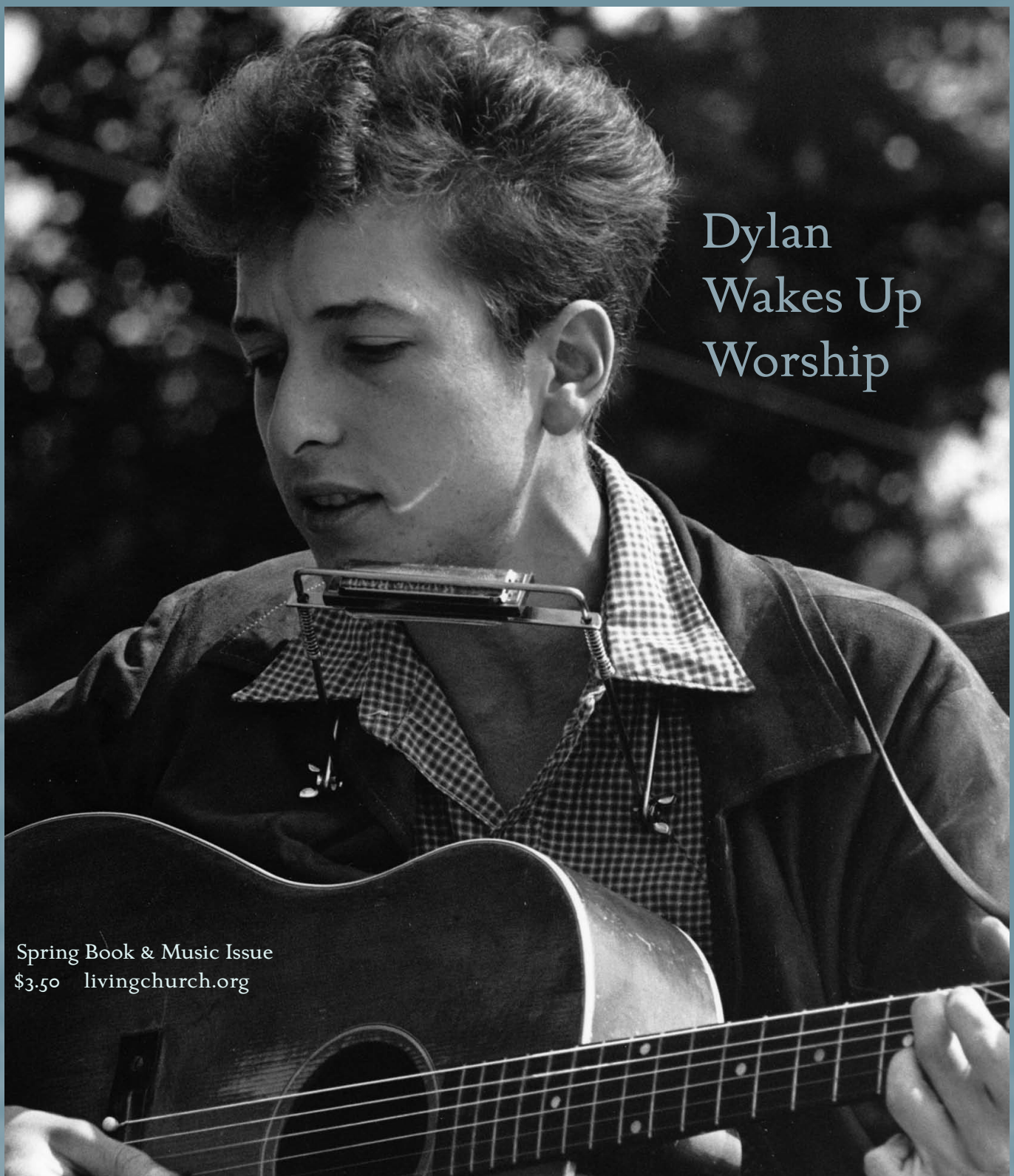
Rowan Williams Søren Kierkegaard Jenson on Baker

The Living Church

May 12, 2013

CATHOLIC EVANGELICAL ECUMENICAL



Dylan Wakes Up Worship

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Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

Students may send essays (in Word or RTF)
to **essaycontest@livingchurch.org**
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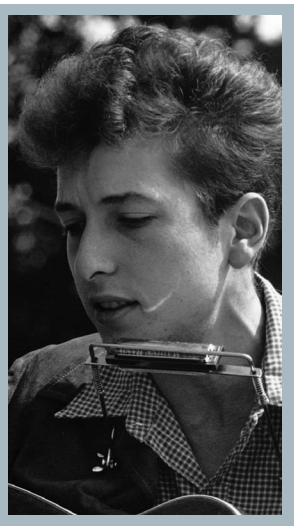
Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

ON THE COVER

"We have people here that you would expect to love only Bach and Palestrina, but they love the Dylan Mass."

—Mark Whitmire of St. James's Church, Richmond (see "Bob Dylan's Music Wakes Up Worship," p. 8).



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The Living Church

THIS ISSUE | May 12 2013

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.

Healing Vigil for Heartbroken Boston

Fewer than 24 hours after bombs wrought havoc on the Boston Marathon, the downtown Cathedral Church of St. Paul opened its doors for prayer and Eucharist in the heart of a heartbroken city.

"Being a church of the community, a place for the homeless, a place where people come to pray during the week … we knew we had to respond" to the bombings, said the Rt. Rev. Gayle Harris, Bishop Suffragan of Massachusetts. "To a moment of great sorrow, we needed to provide some sense of hope and light."

More than 100 worshipers turned out for the 12:15 p.m. vigil April 17. Some were Episcopalians in town for the marathon. Others were Bostonians or visitors from various faith backgrounds. For all, it was a time to seek God — through silence, prayer, hymns, proclamation and sacrament — even as police searched for clues just steps away in what had become a cordoned-off, 15-block crime scene.

For Kelly Daugherty and Betty Lou Morrow of Canby, Oregon, worshiping at Trinity Church in Copley Square is a highlight of their Boston Marathon experience each year. But after the bomb blasts, Trinity was off-limits as detectives scoured the neighborhood. Trinity steered the shaken to the cathedral, and the Oregonians were glad they went.

"We needed this today," an emotional Daugherty told Harris on the cathedral step after the service.

"We all needed this," Harris told him. "We all need to remember that life is precious. It doesn't end. Give me a hug."

Worshipers grieved for victims of the attack, which left three dead, at least 14 without limbs, and more than 170 wounded. But the Rev. Christina Rathbone led them in her homily to recognize other truths as well.

"All the darkness, fear, and hatred are real," Rathbone said after the service. "But they are not the only reality. There is also hope and love."

St. Paul's vigil was one of several held in Boston, including an interfaith service at the Roman Catholic Cathedral of the Holy Cross, where President Obama spoke on April 18.

Episcopal outreach to those deeply affected by the bombings continues. At Boston Medical Center, which received 23 bombing victims on April 15, the Rev. Jennie Gould is helping console patients, families, and staff as a staff chaplain. Gould is a priest of the Diocese of New Hampshire.

G. Jeffrey MacDonald
TLC Correspondent

Richard Schori/Episcopal News Service photo

Bishops greet the newly ordained William Jay Lambert and his family (from left): Jon Feldbruegge, daughter Lydia Lambert, son Will Lambert, wife May Ruth Lambert, Bishop Lambert, daughter Madeline Lambert, and her fiancé, Dave Swanson.

Eau Claire's Non-retiring Bishop

The Diocese of Eau Claire's new half-time bishop thinks other priests may follow his example by making the bishop's miter a part of their retirement. The Rt. Rev. William Jay Lambert, 64, was elected bishop in November. In February he retired as rector of St. James Church in Leesburg, Florida.

Before being elected, he was poised to live off his retirement benefits from the U.S. Navy and the Church Pension Group. But his plans to go fishing full time gave way to a new calling when he learned of an episcopal search in northwest Wisconsin. Lambert nominated himself, as did the three other priests on the slate.

Lambert and his wife, Mary Ruth, lived in Mequon from 1990 to 2007, when he was rector of St. Boniface Church. Two of the Lamberts' grown children live in Wisconsin. His question: May I serve as a bishop and still collect benefits as a retired priest?

"The Church Pension Group said, 'Absolutely you can,'" Lambert says.

"So I said, 'Well, I guess I should look at doing it.' … Financially, it added up. And there are other people who could do the same thing."

Bishop Lambert is helping blaze the trail of a part-time episcopate, which in his case involves working 20 hours per week. The Diocese of Eau Claire cannot afford a full-time bishop, he says. Its congregations grew accustomed to a part-time arrangement under his predecessor, the Rt. Rev. Edwin M. Leidel, Jr., who served as Bishop Provisional from 2010 until this year.

Keeping the job to 20 hours could be a challenge. The diocese has 2,200 members in 20 churches; only three have full-time clergy. They are spread across the northwest third of Wisconsin, where visiting congregations involves hours of driving.

Yet many administrative tasks are accomplished effectively these days through the internet, Lambert says. And if he manages to keep the role part time, other small dioceses might follow suit by calling retired priests into part-time service as bishops.

"I think you're going to see it as a trend," Lambert says. He notes that others, including top officers of the church, have said they are interested to see if this might be a replicable model in other small dioceses.

