punishment under the framework of Romans 13.

If acts of war are seen as having an element of punishment, then the moral justification of war cannot be based on a dual, aggressor-defender model, but requires a more complicated model which includes the standpoint of justice. O'Donovan commends to us a tripolar dynamic of justice in which the aim of forceful intervention is to act on behalf of a system of justice — to act as if the intervening government or party were carrying out an order from an impartial judge. This has sometimes been the case, as in the first Gulf War, when the allied forces were actually carrying out a U.N. judgment following the invasion by Iraq of Kuwait. More often, the third party is hypothetical, or a principle of justice which is not articulated by an actual court or governmental authority. The judgment is, however, the moral authority for the resort to war.

I understand why pacifists dislike O'Donovan's teaching on war. It is profoundly theological, based on a deep understanding of peace as the initial and ultimate points of God's governance of humanity; it removes the vulnerable points of just-war thinking, namely self-defense and vengeance; and it demonstrates, in detailed analysis, that classic just-war principles have not been rendered obsolete by modern technology and new circumstances. In this way — returning to the sources and bringing informed and responsible theological insights to bear — O'Donovan has shown that a moral approach to the justification of war may be compatible with following Jesus and reading the gospels, notwithstanding nearly all modern thought on the matter. ■

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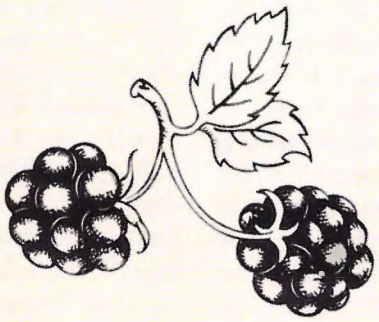
Raspberries in Cambridge



No one knows why all this I remember:
That afternoon in the summered
Market street full of fruit and Britain.
Recall it with me, you who are grown
Strange with denying all roots; recount
How we were hungry from all the books
We had devoured.

Punting on the Cam, our boats diverged
Like our friendship, like our practical trajectories across town.
You and I were restless;
I insisted on seeing every college with a name,
And giving myself a name by lurking at forbidden arches.
We took no time for lunch, and in my hands
The blackberries bled towards the Fitzwilliam Museum.

Why do we invent these cryptograms?
Mangoes were hope, and fresh raspberries
My personal cosmogony.

I too am grown strange.
Nothing is ever the same, nothing at all.

Samuel Keyes

A Gnostic Redefinition of Marriage?

By Leander S. Harding

There are things to commend in "I Will Bless You, and You Will Be a Blessing," the draft report released March 7 by the Episcopal Church's Standing Commission on Liturgy and Music. The work of the commission is evidently grounded in genuine pastoral concern. An attempt is made to counter scriptural objections. The commission also makes a case for the toleration of disagreement. The report is honest that the ultimate goal is a major change in our understanding of Christian marriage for heterosexual couples and a reappraisal of the significance of the biological family in God's plan for humanity.

There are four sections in the theological introduction to the proposed rite: "The Church's Call: A Focus on Mission," "The Church's Joy: A Theology of Blessing," "The Church's Life: Covenantal Relationship," and "The Church's Challenge: Christian Unity and Biblical Interpretation."

The vision of mission outlined in the document centers on the concept of blessing. God wants to bless the children of Abraham so that through them he may bless all the people of the world. The blessing of same-sex relationships is presented as an appropriate next step in extending the blessing of God to the world. I miss in this part of the report any sense of the drama of salvation. Jesus is said to pour his life out in order to bless us but there is little sense of the atonement as a remedy for sin and evil. There is little sense of the mission of the Church as presenting a blessing which is available only through an encounter with God's judgment and a response of repentance and faith in Christ.

This downplaying of the doctrine of sin comes across in the section on blessing. Three attributes of blessing are identified. The first is recognition of the goodness of God already present in the creation, or in this case in a relationship. There is no recognition of what theologians call the cosmic Fall, that is, the doctrine that the creation, though fundamentally good, is fallen, hence not everything in creation or the lives of human beings can in God's name be blessed or pronounced good. The document argues that same-sex relationships can and should be blessed because these relationships can be recognized as having qualities that are good. The virtues identified include monogamy, fidelity, holy love, and careful, honest communication.