Lambert plans to reduce diocesan assessments from the current level of 15 percent to 10 percent. If he holds costs down and still finds time to fish on weekdays, he expects to have some imitators.

Other bishops have taken on additional roles in recent years. The Rt. Rev. Michael P. Milliken, ordained as Bishop of Western Kansas in early 2011, continues to serve as rector of Grace Church, Hutchinson. And the Rt. Rev. Michael P. Smith, Bishop of North Dakota, began serving as dean of Gethsemane Cathedral, Fargo, in early 2011, after the previous dean left the Episcopal Church to become a Roman Catholic. The cathedral is now searching for its next dean.

G. Jeffrey MacDonald
TLC Correspondent

Colin Podmore Takes Helm

More than 300 people witnessed the commissioning of Colin Podmore as director of Forward in Faith (UK) April 15, as the former Clerk of the General Synod pledged to "work for the unity of the one holy, catholic and apostolic Church of Christ and for its mission in the world."

Members of the organization were joined by former and current members of the General Synod and staff of the National Church Institutions, reflecting what Podmore described as "the breadth of the Church of England, and our commitment to the 'mutual flourishing' of its diverse traditions."

Twelve Anglo-Catholic bishops and more than 40 representative priests concelebrated the Mass at a packed St. Alban's Holborn, in a liturgy drawn from Common Worship and sung to the setting "Collegium Regale" by Herbert Howells.

During the service, the Rt. Rev. Jonathan Baker, Bishop of Fulham and Chairman of Forward in Faith, promised that the charity would "continue to speak the truth in love about those issues which exercise us, because of their impact, as we see it, on the unity and apostolicity of the Church."

Encouraging those who take a different view on the issues of the ordination of women to the priesthood and episcopate to hear the organization's message "with an equal love," Bishop Baker's sermon lamented the "tragedy … that the Church of England should have come to this: that faithful Anglicans who are inspired by convictions which the whole of the Church still affirms in her title deeds and carries in her DNA should be perceived by some as disloyal, a fifth column perhaps."

Bishop Baker reminded the packed church that the "minority position" many of the congregation shared is, paradoxically, one "deeply committed to the widest, most inclusive vision of unity and catholicity, that the world may believe and come to Christ."

Podmore began work at Forward in Faith, which has thousands of members across the Church of England's dioceses, after Easter. He joined following almost 25 years on the staff of the Archbishops' Council at Church House, Westminster, during which time he variously led the secretariats handling the Church of England's ecumenical relations, its liturgy, and the business of the General Synod.

He is a frequent contributor to TLC, and a member of the Living Church Foundation.

Called to Common Excellence

For an example of what's possible with full communion between Episcopalians and Lutherans, a group of educators says the place to look is not just inside a church. It's inside a school in the North Lawndale neighborhood on the west side of Chicago.

Since 1985, Holy Family School has been offering low-income students an affordable, faith-based education in a neighborhood where failing public schools have become all too common. What began as a ministry of Holy Family Lutheran Church in Chicago expanded over the years, and it welcomed students from St. Gregory Episcopal School, which closed in 2010.

"The merging [of the schools] is a demonstration model of 'Called to Common Mission,' which envisions an exchange of ministries in the service of 'common mission' between the Episcopal Church and the Evangelical Lutheran Church in America

Holy Family School's 45,000-square-foot facility in Chicago's North Lawndale neighborhood

(ELCA)," said a Holy Family School statement from earlier this year.

The ELCA approved Called to Common Mission in 1999 and the Episcopal Church followed in 2000. The document established full communion between the churches, including clergy-sharing and partnership in missions.

Now Holy Family Ministries, which oversees the school, operates a 45,000-square-foot building that opened in 2008 and enabled enrollments and programs to expand. The $9.3 million facility houses not only a K-8 school but also preschool, after-school, and summer programs that aim to bless the entire neighborhood.

The ecumenical project is bearing fruit. More than 80 percent of graduates of Holy Family matriculate to above-average high schools, as measured by standard test scores. Commitments from dedicated parents, students, and staff to build character as well as intellect play major roles in that success, according to the school.

Another factor: donations from a wide network of Lutheran and Episcopal sources mean that 75 percent of education costs are covered by non-tuition sources. That enables Holy Family School to charge as little as $1,100 per child in a neighborhood where affordability is crucial.

Holy Family Ministries has joined forces with school-choice advocates in urging the Illinois legislature to authorize vouchers for parochial education. It's an initiative that arises every year, so far without success. But Holy Family Ministries sees it as a justice issue to ensure that every child has access to a high-performing school. Hence the organization vows to keep pushing for it.

"Holy Family's Board of Directors operates on the belief that every parent should have the right to send their children to whatever school they choose, regardless of family income, and that the per-student allocation from taxes should follow the student to that school," said a Holy Family School statement during National School Choice Week in January. "Too many children — particularly children living in low-income neighborhoods — are stuck in chronically under-performing schools."

G. Jeffrey MacDonald
TLC Correspondent

Bob Dylan's Music Wakes Up Worship

By Douglas LeBlanc

Bob Dylan has performed six times in Richmond, Virginia, during his 50-year career. This year, a month before Dylan and his five band members took the stage again at Richmond's Landmark Theater, the members of St. James's Church gathered for their first Dylan Mass. Mark and Virginia Whitmire, who oversee the music and choirs at St. James's, do not pretend that Dylan would have added bluesy riffs on his Hohner mouth harp had he been in town a month earlier. They mention honest doubts about whether Dylan would be pleased at their liturgical use of his songs. But they stress that the Dylan Mass rises from their adult conversion to the Dylan fan base, an eventual discovery of what Mark Whitmire calls Dylan's "authentic prophetic voice."

The Dylan service was part of a rotation of contemporary music sung by the parish's West Gallery Choir, which already has adapted bluegrass and jazz to blend into contemporary settings of the Holy Eucharist.

The Whitmires and the Rev. Carmen Germino, assistant rector, spent hours finding common themes between the readings for March 3 and Dylan's lyrics. "We started with the lectionary and it was providential that the service was in Lent," Virgnia said. "It was Burning Bush Sunday."

The choir sang "Knocking on Heaven's Door" as a prelude, followed by the apocalyptic "Ring Them Bells." The processional litany used a Dylan album title (*Oh Mercy*) and a song title "Strengthen the Things

Pete Souza/The White House photo

That Remain" (cf. Rev. 3:2) as prayer responses. The choir and congregation sang "The Times They Are A-Changin'" before sitting for the lessons. "When the Ship Comes In" served as the Gospel hymn.

"Saving Grace," one of Dylan's rare and startling expressions of humility ("If you find it in Your heart, can I be forgiven?") was the offertory hymn. Communion songs included "Every Grain of Sand," Dylan's haunting anthem that draws from the work of William Blake, and "I Shall Be Released." "Blowing in the Wind" served as the recessional hymn.

In a booklet prepared for the service, one credit said: "The text of the Doxology is drawn from John's vision described in Revelation 4 and set to the tune of 'The Times They Are A-Changin' by Virginia Whitmire (with apologies to Bob Dylan)."

Apologies notwithstanding, the Whitmires treat Dylan's music with care and respect. "We have people here that you would expect to love only Bach and Palestrina, but they love the Dylan Mass," Mark said. "What we don't do is pander. I'm not going to feed you a spoonful of sugar and say, 'Isn't that sweet?'"

For most of his life, Whitmire said, he "was not a Dylan guy," but he was persuaded. "It's not widely acknowledged among conservatory-trained church musicians, but it's clear to me how well he fits into the culture" of worship.

As the Whitmires studied Dylan's lyrics and music they discovered work that was shot through with biblical allusions and a concern for justice similar to themes running through the prophets of the Old Testament.

"The more I researched him and watched *No Direction Home*, Martin Scorsese's documentary about him, the more I've come to love him," Virginia said. She read aloud from remarks Dylan made at the outset of his career: "There's mystery and magic in great folk music. I can't touch that, but I hope to try."

"There are two kinds of worship music: those that take worshipers to a spiritual plane and keep them there and those that don't," Mark said. "My job is not to meet my own needs."

"You want to kind of jar them," Virginia said of congregations that are lulled into complacency by the familiar. "You can bring in something that will wake them up."

Mark and Virginia Whitmire

"There's got to be some kind of balance between being a calm and salve and being a call to engagement," Mark said. "Our job is not to be New Agey and to anesthetize everyone's conscience." ■

Verbal Kwest

Raps the Gospel

By Rodney Reinhart

Few Episcopalians can be accused of overly experimental ventures in music. We fill our Sunday services with music that our grandparents would have loved, and we rarely move outside our musical comfort zones.

The Diocese of Chicago's annual convention in November nudged us out of that comfort zone a bit, and many of us loved it. During the convention's closing prayer service, the Rt. Rev. Jeffrey Lee and the music committee introduced a rap duo called Verbal Kwest.

Few of us had heard religious hip-hop or Christian rap before. We stood transfixed as Verbal Kwest — the Rev. Julian DeShazier, senior minister of University Church at the University of Chicago, and fellow pastor Anthony "BreevEazie" Lowery — rapped several startlingly beautiful and clear hip-hop anthems. People of all ages clapped and cheered as the rappers inspired us with their messages of courage and faith.