It does not follow as self-evident that if some virtues are present in same-sex relationships the relationships themselves should be blessed. The question of whether the relationship is according to God's will is begged. The relationship may give evidence of proximate good and still not be ultimately good according to God's Word.

There is also a theological problem with an understanding of blessing that is a celebration of virtue already existing. It is a form of Pelagianism, that is, the idea that the blessing of God is in some sense earned. The traditional nuptial blessing is not a recognition of virtue already existing but the blessing of a particular form of thanksgiving and witness to utterly gratuitous redemption in Christ.

The second element of blessing that the text identifies is blessing as a prayer for an intensification of the grace already recognized. The third element of blessing identified is the consecration or setting apart of the persons for a sacred purpose. In the case of same-sex relationships the purpose is consecration to be a sign of Christ's redemption to the world. There is an allusion here to the present marriage rite where the marriage of male and female is a witness to the reconciliation of the human race and the recreation of Adam and Eve in Christ. Here begins a striking character of this document: the way in which it both depends upon and seeks to deconstruct the symbol of male-female marriage.

In the section on covenant the text proposes that the covenants Christian people form with each other are a witness to God's covenant with his people and with the creation. Marriage between man and woman is presented as one possible covenant alongside many others. In place of the family the text advances the concept of households as a way of thinking about covenantal communities adequate to the variety with which contemporary people order their lives. There is an explicit de-centering of the biological family as a necessary step in commending same-sex relationships.

In the course of the consideration of biblical texts the deconstruction of the biological family becomes even more explicit. Pages 47 through 50 advance an astonishing re-reading of Genesis 1 and 2. In Genesis 1, "Gender differentiation is attributed to the whole human species rather than to individuals." The footnote refers to Talmudic commentaries that suggest the first human beings shared with God "all the possible gender characteristics." Hence categories beside male and female are to be found in the creation story. Moreover, the com-

mand to be fruitful and multiply in Genesis 1:28 is offered to the species as a whole and not to individuals — thus removing the obligation for procreation from heterosexual marriage and making childbearing an option which may in good faith be refused. This is a dramatic change in the traditional doctrine of Christian marriage, including the doctrine as taught in the 1979 Book of Common Prayer. Indeed, the logic here tends toward same-sex *marriage* rather than same-sex blessing, as if the authors were anticipating a single marriage liturgy for all, including same-sex relationships.

This theme of the inconsequence of sexual differentiation is continued in the exegesis of Genesis 2:7-22. The two creation stories are not treated as a canonical whole but each as self-contained with a distinct teaching. We are told that Genesis 2 is not about procreation but about companionship. God sees that it is not good that the man is alone and he makes a companion. We are told that the sameness of the companion is more important than the femaleness of Eve. The point is not the ordering of humanity into complementary genders of male and female designed for marriage and procreation but "the priority of human companionship." One wonders about the implications of this exegesis for the dignity of women and motherhood. It has a Gnostic feel, as if our bodies, male and female, play no essential role in our humanity.

The document concludes with a section on "Christian Unity and Biblical Interpretation." This section acknowledges that there is disagreement on the interpretation of Scripture. "In faithfulness to Christ, we acknowledge and respect those differences among us in the fervent hope that disagreements over this biblical material need not divide the church" (p. 57). The proposed model for continuing discernment amid disagreement is the familiar apostolic council of Acts 15, the controversy about mission to the Gentiles. The choice is ironic since the council decided that Gentiles, having come to repentance and accepted Christ, need not keep the Jewish ritual law save an eschewing of *porneia*, which would include exactly the practices now being recommended. In any case, the commission urges the church to handle disputes by keeping Scripture "central" while attending to "the Spirit's work in our midst" (p. 62), which work would include hearing testimony of fruits of the Holy Spirit in the lives of committed same-sex couples. No mention is made of listening to the testimony of those who have been able to overcome unwanted same-sex attraction or those who have found a life of holiness in singleness, resisting the temptation to act on those attractions.

The Church should indeed attend carefully to the work of the Spirit in our midst. According to St. Paul's first letter to the Corinthians, two conditions of the Holy Spirit's work include common confession that Jesus Christ has come in the flesh and a most tender concern for the unity of the Church.