DeShazier, also known as "J.Kwest," is a 29-nine-year old graduate of Morehouse College and the University of Chicago Divinity School. University Church, a United Church of Christ congregation with an average Sunday attendance of 150 people, has a long-standing reputation for traditional church music.

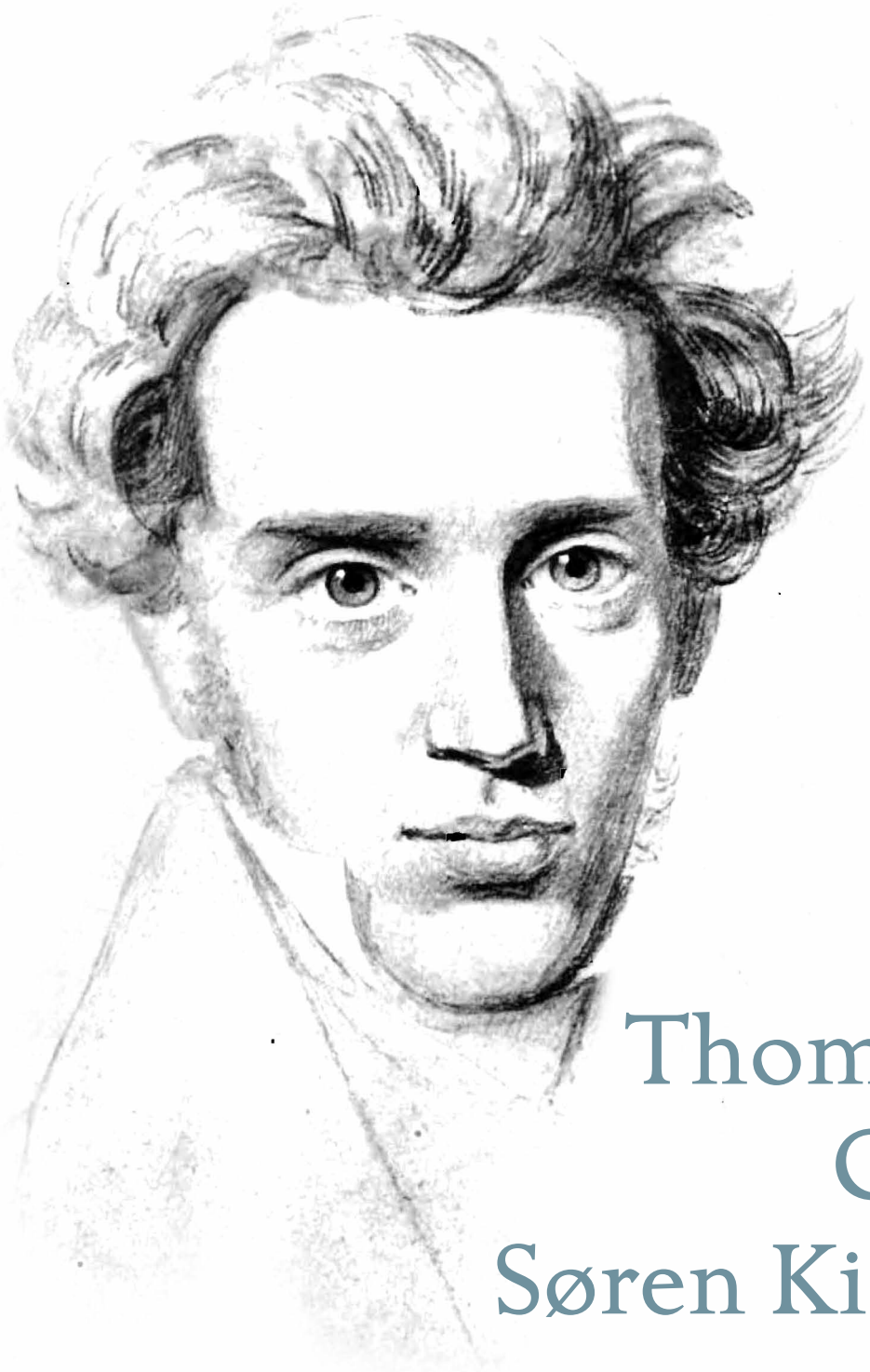
As a campus institution, University Church also has a vital ministry to young people, both students and non-students. DeShazier began to add elements of rap and hip-hop to Sunday services. Along with congregational hymns, church members hear soloists and youth choirs performing hip-hop. The preacher sometimes recites rap lyrics in the sermon.

With a little tolerance, education and patience, the church has retained its older members and has gained new young members. Rap music may have brought them in, but God's love and the ministry of the church keep them coming back.

Verbal Kwest tells stories of suffering and pain and of Christ's healing and grace. As DeShazier preaches in both contemporary and traditional styles, he speaks to a new generation in a language they understand. He knows that young people are deeply aware of the suffering and violence in the homes and the streets of Chicago. He also knows that Americans are aware that violence, terror, and guns can affect all our lives.

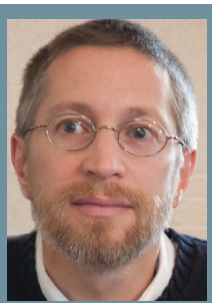
The video for their song "Crazy Streets" (vimeo.com/30243481) alludes to the beating death of Fenger High School honors student Derrion Albert in 2009. The Rev. Jesse Jackson makes a cameo appearance in the video, mouthing the lyrics to the song's chorus. ■

The Rev. Rodney Reinhart is rector of St. Clement's Church, Harvey, and vicar of St. Joseph and St. Aidan's Church, Blue Island.



Thom Satterlee Celebrates Søren Kierkegaard

By Amy Lepine Peterson


Satterlee

Thom Satterlee was writer-in-residence at Taylor University until 2011, and is now a full-time writer. *Burning Wyclif,* his collection of poems about the 14th-century English theologian, was chosen as an American Library Association Notable Book and a finalist for the Los Angeles Times Book Award in 2007. Two years later, Satterlee won a $25,000 National Endowment for the Arts poetry fellowship. He used some of the award money for a research trip to Denmark. Out of that experience came *The Stages,* his first novel, published on Amazon's Kindle (http://amzn.to/104pFE5).

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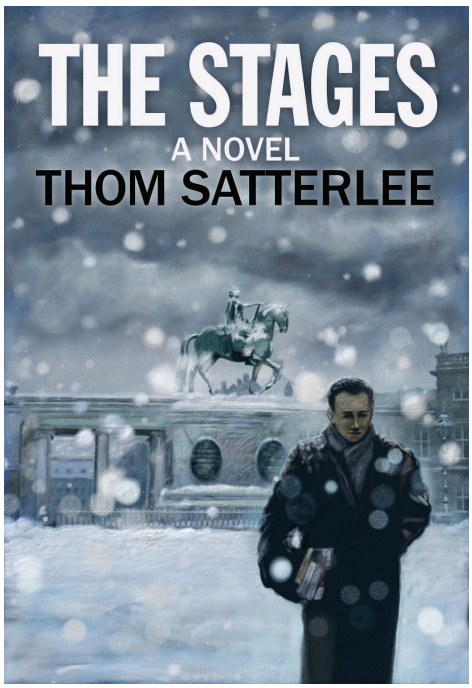

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The Stages, an allusion to Søren Kierkegaard's book *Stages on Life's Way*, is a literary mystery set in Copenhagen. The story begins with the mysterious disappearance of a newly discovered Kierkegaard manuscript and the murder of the Søren Kierkegaard Research Center's director. Daniel Peters, the novel's narrator and an American working as a translator at the Kierkegaard Center, is embroiled in the investigation from the beginning: first as a suspect, then as a mole for the police. His investigations take him from the archives of Copenhagen's Royal Library to the far end of Denmark.

Daniel navigates the novel's events through the prism of his Asperger's syndrome. Like many people with Asperger's, Daniel is obsessed with the minute details of a few chosen subjects. Through Daniel the reader learns naturally about the art of translation and Kierkagaard's life and philosophy. The ideas, woven together with a quickly moving plot, a strong setting, and mouth-watering descriptions of Danish pastries, make the book a pleasure to read.

In *The Stages*, Daniel Peters first discovers Kierkegaard in high school. His Danish Literature teacher warns the students not to read Kierkegaard, that they would regret it if they ever started down that path. Did anyone ever give you that warning?

No, I was never warned against reading Kierkegaard. I probably heard his name for the first time when I was an exchange student in Denmark, during my junior year of high school. It was clear to me that the Danes were both proud of Kierkegaard (because he was world famous) and amused by people who'd spend a lot of their time reading his philosophy. Kierkegaard had the reputation of being difficult to understand. I was attracted to philosophy and I wanted to believe that I could understand him … or maybe I wanted others to think I understood him? At any rate, I now consider myself just an amateur student of his writing. His life, his quirks, his odd writing habits — in the end I think those things interest me even more than his philosophy.

Has studying Kierkegaard's works influenced your theology?

It probably has, but I'd be hard put to draw clear lines between what I've read of his work and how it's shaped my theology. You can divide Kierkegaard's pretty massive output of work into two categories: direct and indirect communications. The first are the books that he published under his own name and are mostly made up of sermons or what he called "upbuilding" talks. The second are his pseudonymous books published under made-up names, often humorous names like Hilarious Bookbinder or John the Taciturn. I started out intending to say that the first kind of books, the direct ones, influenced me more, but actually I'm not sure. Books like *Fear and Trembling* and *The Concept of Anxiety and Repetition*, which fall into the "indirect" category, have also taught me things about the personal and subjective nature of our relationship with God. I can say this: both kinds of books gave me a greater appreciation for the role of faith in a worshiper's life. Kierkegaard believed that God guided his life in ways that Kierkegaard could only see in retrospect. That idea of a backward glance at your life to see how God has been in control and a forward glance in trust that he still will be — I think I got that from reading Kierkegaard, even though I'm sure other Christians get the same idea from other sources.

You intended to write poems about Kierkegaard, in much the same way you had written about Wycliffe. What made you begin a novel instead? How did the idea come to you?

That's true: I started out writing poems about Kierkegaard, along the same lines as the poems in my collection *Burning Wyclif*. The idea of the novel came to me when I was doing research on the poems. I traveled to Copenhagen and visited the Kierkegaard Collection at the Museum of Copenhagen. They have his writing desk there, and while I looked at it I suddenly imagined there being a hidden manuscript inside it. That's not an original thought, I'm sure. Kierkegaard uses the "found manuscript" device in his book *Either/Or* and elsewhere, and I'm sure Kierkegaard fans have made their pilgrimages to Copenhagen and thought the same thing when looking at his desk. But I took the thought a little further. I kept thinking about the possibilities through four years and at least as many drafts of a novel.

Your protagonist is a fascinating character. Were you familiar with Asperger's syndrome before writing this novel?

I don't think I'd heard much more than the term mentioned. Early on, when I started to show my manuscript to lit-

erary agents, one of them asked me if the Daniel character had Asperger's. That was the point when I started to research the condition. I was especially interested in adults who receive a diagnosis later in life, say in their 30s or 40s. That's more likely to happen to someone of my generation — someone who went to grade school in the '70s when Asperger's wasn't as much on the special-needs radar.

You describe Copenhagen in great detail, with especially memorable scenes at the police station. How did you research the setting for your story?

I made two trips to Copenhagen in the years that I wrote *The Stages*. Mostly I walked around the city with a tiny digital voice recorder in my hand and kept a running audio journal. If I couldn't sleep at one or two in the morning, I'd just go out and record notes. All the time I was there (about two weeks in all) I collected random observations — Danes commuting to work by bike; conversations in cafes; cold, rainy evenings in Town Hall Square; the harbor filled with ships; people traveling on trains; and much more. I was given a tour of the police station and spoke with two homicide detectives in their office for over an hour. They gave me video and a book about the station's fascinating history. I brought all this stuff back with me, and when it came time to write, I had more material than I could use — which is better than having too little. And, of course, I always had the internet for quick fact-checking.

The "Nordic Noir" genre has gotten a lot of attention in the media lately. How does your novel fit into the genre?

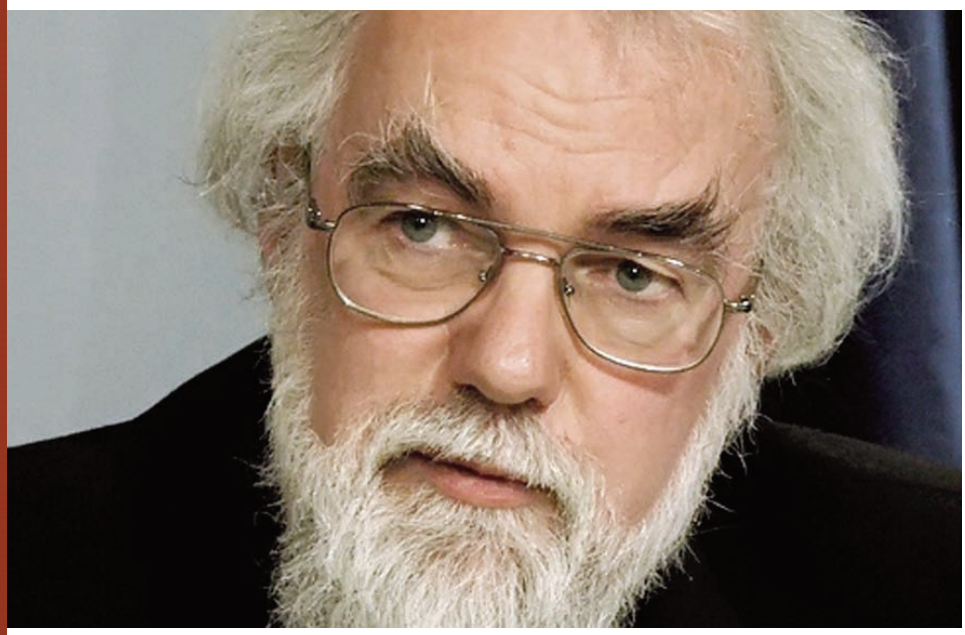
My novel fits into the genre by way of geography and atmosphere, but it doesn't fit into it in terms of violence, sex, or gruesome details. Daniel's former girlfriend is murdered, and it's a violent murder, but the scene is never described graphically. It's rather muted, offstage, like Greek tragedy. I don't think I could get myself to write as darkly as, say, Steig Larsson. I don't really want to.

How should we celebrate Kierkegaard's bicentenary this year?

Here's one thing that Kierkegaard and the narrator of my novel have in common: a love of pastries! Kierkegaard was a sugar addict, scooped spoonfuls of the stuff in his coffee, and loved to eat pastries and rich layer cakes. So I would suggest a pastry feast accompanied by strong and very sweet coffee. Then when your brain is really buzzing and you'd like a mental challenge, try reading one of his books. *Repetition* is a good one to start with. There are also anthologies of his work in smaller snippets. If you can say or think something ironic, that too would be appropriate since Kierkegaard is considered a master of irony. Literally: his master's thesis was titled *On the Concept of Irony with Constant Reference to Socrates*. I bet if you Googled "How to sing Happy Birthday in Danish" there'd be an aid or two for starting the party off with a song. ■

Amy Lepine Peterson teaches English as a Second Language at Taylor University in Upland, Indiana, and blogs at Making All Things New *(amylepinepeterson.com).*

> Kierkegaard believed that God guided his life in ways that Kierkegaard could only see in retrospect.



We Had Every Need of Him

Review by Jesse Zink

Two years before he became Archbishop of Canterbury, Rowan Williams wrote: "I long for the Church to be more truly itself, and for me this involves changing its stance on war, sex, investment and many other difficult matters …. Yet I must also learn to live in and attend to the reality of the Church *as it is*, to do the prosaic things that can be and must be done now and to work at my relations now with the people who will not listen to me or those like me — because what God asks of me is not to live in the ideal future but to live with honesty and attentiveness in the present" (*Christ on Trial*, pp. 85-86).

Andrew Goddard does not cite this passage in his evaluation of Williams's term in office but he could have: it functions almost as a programmatic statement for his rocky tenure as primate of All England and titular leader of the Anglican Communion. Williams's ten years in Canterbury were a constant struggle to hold together a national church and a global communion with "honesty and attentiveness" to those he encountered. Coming to grips with that tenure and offering tentative judgments on the legacy of Williams's leadership is the task of Goddard's book.

Goddard arranges his book topically. There are individual chapters about the effort to permit women to be ordained as bishops in the Church of England, the crisis sparked by the appointment and resignation of Jeffrey John as Bishop of Reading, and Williams's work to hold together a fractious Communion in the Windsor process and a redesigned Lambeth Conference. These are the high-profile moments of his tenure and the ones that will be long remembered.

Goddard repeatedly stresses the ways in which Williams distinguished between his personal theological views and his responsibility to the church as a bishop. "Although many criticized this as hypocrisy, that is unfair," Goddard writes. "It is simply a very countercultural expression of living under authority and his commitment to the unity of the body of Christ" (p. 110).

Goddard provides useful context for this. As a bishop in Wales in the 1990s, Williams declined invitations to preach at services in England at which women were to be ordained. Williams supported the ordination of women but the Church in Wales had not yet approved such a move. This sense of responsibility is, again, an example of the "honesty and attentiveness" to the Church that Williams highlighted prior to his time in Canterbury.

But Goddard also acknowledges that Williams's efforts did not resolve tensions in the Communion: "His successor arrives … with the fuse much shorter and few processes in place to … prevent what appears to be a rapidly approaching and damaging explosion" (p. 112). Williams leaves behind a compelling model of church leadership on the one hand and unresolved tensions on the other.

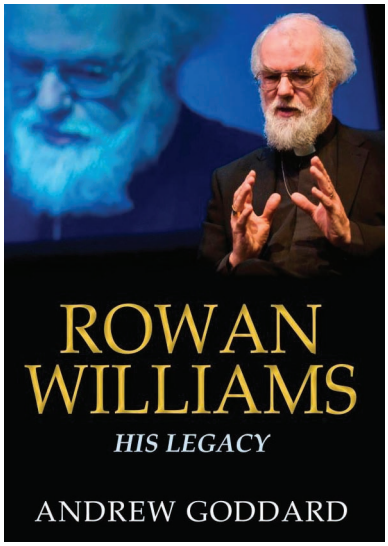
A particular strength of this book is its sheer breadth and the attention it pays to issues that never seized the public spotlight but which nonetheless were a significant portion of Williams's archiepiscopal ministry. Goddard devotes chapters to his promotion of Fresh Expressions in the Church of England, his low-profile but deeply significant work with people of other faiths (beyond the controversial and misunderstood 2008 lecture about Shariah), his outspokenness as a public intellectual on political matters, and his constant effort to, as he said in his first press conference, have Christianity "capture the imagination of our culture" (p. 76). Goddard notes, without citation, that Williams spent 20 percent of his time on Communion-related concerns, a helpful reminder that no matter how often Anglicans around the world turn to Canterbury, pressing Communion needs are only part of a whole raft of initiatives and interactions that

occupy the archbishop's time.