This report envisions far more than a pastoral provision for same-sex couples. It represents an official turning point in the debate via an entirely new teaching about the nature and significance of marriage and the biological family, according to which not only procreation but *male* and *female* themselves are made optional and accidental ingredients. If such a redefinition of Christian marriage is accepted, it will represent a stunning victory for a Gnostic — and Pelagian — version of Christianity, that can only further damage the already fragile unity of our church.

The Rev. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.

God, Philosophy, Universities
A Selective History of the Catholic Philosophical Tradition
By **Alasdair MacIntyre.**
Rowman & Littlefield.
Pp. 200. $29.95.

Mere Catholicism

Review by Philip Reed

What does it mean to be a Catholic university? This well-worn question emerges even more than usual these days in the face of budget cuts and increasing competition in higher education, as these universities have to identify what unique feature they offer prospective students that justifies their higher tuition costs. Alasdair MacIntyre, perhaps the most influential living philosopher, believes the answer to this question involves a significant place for the Catholic philosophical tradition.

MacIntyre begins his excellent book by raising a paradox for the Catholic Christian: her faith requires her to give unqualified trust to God but she simultaneously poses systematic questions about the God she claims to trust. These questions take the form of traditional philosophical problems for theists, such as the problem of evil, the relationship of body and soul, and how to speak meaningfully of a transcendent being. Thus MacIntyre identifies an apparent tension between faith and reason, a tension that the Catholic philosophical tradition wishes to dissolve.

The reader is then guided through a brief history of the great minds of this tradition, from Augustine to John Paul II. MacIntyre shows how each philosopher addresses intellectual problems characteristic of believers, but does so by responding to the concerns unique to the time and place from which each one comes.

The hero of the book, unsurprisingly, is Thomas Aquinas. MacIntyre sees Aquinas as able to integrate successfully a set of Augustinian theological commitments with the Aristotelian philosophy that confronted Latin philosophers in the 12th and 13th centuries. In this way, it is Aquinas who can successfully dissolve the apparent tension between faith and reason. MacIntyre fully realizes that the privilege he extends to Aquinas is anachronistic, for "traditions are defined retrospectively" (p. 165). In Leo XIII's 1879 encyclical *Aeterni Patris*, the Roman Catholic Church pronounced that Thomist philosophy is central to Catholic philosophy because Aquinas deploys the necessary resources to resolve the intellectual problems raised by modern science and philosophy.

Nevertheless, the prominence MacIntyre gives to Aquinas should not be overemphasized, for part of the tradition as MacIntyre conceives it includes a working out of rival perspectives and continuing disagreements. For MacIntyre, Aquinas has articulated the deepest answer so far to fundamental human questions, but it is the task of Catholic philosophy now to engage contemporary problems and further the tradition as it is able, using the available tools of both analytic and continental philosophy.

In this work as with his previous ones, MacIntyre is a master of narrating a rich cultural history. He deftly connects certain philosophical problems to, for example, the nuances of education in Ireland in the 18th century. However, it is sometimes hard to see in this book how MacIntyre's philo-

sophical narrative hangs together. Some figures appear to be included in the history only because they are well-known Catholic philosophers, and when MacIntyre explains the doctrines they are famous for (Anselm's ontological argument, Ockham's nominalism, Malebranche's occasionalism) it is not clear how they relate to the kinds of common intellectual questions that are supposed to be driving the narrative.

What MacIntyre identifies as the essence of the Catholic philosophical tradition has nothing distinctively Roman Catholic about it as far as I can see. MacIntyre observes many "obvious difficulties" of the Oxford Movement and praises the conversion of John Henry Newman, who emerges as one of the heroes of the tradition. But the features that MacIntyre admires about Newman — his intellectual powers, his acquaintance with 18th-century secular philosophy, his comprehensive vision for a university education — certainly would be just as open to Newman the Anglican as they were to Newman the Roman Catholic. Fideism notwithstanding, it is to my mind a welcome consequence of MacIntyre's history that it is a history of the Christian philosophical tradition (albeit a history that omits Jonathan Edwards and Alvin Plantinga).

Part of MacIntyre's conviction is that philosophical questions are not only for professional philosophers but for all persons, who are the intended audience of his book. This brings us to the importance of the university and the instruction of philosophy therein. The earliest universities of the 13th century were dedicated to the unity of knowledge and an integrated relationship between disciplines, with philosophy and theology having special places because of their systematic nature. MacIntyre observes that universities then marginalized or abandoned philosophy and theology, treating them as just one discipline among many, leading to the fragmentation of knowledge.