Goddard had fewer than four months to research and write the book and acknowledges that his conclusions and judgments are "initial [and] tentative" (p. 8). Each chapter provides a summary of Williams's speeches, interviews, and sermons relevant to the topic at hand, along with commentary from Goddard and a handful of other individuals whom he interviewed. At times, the chapters feel like little more than lengthy quotations from Williams's own writing. This is no bad thing, however. To read Williams's original words in the context in which they were first delivered is refreshing. In any event, their complexity and depth defy easy summation. (At least two other books on Williams, Rupert Shortt's *Rowan's Rule* and Mike Higton's *Difficult Gospel*, similarly rely on lengthy quotations.)

Goddard's tight writing schedule presents other problems, as it causes him occasionally to pass over significant moments too briefly. For instance, he mentions Williams's "historic meeting with [Zimbabwean President Robert] Mugabe" (p. 144) but provides no additional information on what made it historic or why it was significant to Williams's ministry. These are judgments that a tight publishing deadline likely cannot accommodate.

A larger disappointment is that the people Goddard interviewed to inform his judgments seem a limited lot. They are overwhelmingly male and from the Euro-Atlantic world. One wishes, for instance, to hear more from Anglicans from the Global South. Other important voices are silent as well. This is most notable in the chapter on the Reading appointment, in which it appears neither Jeffrey John nor Richard Harries, Bishop of Oxford, were interviewed. Goddard may have tried and failed to interview these people but as the book lacks any methodological summary, their voices are conspicuous by their absence.



Rowan Williams
His Legacy
By **Andrew Goddard**.
Lion Hudson. Pp. 336. $16.95

It is impossible to discuss Williams without reflecting on the deep personal holiness he brought to the position.

A standard American judgment of Williams's tenure appears to be: "He didn't do what I wanted." Many liberal Episcopalians condemn him for not doing enough to promote the cause of gay and lesbian Christians, while many conservative Anglicans lament his failure to resist that cause. When Williams announced his resignation, the loudest voices on all sides seemed to say, "Good riddance." In this context, Goddard's largely sympathetic tone is refreshing. By patiently wading through Williams's speeches, sermons, letters, and other public writings, he has established the ground on which Williams's legacy will be debated. That ground, it is clear, is expansive.

It is impossible to discuss Williams without reflecting on the deep personal holiness he brought to the position. This was manifest in a kenotic leadership that, as Goddard acknowledges, suggests "that part of his legacy should be a questioning of the whole concern to identify anyone's legacy" (p. 313). Williams may have acted in ways that failed to please various factions in the church, but his personal conduct continually modeled what it means to live a life shaped by the good news of Jesus Christ.

This, Goddard concludes, may be Williams's most lasting accomplishment: "what marked out Rowan's time as archbishop is that he embodied and sought to nurture what needs to be widespread … seeing what is authentic, genuine, and good and true in others' point of view" (p. 302). In other words, Williams's tenure was marked by an inability to say "I have no need of you" — even and especially when so many others were demanding that he do precisely that. This deeply biblical position is surely at the root of any legacy Williams leaves and is, moreover, the place to begin building a church that is "more truly itself." ■

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On the Metaphysical Turn in Theology

Review by Anthony D. Baker

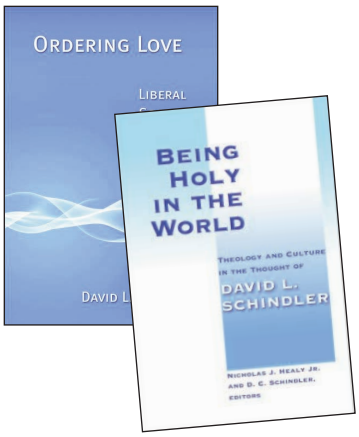
Theologians working during the latter half of the 20th century were notably suspicious of speculative attempts to name the formative structures and categories of being — to engage in what the older theologians and philosophers called "metaphysics." Under the influence of philosophers in both the Continental and Anglo-American streams, they preferred to talk about existence rather than essence, language rather than truth, practices rather than orders of reality that enable practices, revelation rather than the conditions for its possibility. The former set of categories, for these theologians, located our talk of God and the world in concrete encounters and events, whereas the latter dislocated our language, and risked talking about God in ways that abstract from God's self-manifestation in Christ — in other words, in ways that fail to talk about God. Although certainly not ignoring or dismissing questions of truth and reality, thinkers as disparate as Karl Barth, Karl Rahner, John Zizioulas, George Lindbeck, the postmodern theologian Merold Westphal, and the Roman Catholic John Courtney Murray were all anti- or otherwise non-metaphysical in this sense.

In the last few decades the landscape has begun changing, as demonstrated, for instance, in new readings of Thomas Aquinas, as well as in patristic studies that have shown a new appreciation for the Platonic mode of theology (and in both camps one finds students of the above-mentioned "non-metaphysical" party!). Beginning most centrally with the work of Hans Urs von Balthasar, we witnessed something of a metaphysical turn in the work of Roman Catholic theologians such as Benedict XVI and Claude Bruaire, Anglicans such as Sarah Coakley (especially in her recent Gifford Lectures) and John Milbank (who has arguably turned more toward metaphysics in the past decade), and the Orthodox theologian David Bentley Hart. In this group also belongs the Roman Catholic theologian David L. Schindler, as well as the many contributors to *Being Holy in the World*.

Since the mid-1980s, Schindler has been among the most important contributors to *Communio*, a journal founded in the early 1970s by a group that included von Balthasar, Henri de Lubac, and Joseph Ratzinger. The journal, which has given rise to what one author in *Being Holy* calls a "communio ontology," stands as the key medium for one of the two main and rival interpretations of the ongoing significance of Vatican II for the contemporary Church. *Concilium*, founded by the likes of Rahner and Hans Küng, established itself early on as the voice of ongoing *aggiornamento*, or modernization, arguing that the Council committed the Church to the abandonment of certain structures and teachings. *Communio* has made a rival claim, building especially off the notion from *Guadium et Spes* that "Christ … fully reveals man to himself" (para. 22). Faithfulness to the Council, they argue, does not simply involve constant updating of dogmas and practices, but rather an ongoing search, beginning in Christology, for the place where human freedom and eternal truth coincide. In Schindler's words, "freedom properly acts, gives, or creates only as inside the order anteriorly given in" the relationships to our body, to God, and to others that constitute us as persons (*Ordering Love*, p. 234).

We are, for Schindler, constituted by our relationships prior to our constitution as individuated selves. This is the case, first of all and most importantly, because our existence is a gift of the relational God. Modern science, economics, and statecraft all rely in different ways on the principle of autonomy: they assume — rightly, according to Schindler — that human intellect, enterprise, and societies develop best when they develop in freedom. When we conceive of this freedom, however, as resisting any inquiry into the "meta" structures that first give us to ourselves as thinking, making, buying creatures, we set ourselves against one another in ways that are ultimately self-defeating. This is not only a problem for a Christian doctrine of creation, as both Adrian Walker and Antonio López point out, but also for a doctrine of God, since we are made in the image of a God constituted by gift-sharing relationships.

And this is why Schindler calls us to serious metaphysical reflection. For ignoring the order of things does not mean we actually refuse to commit to a metaphysics, as those who resist speculation assume; instead, we commit ourselves to a tacit, fragmented metaphysical order. He shows, for instance, how the rights-based language of Murray attempted to define the good civil society formally rather than metaphysically, as the social setting in which a state ensures that individuals have the freedom to choose their own destinies. In doing so, however, Murray ignored the manifold ways in which we are always already constituted by relationships, and on this count Murray enabled a metaphysics of personhood according to which the person is an isolated self who retains the option of entering into contractual relations with other isolated selves. If on the other hand the freedom within creation is a God-granted invitation to exist, then, as Nicholas Healy puts it, "the autonomy of created things … is first and foremost a theological real-



Ordering Love

Liberal Societies and the Memory of God

By **David L. Schindler**. Eerdmans. Pp. 469. $50

Being Holy in the World

Theology and Culture in the Thought of David L. Schindler

Edited by **Nicholas J. Healy, Jr.**, and **David C. Schindler**. Eerdmans. Pp. 302. $34

ity" (*Being Holy*, p. 113), which is to say one constituted by our relation to God. Further, according to this communio ontology, a true exploration of the depths of human freedom will not stand in opposition to God's graceful gift, since, as Michael Hanby says, "ever-greater union with God coincides with … the world's ever-deeper integrity as world" (*BH*, p. 189). In this line of thinking, Schindler suggests that infantile consciousness might be a fitting analogy for all existence: "The mother's smile at her newborn child reveals being as gift, and the smile thereby sets in motion what will gradually become a conscious wonder in the child, a grateful response confirming being as gift. The child grasps himself as recipient of the gift of being permitted to be" (*OL*, p. 371).

The Marian allusion here is both obvious and intentional. Mary is the redeemed form of humanity, and, as Stratford Caldecott puts it, her "'letting be' can be traced all the way to the Trinity itself" (*BH*, p. 288), in the endless deferral that relationality involves. From this aspect of Mariology, Schindler develops what many of his critics accuse him of lacking, namely, a theologically rich account of secularity. The gift of being involves, again, a freedom-within-an-order-of-truth, so that the "letting be" that makes room in God for intra-trinitarian difference finds its echo in an intra-creational giving of space. "The secular as such," creation read in light of its proper autonomy and freedom, "already implies a sense of being as gift" (*OL*, p. 93). Most modern champions of secularism assume that autonomy implies a freedom *from* God, and so a theological orientation must be added on to our original orientation, a "free choice" for or against the God we can do without. For Schindler this could never be, since it is God who grants this freedom, and who summons us to freely give ourselves to one another and to God. The family, and then social and civic relationships constructed through and around it, becomes the true manifestation of the secular: the original relationships that constitute us as humans, through which we learn the practices of charity, mutual deferral, and "letting-be."

In this connection there come into view certain underdeveloped aspects of Schindler's theology. For instance, critiquing the feminist theology of Elizabeth Johnson, he rightly argues that she operates under the very notion of secularism which she challenges, namely, a masculinized sense of autonomy as will-to-power which she opts to "democratize" rather than truly to dismantle. Part of Schindler's point here is that a critique of Mariology as constructing a purely passive femininity misses the way in which she constructs a properly human and active response to the divine. But in doing so he skirts the anthropological questions Johnson and others want to pose to the traditional gender essentialism within Roman Catholicism, manifested, for instance, in the laicization of women. Does "nuptiality" alone offer an adequate anthropology? Further, can the family ever really be the center of human relationality if the church hierarchy is composed only of celibate males? These seem questions at least worth posing, and ones that these collections do not address.

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With that exception, though, the essays in these volumes by and about David Schindler are theologically intense and ethico-culturally far-reaching. They challenge the acceptance of neo-liberal economics among Roman Catholics in America, as well as the assumption that a pre-moral and pre-metaphysical understanding of the state is the truest path to fruitful dialogue and mutual respect. They critique especially the common assumption that Küng and company are the true inheritors of Vatican II, while popes John Paul II and Benedict XVI were anti-conciliar reactionaries. They ask whether we have thought through the theological and anthropological implications of abortion and genetic manipulation. They argue that God-believing America has bought into secularization just as fully as have professed atheists, since the God of believers seems to have nothing to do with public reason in matters of economics, education, and statecraft. Though at times both volumes tend to repeat themselves (and in a collection of 28 individual essays on similar topics it is hard to imagine this not happening), the ideas have enough power and luminosity to bear repeating. If Schindler is correct, "the greatest cultural divide of our age is between those who live human action from inside the intersection of eternity and time and those who do not" (p. 31). To live from inside that intersection is to live a freedom that is given within an order of truth, an order that is the loving gift of a life-giving God. Schindler occupies an important place within theology's metaphysical turn, then, in emphasizing that we come to be within a series of "constitutive relations," most of all within the excessive love of God from whom our nature and existence originate as pure gift. ■

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Athens and Jerusalem

Review by Robert W. Jenson

By the time this review is published, Anthony Baker's book may be the current theological big thing. As of this writing, graduate students are talking about it at major seminaries, and it got a session at the last convention of the American Academy of Religion. If the buzz continues, I predict it will divide the spirits: some will announce the founding of a whole new way of theology; some will find the project merely preposterous; and some — like me — will alternate, finding one discussion illuminating and the very next bizarre. For an example of the good kind, a penetrating treatment of Thomas Aquinas on nature and grace; for an example of the other, an exegesis of the Annunciation — which unfortunately is the pivot of Baker's argument and to which I must return.

To be sure, a discussion that will continue and flourish will require an epidemic of readers' persistence. Baker has jammed a lot into one book — ten years of far-flung reading, from Spencer to Maximus Confessor to Alain Badiou to wherever his fancy took him: a pleroma of ideas; a disparity of conceptual and rhetorical styles; and byways, sidebars, and hints not explicitly developed, like that "diagonal" in the title. It makes for a bumpy read. I hope not too many readers are put off, since if you keep going the book does finally fascinate.

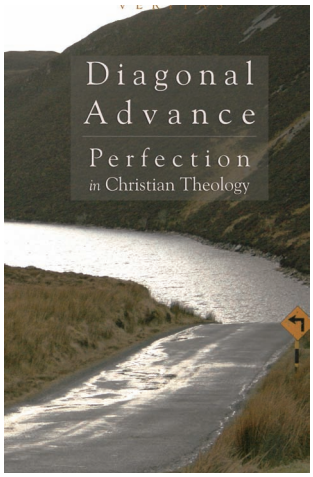
Basically, Baker has a story to tell: the history of a doctrine of human perfection, of Western Christianity's answer to the question "What is our goal and how do we get there?" He recounts it under the headings "Inceptions," "Emergence," "Distortion" — poor Duns Scotus is again the fall's systematician — and possible recovery or "Reprise." The narrative is on the surface an essay in the history of an idea but becomes self-referential, casting itself as an event in the history it tells and so making the whole narrative a theological proposal — much in the fashion of Baker's mentor, John Milbank.

There are two inceptions, one in Athens and one in Jerusalem, but it is Athens that makes the real beginning, that raises the question of human perfection and sets the parameters of Baker's narrative.

The Athenian inception is said to occur in the myths and their cultic enactments — the tragedies and daily practices — that shaped the religious life of Athens. Here according to Baker is the beginning of philosophy, which thus lies not with such as Parmenides or Socrates but with Aeschylus and the stories of Titans and Olympians.

In the myths we see gods and humans who belong to each other, who desire union with each other, who indeed have children begotten in such union. These affairs end tragically: the gods are compromised by their transgression of the line between earth and heaven and the humans destroyed by running against it. But the goal is set: human perfection would be divine-human union in which divinity was not compromised and humanity was not undone.

Here is a fundamental worry about the book, for within the argument of Baker's narrative this beginning is surely antinomic. He chides "theologians" for not finding Greece's contribution to and problem for Christian thinking in the active gods of the myths and cult but instead in Plato's and Aristotle's



Diagonal Advance

Perfection in Christian Theology

By **Anthony D. Baker**. Cascade. Pp. 348. $39

It is Athens that makes the real beginning, that raises the question of human perfection and sets the parameters of Baker's narrative.

remote and uninvolved divinity. (Disclosure of my possible bias: only one such miscreant is named, Robert Jenson.) But we do this because that is what the Fathers in fact did through whom Greek thought entered Christian theology: they did not "harvest" — as Baker puts it — the myths but denounced them and their liturgies as idolatry, and turned to Platonists and Aristotle for their partners in discourse. Yet these very Fathers will be touted as the creative carriers of the emergence Baker will narrate in the bulk of the book.

I will not similarly go into Baker's account of theological doings in Jerusalem. It will be enough to say that after an arguable construction of the history, he portrays its outcome as the posit of a sheerly sovereign God, who again and again descends to move his people on their way and then ascends to leave them on their own; who — not to put too fine a point on it — can take his people and leave them alone.

Baker summarizes the inceptions: Athens offers participation in gods who are imperfectly divine, Jerusalem offers a God too perfectly godlike for human participation. This is a setup for synthesis, which is supposed first to emerge with the Annunciation to Mary.

According to Baker, Mary's pregnancy is the result of JHWH's "erotic transgression" of the line between heaven and earth, explicitly paralleled to that of Zeus with Io, by which Zeus became ridiculous and Io lost her humanity. But this one does not end that way because it is "JHWH himself," the absolutely sovereign Lord, to whom metaphysical barriers mean nothing, who is suddenly "filled with longing" for a mortal woman. Israel's God is so sovereign that his transgression of the line between heaven and earth effectively erases it, opening the way for a responding human eroticism that does not undo our humanity.

As a reading of Luke's text, this is at best impossible. At no point do the text's language or ideas suggest a divine-human erotic affair. But we should perhaps just register that and then take the construction as a sheer dogmatic posit, which may be appropriate in itself.

The history of Christian thought — or it would be more accurate to say, of Western Christian thought — is thereupon narrated as the progressive "emergence" in the New Testament, Irenaeus, Gregory of Nyssa, Augustine, Pseudo-Dionysius, Maximus, and Thomas of theology with the logic of the Annunciation.

I am out of space, and will not go into the "Distortion." I will end by posing two questions for readers to decide for themselves. First, is the logic Baker construes around the Incarnation congruent with the broader logic of the Church's faith? Second, do the Fathers, also as portrayed by Baker, in fact follow that logic? ■

The Rev. Robert W. Jenson is professor emeritus of religion at St. Olaf College.

A New Monastic Reads Benedict

Review by Jennifer Henery

In January of 1935, protesting a German Church controlled by a burgeoning Nazism, Dietrich Bonhoeffer wrote a providential letter to his brother Karl Friedrich. He proclaimed that "the restoration of the church will surely come only from a new type of monasticism which has nothing in common with the old but a complete lack of compromise in a life lived in accordance with the Sermon on the Mount in the discipleship of Christ."