MacIntyre suggests ultimately that Catholic universities should reject the paradigm of the modern research university and focus on a truly liberal education with a unique place for philosophy and theology, for only these disciplines can adequately address the enduring questions of human life. No doubt this will not necessarily be the answer that budget conscious administrators of Catholic universities want, but this would only be a symptom of the problem that MacIntyre intends to rectify. ■

Philip Reed is assistant professor of philosophy at Canisius College, Buffalo, New York.

LETTERS

Didache and Communion

The theological substance of the new TLC is evidenced as much in the book reviews that have appeared of late as anywhere in the periodical. And so it is not surprising that there is something substantive enough with which to disagree in Fr. Benjamin King's review of Thomas O'Loughlin's book on the *Didache* [March 11].

I find it strange that he notes the document's teaching on the necessity of baptism's initiation into the mystical body of Christ before receiving his sacramental body, while failing to note identical teaching reflected in the canon law of the Episcopal Church (1.17.7). Even more, while it has become en vogue to advocate for so-called open communion, it is difficult to understand why, if Fr. King wishes to raise the issue, he notes that the *Didache*'s use of the dominical language found in Matthew 7:6 (and likely the account of the Syrophoenician woman found in the Synoptics) "might not be the basis on which to base a discussion" of the practice. Indeed!

The scriptural citation in the context of admission to the sacrament by the *Didache* would long be echoed in the patristic writings, particularly in catechetical material. Ad hoc arguments in favor of communing the unbaptized may appear to contain merit on the surface — the most theologically tenable option being that the Eucharist could be considered a "converting ordinance" a la Wesley. A systematic view, however, necessarily leads to the conclusion that open com-

munion is not only contrary to the prayer book and the catholic tradition's teaching on the nature of the Blessed Sacrament, but that the only sacrament which is "converting" is Holy Baptism (see 1 Peter 3:21).

(The Rev.) Matthew S.C. Olver
Church of the Incarnation, Dallas

Benjamin J. King replies:
I am grateful to Fr. Olver for putting into practice what I suggested O'Loughlin's book on the *Didache* intended: "to inform Christians of how things were in the early Church with a view to engaging their practices more deeply today."

Whichever way one considers the relationship of the sacraments of Baptism and Eucharist — and my book review took no position — I think we can discount the arguments of the *Didache*. Scholars, though not O'Loughlin, have observed that the *Didache* knew it was misapplying Jesus' words about dogs found in Matthew 7:6. The use of "also" in the *Didache* verse suggests it could be understood as "The word of the Lord, which you know, forbidding us to give what is holy to the dogs, can *also* be interpreted to mean that it is forbidden to give the eucharist to the unbaptized" (quoting Kurt Neiderwimmer's commentary).

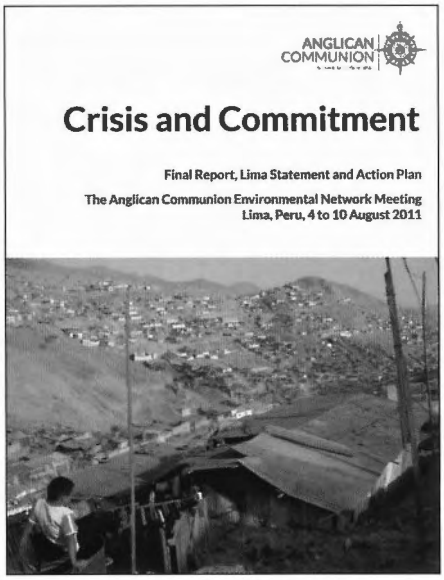
The Church Fathers, at least the ones whom I study, took Jesus to be talking about knowledge rather than the Eucharist. As Fr. Olver's letter points out, Jesus' metaphor of casting pearls before swine became a favorite in catechetical writings; but that was because it was through catechesis that the knowledge of Christian truth was taught to converts bit-by-bit (or "economically"). While those catechumens' first Eucharist certainly awaited baptism, the Fathers were better readers of Scripture than to misapply Jesus' words in the way of the *Didache*.

Environmental Activists Get Specific

The Anglican Communion's Environment Network (ACEN) has published a manifesto committing its members to clear steps of environmental activism.

At ACEN's meeting in Lima, Peru, Provincial representatives from 15 different countries reported accelerating impacts from human-induced climate change and environmental degradation in their regions.

"Together we discerned an urgent calling to seek environmental justice and to encourage Anglicans everywhere to challenge and transform individuals and systems that spoil the earth, affect local communities adversely, and refuse to imagine a different kind of global community," the group wrote in its report, *Crisis and Commitment*, whic is available as a PDF at bit.ly/H9iRMI.



ACEN members committed themselves to launching a campaign about sustainable corporate behavior. They also will work with the Anglican Alliance to spread awareness of the relationship of environmental problems with poverty, food security, Indigenous rights, health and women's empowerment.

Fond du Lac Supports Africa

The Episcopal Diocese of Fond du Lac has donated more than $4,500 to the Taraja Resource Network for relief and development work in the Great Lakes region of Africa.

Taraja is a Swahili word meaning hope, dream, or aspiration. The Taraja Resource Network (www.taraja.org) is dedicated to breaking the cycle of poverty in the African Great Lakes region by providing scholarships for high school and college education, funding for microeconomic projects, mentoring, and networking. In a little more than a year, it has sponsored one high school student and two college students and funded a fishing project in Rwanda and a small office-supply business in Kampala, Uganda.

Based in Wisconsin, Taraja works with partners in Africa to identify individuals and families with the greatest need and potential to break out of the cycle of poverty.

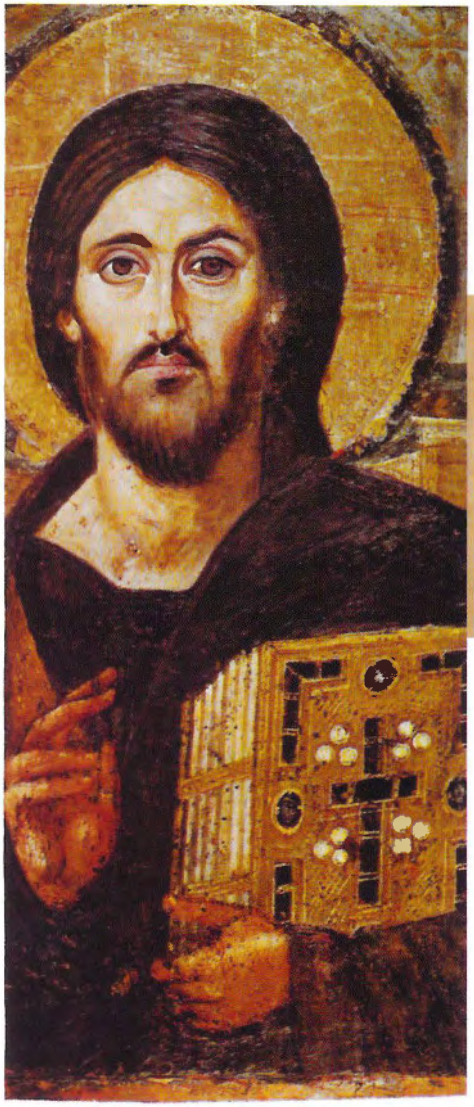
The Rev. Samuel Nsengiyumva, rector of St. Peter's Church, Sheboygan Falls, founded the network in 2010. He grew up in Rwanda and Uganda. He welcomes inquiries at (920) 226-0050 or nsengasa@yahoo.com.

Webber Center Renews Itself

(Continued from page 7)

tor in chief of *Christianity Today*, founded the Robert E. Webber Center for an Ancient Evangelical Future, and Neff served as its first director.

The center bases its work on "A Call to an Ancient Evangelical Future," which was issued in 2006 and signed by more than 500 evangelical leaders.



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Baptismal Bees

In the Acts of the Apostles, the disciples begin to do what Jesus did; his life in them, they replicate his actions, though being careful to confess that they act "in the name of Jesus Christ." Peter reaches out to a man lame from birth and raises him to exuberant life and strength. Explaining himself, Peter says, "You Israelites!" Our ears awaken and twitch with discomfort! "Jesus whom you delivered over and denied in the presence of Pilate" (3:13); "you killed the author of life" (3:15).