Not long after this letter, Bonhoeffer opened a seminary which sought to raise up faithful disciples who would know the cost of discipleship and who would become faithful witnesses in a chaotic world. This life lived and the call to a faithful church would be the context of his writings *Life Together* and *The Cost of Discipleship*. In *The Cost of Discipleship*, Bonhoeffer rehearses the catalytic role of monasticism within the life of the historic Church. He notes:

> The expansion of Christianity and the increasing secularization of the church caused the awareness of costly grace to be gradually lost …. But the Roman church did keep a remnant of that original awareness. It was decisive that monasticism did not separate from the church and that the church had the good sense to tolerate monasticism. Here, on the boundary of the church, was the place where the awareness that grace is costly and that grace includes discipleship was preserved …. Monastic life thus became a living protest against the secularization of Christianity, against the cheapening of grace.

In *Life Together* Bonhoeffer set out to illustrate what a new type of monasticism could look like in his seminary community.

Within 40 years of Bonhoeffer's letter the Christian vocation to an intentional, communal life in pursuit of radical discipleship to Jesus Christ had spread across oceans and geopolitical borders. Communities like Taizé in France, Servants of Christ, Koinonia Farm, Reba Place Fellowship, and Sojourners in the United States, Jesus Abbey in Korea, and many others were forming to live lives radically committed to Jesus Christ.

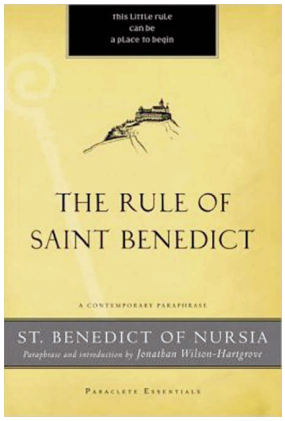
Yet in 1981 philosopher Alasdair MacIntyre was still lamenting the decline of local communities that could sustain the moral life. He, like Bonhoeffer, believed that community was the key to renewing morality and saw in monasticism a pattern for that life. He ended his book, *After Virtue*, longing for another St. Benedict, someone who could create "local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us."

Influenced by Bonhoeffer and MacIntyre, Anabaptist theologian Jonathan Wilson sought to create a vision for this new type of monasticism. In 1998 he proposed in *Living Faithfully in a Fragmented World: Lessons for the Church from MacIntyre's* After Virtue (1998) that a new monasticism would be:

- "marked by a recovery of the *telos* of this world" revealed in the Gospel of Jesus Christ, and aimed at the healing of fragmentation, bringing the whole of life under the lordship of Christ
- aimed at the "whole people of God" who live and work in all kinds of contexts, and not create a distinction between those with sacred and secular vocations
- disciplined not by a recovery of old monastic rules but by a small group of disciples practicing mutual exhortation, correction, and reconciliation
- "undergirded by deep theological reflection and commitment" by which the church may recover its life and witness in the world

Perhaps Wilson's most intimate readers were his daughter, Leah, and her husband, Jonathan Wilson-Hartgrove. After returning from Iraq in 2003, where the Wilson-Hartgroves were a part of a Christian Peacemaking project, Jonathan and Leah moved to Durham, North Carolina, where he would attend Duke Divinity School and they would found Rutba House. Rutba House is an intentional Christian community integrated into a poor neighborhood called Walltown, and there they began living their new monastic life. In the summer of 2004 other existing new monastic communities and academics gathered at Rutba House and developed "12 marks" of new monastic communities which would become the defining "rule" of this new monastic movement:

- Relocation to the "abandoned places of Empire" (at the margins of society)
- Sharing economic resources with fellow community members and the needy among us
- Hospitality to the stranger
- Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation
- Humble submission to Christ's body, the Church
- Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate
- Nurturing common life among members of an intentional community



The Rule of Saint Benedict

A Contemporary Paraphrase

By **Jonathan Wilson-Hartgrove**.

Paraclete. Pp. 114. $13.99

- Support for celibate singles alongside monogamous married couples and their children
- Geographical proximity to community members who share a common rule of life
- Care for the plot of God's earth given to us along with support of our local economies
- Peacemaking in the midst of violence and conflict resolution within communities
- Commitment to a disciplined contemplative life

Communities guided by these principles would also seek to develop a specific rule for their common life. As Rutba House's members worked to develop their own rule, they listened to the wisdom of St. Benedict for direction for their common life together. *The Rule of Saint Benedict: A Contemporary Paraphrase* presents a "'word' about how to keep living together in a world that is falling apart." Wilson's paraphrase "aims to say in Benedict's voice what he might say to communities today."

This paraphrase is not merely a spiritual exercise for Wilson-Hartgrove and the community at Rutba House. It is "an attempt to present monastic wisdom as a curriculum for finding [our] common future together." Through this paraphrase, he hopes to help "the world to see more clearly what it means to become truly human in the way of Jesus."

Wilson-Hartgrove is explicit in telling his readers that this is not a new translation and that his intent is not to re-present Benedict. For those looking to read and become serious students of Benedict today, Wilson-Hartgrove cites *RB 1980 in Latin and English with Notes* as a modern, scholarly translation of the *Rule of Benedict* by Timothy Fry, OSB. For these readers, Wilson-Hargrove's paraphrase may be wanting, as it really presents his meditations *on* the *Rule*, no matter how intentionally he keeps the Rule's outline.

The Rule of St. Benedict: A Contemporary Paraphrase is commendable as it witnesses to the continued application of a text written nearly 1,500 years ago. For those readers drawn to the community of the Church through the new monastic movement or for those unfamiliar with the Christian monastic tradition, this paraphrase of Benedict's Rule may be an accessible introduction. Fluid, colloquial prose opens up an ancient way of life that makes sense and offers real hope, even today. Throughout the paraphrase, Wilson-Hartgrove cites community life at Rutba House. These asides reinforce Benedict's Rule speaking to community life outside or beyond traditional monasticism.

In this paraphrase, like in the reflections and meditations of many who have prayed with Benedict's Rule, Wilson-Hartgrove hears Benedict offering him direction. Those readers already familiar with the monastic tradition, and especially with the Benedictine tradition and practice of daily disciplined reading and reflection on the Rule, will find in this contemporary paraphrase a fellow disciple. ■

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Lewis Meets Systematics

Review by Edward H. Henderson

According to a study reported in *The Christian Century* in August 2003, C.S. Lewis is the one and only theological writer read by clergy of all stripes: Roman Catholic, mainline Protestant, and evangelical Protestant. "Yes," we might say, "and probably read by even more lay persons in all those traditions." A publishing industry running full blast keeps interest in Lewis going, bringing out ever new ways of conveying Lewis's wisdom to the Christian public: excerpts for daily devotional use, coffee-table books about Lewis and his world, thematic studies, and studies of particular books. P.H. Brazier aims to take the study of Lewis's theology to a new level through a series of four books, three of which are already available under the Pickwick Publications imprint of Wipf and Stock and as Kindle e-books. A website, cslewisandthechrist.net, offers related essays and downloads.

The series, C.S. Lewis: Revelation and the Christ, has ambitious goals. Brazier writes both for "ordinary Christians without a theology degree" and for academic theologians and students. One can imagine groups of lay Christians with these books in hand meeting, like the Inklings, over refreshments — though in our day they might more likely be gathered in a smoke-free public coffeehouse than in the "backroom of a smoke laden, beer swilling public house."

But Brazier's project is for professional theologians as much as for laypersons. Until recently, seriously studying Lewis was not something most professional theologians would openly confess. That has changed. Literary scholars like Doris Myers,

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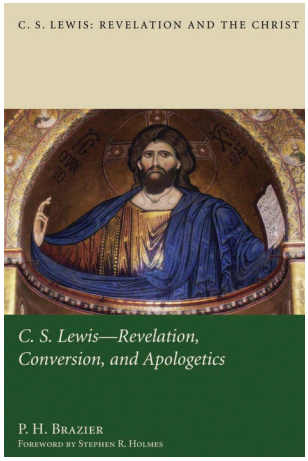


C.S. Lewis
Revelation, Conversion, and Apologetics
By **P.H. Brazier**.
Pickwick Publications. Pp. 316. $35

(Continued from previous page)

Peter Schakel, and Alan Jacobs have led the way, but theologians are now getting in on the act. *The Cambridge Companion to C.S. Lewis*, edited by Robert MacSwain and Michael Ward, was published in 2010 with contributions from a number of theologians, including the editors and such luminaries as Stanley Hauerwas, Ann Loades, Charles Taliaferro, and Kevin Vanhoozer. More recently Rowan Williams came out with *The Lion's World*, a short book on the Narnia Tales (SPCK, 2012).

And now we have Brazier's series. He hopes to direct the study of Lewis away from assorted themes into a more systematic mode. He thinks Lewis's work adds up to much more than a collection of popular apologetic books and articles: that it profoundly represents and defends the faith of the ages in a way that refutes low Christology, human-centered reductionist theology, and the naturalism and scientism still common today.

His first book, *C.S. Lewis: Revelation, Conversion, and Apologetics*, argues by exposition that the key to Lewis's theology is the conversion experience Lewis came to understand as his having been hunted and caught by the living Jesus Christ. Once caught and turned toward the God Man, Lewis was led by the Holy Spirit to believe "mere Christianity," to understand its history, to represent it through his writing, and to defend it. Brazier explains that for Lewis the "mere" in "mere Christianity" does not mean "minimal" but rather "pure," "sheer," and "undiluted, what is grounded in Scripture, expressed in the creeds, and truly understood by the Church Fathers"; that is, "what has been held always, everywhere, by everybody."