The new crop of atheists and all cultured despisers of religion are quick to tell the sad consequences of such words, and defensive Christians perhaps do little to help. In this context, it is difficult to hear that Peter does not target the Jews with a special guilt. He says, "I know that you acted out of ignorance," showing them the same mercy that Jesus extends from the cross to his torturers and betrayers and that St. Stephen utters amid his stoning.

Sin is universal. "All have sinned and fall short of the glory of God" (Rom. 3:23). But we have not been abandoned to sin and death.

"God has raised him from the dead," Peter says, and it is from the Living Christ that "this man is whole." Restoration in Christ through healing is an outward sign of a still greater miracle. The man's restoration shows his new status: placement in the redeemed family of God to which everyone is welcome. He is restored as a "child," leaping with youthful delight.

The First Epistle of John seems to cry out: "Behold the sort of love the Father has toward us — that we are called children, and we are!" The superlative address beginning the second verse reminds us that we are "most beloved," calling the mind back to the moment of baptismal birth, the moment of Jesus' baptism, when a voice rent the heavens proclaiming the Son of many sons and daughters to be the beloved Son of the Father. We are caught up in this new life, moved ever closer by hope toward "what will be revealed." We trust that when Christ appears, "we will be like him." In the time of our waiting we are to hold dear our life as sons and daughters grafted into the life of the Risen Son.

Consider St. Augustine speaking to the newly baptized: "This is my word to you. Just now you are born as infants, little ones in Christ, a new offspring of the Church, the grace of a Father, the fecundity of a Mother, a pious seed, a small new swarm of bees, the flower of our honor, the fruit of labor, my joy and crown, all you who stand in Christ" (Sermon 8, in *Octava Paschae* 1.4). These are words from a different time, of course, but can we feel in them *new life and joy*? In Luke's gospel the Risen Lord says, "Look! Touch!" Can we ever know Christ in this way? Yes, at the moment he cuts open our senses (Luke 24:48).

Look It Up

Read 1 John 3:1-7. Notice how sin works, always requiring that we suspend and look away from the irrevocable truth that we are sons and daughter of God. Sinning, we lie, following the Father of lies.

Think About It

Having survived an emergency surgery, I returned to the parish after a five-week recovery. Children spontaneously left their pews like a dear swarm of bees and gave me hugs and kisses. Salvation can be that sweet. Churches should buzz.

SUNDAY'S READINGS | Easter 4, April 29

Acts 4:5-12 • Ps. 23 • 1 John 3:16-24 • John 10:11-18

The Shepherd

A good shepherd is committed to his sheep. He lets his résumé lapse and covets nothing imagined to be richer and greener. He pitches his tent like the Word and digs in his heels like an old Anglo-Catholic priest. He keeps watch over his flock by night, dreams of celestial guides, and remains alert to sinister dangers: the wolf, the false teacher, the false prophet. These days he stands guard against diocesan disseminators of doom, gloom, and death. He thinks of the sheep and the life once given that he should be privileged to guide them. For the shepherd is himself a sheep, guided by the good shepherd of every soul. He leads as one who is led, and teaches as one who is taught. He lives among his flock as one who is ready to die, who is dying every day for them. But dying, he seems to live with lightness and fullness, hopefulness and a wicked joy.

A good shepherd is committed not only to his sheep, at least not only to those who come in and go out at the summoning sound of his voice. The good shepherd looks over the hill not because he wishes for better sheep, but only because he knows there are others who will hear his voice, who will come, who will increase the flock, making it one universal flock under one universal shepherd. The good shepherd gathers the rich and poor, the strong and the weak, those of good repute and those of ill repute. He listens to lecturers and lunatics, a polished Ph.D. and a mumbling teenager. He is almost out of his mind, stretching the boundaries of his personality. He is all things to all people. And yet he is at ease, for he counts his position not a thing to be grasped. The flock he guards and gathers belongs ultimately to the one shepherd of us all.

The good shepherd prays for souls, but cares equally for bodies. He hears a Word which is *Verbum caro factum est*, and thus does not think to escape the cycle of life and death. In the flesh the shepherd labors, grateful for the strength of legs and arms. He eats his food and drinks his drink with relish, glad to be alive, living as one who is enlivened by life itself. Rooted in his body, he feels compassion learned from his own need and satisfaction. Seeing someone who is hungry, naked, desperate, he cannot close the door of his heart or turn off his twitching nerves. He feels through his own body the suffering of another and thinks, "What can I do?" He turns to his neighbor and says, "What can we do?" If he can help, he does. If he must carry a sheep, he bears its weight with a willing heart. If he can do nothing, he learns the sting of sorrow and resolves not to be hardened.

The good shepherd knows how to work and how to rest. Living under the dome of heaven, baked by the sun, caressed by a sandy wind, he daily learns the feel of his own exhaustion. He welcomes it. The flock secure, he rests on verdant grass adjacent to still waters. He eats and drinks and sleeps, knowing that Sabbath is survival. Resting, he feels the slowness of time; second by second he notes the fulfillment of every need. He is without want and without fear, entrusting himself to the high God who became lowly.

Look It Up

Read Psalm 23. Repetition.

Think About It

If you are responsible for others, then assume your responsibility. Adulthood.

PEOPLE & PLACES

Appointments

The Rev. **Scotty Brock** is priest-in-charge of St. David's, 605 Polo Rd., Columbia, SC 29223-2905.

The Rev. **Furman Buchanan** is rector of St. Peter's, 910 Hudson Rd., Greenville, SC 29616

The Rev. **Janice Chalaron** is priest-in-charge of Our Saviour's, 144 Caldwell St., Rock Hill, SC 29730-4534.

The Rev. **Judith Dalmasso** is interim dean of Trinity Cathedral, 121 W 12th St., Davenport, IA 52803-5227.

The Rev. **Clarisse Schroeder** is priest-in-charge of Good Shepherd, 108 E Liberty St., York, SC 29745-0437.

Honorary Degrees

University of the South — David R. Pitts.

Retirements

The Rev. **Beverly S. Porteus**, as rector of Trinity, Elkton, MD.

Deaths

The Rev. **Jean E. Willis**, one of the first women ordained to the priesthood in the Diocese of Iowa, died Jan. 25 in Des Moines. She was 89.

A native of Menomee, MI, she was a graduate of the University of Iowa and of General Theological Seminary. Canon Willis credited the example of Jane Addams, founder of Hull House, for a lifetime devotion to social service. She cofounded Perry Nursery School, and Iowa chapters of Mothers for Peace and Grandmothers for Peace. She was a speech and language clinician from the early 1960s until 1979. She was ordained deacon and priest in 1983, and joined the Order of St. Helena in the same year. She was vicar of All Saints Church, Storm Lake, 1983-89; canon pastor, the Cathedral Church of St. Paul, Des Moines, 1990-2000; and assistant, St. Timothy's, West Des Moines 1999-2002. Canon Willis was active in pastoral care, taught centering prayer, and founded the Center for Spirituality during her years at the cathedral. She was preceded in death by Ned Willis of Perry, her husband of more than 50 years; sister, Mary Ellen Stolitsky; nephew, David Stolitsky; and grandson James Brasington. She is survived by a son, David Willis of Sunnyvale, CA; daughters Mary Huebsch of Irvine, CA, Rebecca Bartow of Marshfield, WI, and Eliza Willis of Iowa City, IA; 11 grandchildren; and two great-granddaughters.

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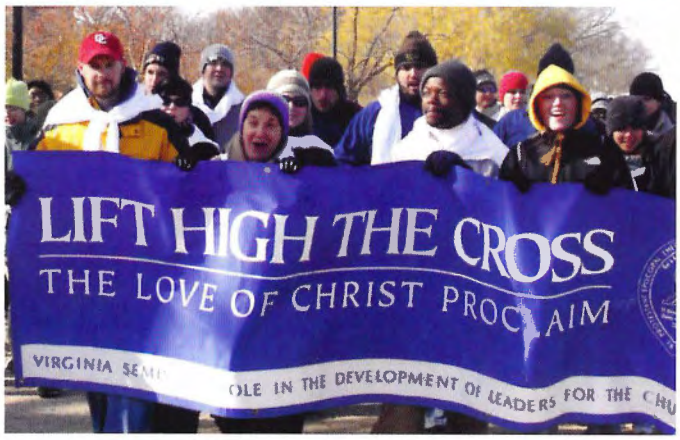

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