It is one thing to believe mere Christianity, another to have a comprehensive statement and defense of it. The burden of Brazier's four books is to draw just such a comprehensive system out of Lewis's writing. He is not claiming that Lewis was a systematic theologian but that his work contains the elements — the bones, as it were — of a system that is "cogent, convincing, biblical, and orthodox, while being original, imaginative, and of value."

The heavy lifting will have to be done by the second and third books (book four is a bibliographical and research volume), where we may expect more in the way of argument for Lewis and orthodoxy; this first volume is expository of Lewis's thought but does not explain the arguments for liberal theology with which Lewis engaged. Consequently, it doesn't say much about how Lewis's work refutes them.

Book two, *C.S. Lewis: The Work of Christ Revealed*, develops Lewis's doctrines of Scripture and revelation with special attention to his "method of transposition," which, says Brazier, "is the key to all his work." Book two also examines Lewis's "mad, bad, or God" argument for Christ's divinity and his doctrine of christological prefigurement in the mythology of cultures outside the biblical world of Judaism and Christianity.

Book three, *C.S. Lewis: The Christ of a Religious Economy*, will develop Lewis's thought about God's ways with the world, from creation and fall all the way through hell, purgatorial transformation, and the New Creation.

Perhaps these subsequent books will overcome something of the impression given by the first book that the only serious apologists for creedal faith in England in the mid-20th century were Lewis and other educated men and women. The impression is false. There were notable clerical representatives of traditional Christianity, including one of Lewis's own good friends, Austin Farrer. For a more balanced sense of the theological world in Lewis's day, one might read, for example, Ann Loades's chapter in *Captured by the Crucified: The Practical Theology of Austin Farrer* (T&T Clark, 2004).

Brazier is keen to construct a Lewisian *system* but let us be careful not to make Lewis more doctrinaire than he was. Unity and coherence in his thought? Yes. But one value of writing apologetic essays and theological fiction is that it is not systematic. These genres gave Lewis's genius space and kept his mind fluid and exciting. We stand to learn much from looking at Lewis through Brazier's systematic eyes, but when we have done so we shall want to delve again into Lewis's work to discover more than Lewis himself could have known and intended.

Finally, I would be remiss not to point out that my reading turned up 53 typographical errors, missing or misplaced words, and other mistakes. Let us hope the subsequent volumes receive more thorough editing. ■

Edward H. Henderson is professor of philosophy, emeritus, at Louisiana State University, co-editor with David Hein of C.S. Lewis and Friends: Faith and the Power of Imagination, *and a cofounder of the Center for Spiritual Formation at St. James Episcopal Church, Baton Rouge.*

Pre-celebrity Sophia

Review by Steve Harris

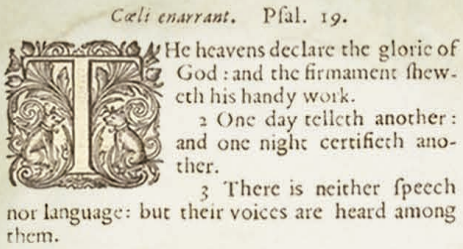
In *Sophia: The Hidden Christ of Thomas Merton* we travel the last decade of the well-known American Trappist monk and writer. This decade (1957-68) sees Merton come to embrace the image of Sophia, feminine Wisdom, as she emerges in a number of different places and voices — in dreams, poetry, meditation, Scripture, Russian writers, and the faces of others, especially children.

Christopher Pramuk uses these varied sources to draw out the meaning of Merton's increasingly central vision of Sophia for systematic Christology, for our understanding of God become human. *Who is Sophia?* he asks. *And why is she so important for Merton, and why at this moment?* — the time of Vietnam and the Cold War, the birth of consumerism and the "reign of numbers."

By introducing us to Merton's many dialogue partners — voices ancient and new, like Herakleitos the Obscure, John Cassian, Vatican II, Boris Pasternak, and especially in this time the Russian Orthodox theologians Vladimir Soloviev, Sergei Bulgakov, Nikolai Berdyaev, and Paul Evdokimov — he guides us through the shifting moments of insight and concern in this spiritual, as well as intellectual, journey with both scholarly care and a welcome freshness of language.

Indeed, he seems to write with the same awareness, the same concern, the same vitality that animates Merton's own searching in this decade, because it is a search that revolves around the same center, *Christ*. It is ultimately the loveliness of Christ that makes the book so compelling. At the heart of this examination, Pramuk adds two important constructive pieces:

(Continued on page 25)


Cœli enarrant. Psal. 19.

THE heavens declare the glorie of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

Making Room for Conservatives

A final layer may be added, as both a bellwether of traditionalist conviction and a test case for the Episcopal Church's present and future identity relative to its past: Will there still be room for conservatives if our church moves structurally away from the Anglican Communion and associated ecumenical relationships? To be sure, one may ask whether the Anglican Communion *itself* will manage to weather the storm of present divisions on the way to intensified — renewed and strengthened — bonds of mutual responsibility and interdependence, across vast expanses of culture and geography. Time will tell, as we wait especially for the Archbishop of Canterbury, the focus of unity, to lead at home and abroad. Meanwhile, the local and provincial churches of the Communion must face the problems of *order* for themselves, which tend to evolve around episcopal leadership.

That our church has only reaffirmed its principled commitment to the wider Communion at successive meetings of General Convention, even amid the hubbub of the last decade, is significant. But if this commitment is to be more than notional it must be fleshed out, and the obvious opportunity to do so remains the Anglican Covenant. Happily, the 2012 General Convention punted on the Covenant rather than definitively rejecting it (to the consternation of its most vocal critics), in order to preserve as broad a unity as possible within our own church and in the wider Communion. This was the better part of wisdom for the time being, short of full-throated affirmation of the Covenant. But a final answer will be required eventually.

As Colin Podmore recently noted in these pages, fully one fifth of the churches of the Anglican Communion are now bound together formally by the Covenant [TLC, April 28], and it remains hard to see how the *visibility* of Anglican communion may be preserved short of such a vehicle. In fact, the covenantal notion, applied to Anglican churches in relation to each other, may be traced especially to a host of missionary bonds developed between the Episcopal Church and others over the course of the 20th century. And this same creative ethos of interconnection and encouragement was fed by an especially Episcopal enthusiasm for, and leadership of, Faith and Order ecumenism, from its earliest days. The adoption by our House of Bishops of the Chicago Quadrilateral in 1886 stands as the landmark proof of this commitment, framed by a series of solemn declarations that still sing with an evangelical and catholic clarity. Especially pertinent is the fourth: that we seek to cooperate with other communions "on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world" (see BCP 1979, p. 877). The final text of the Anglican Covenant effectively works out this declaration in a sustained way, explicitly built on the Quadrilateral and subsequent structural developments at the Communion level (see the Covenant, sec. 1; cf. 4.1.1 *et passim*).

Should the Episcopal Church as a whole decline the opportunity to fulfill the solemn pledge of our bishops in 1886 by adopting the Anglican Covenant, conservative parishes and dioceses will need to do so as a matter of Christian duty. The Communion Partner coalition has already committed itself "to work toward the Anglican Covenant and according to Windsor Principles," and several dioceses have formally acceded

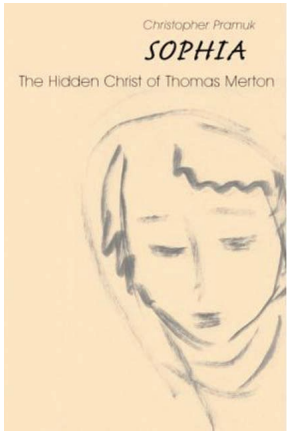
One may ask whether the Anglican Communion *itself* will manage to weather the storm of present divisions on the way to intensified — renewed and strengthened — bonds of mutual responsibility and interdependence, across vast expanses of culture and geography.

Revision of remarks on the question "Does the Episcopal Church Still Have Room for Conservatives?" made at Virginia Theological Seminary, February 2012; last in a series

to the Covenant. The alternative is a declension into mere denomination — no longer earnestly desiring, in the words of the bishops' first solemn declaration, "that the Saviour's prayer, 'That we all may be one,' may, in its deepest and truest sense, be speedily fulfilled" (BCP, p. 876).

Conservatives have, by all accounts, little hand in shaping the present program of the Episcopal Church and of most dioceses, but we persist in many places, pray God with humility and charity. Just insofar as we do, and are provided room — and rooms of our own, as it were, when needed — we will be ecclesial catholics of a fertile sort: loyal to the vows we have made and to the Constitution and Canons; loyal to our parishes and dioceses and the faithful among them; loyal to the Anglican Communion as traditionally conceived (see Lambeth 1948) hence to its perpetuation, in part via much-needed reforms; and committed to loving those whom we have been given, starting at home and reaching out to the wider Christian family, and to the world, from there. In these and other ways we recognize a common accountability and seek to grow in holiness, to share the good news of Christ with the nations, and finally to attain to salvation.

Christopher Wells



Sophia
The Hidden Christ of Thomas Merton
By **Christopher Pramuk**. Liturgical Press.
Pp. xxx + 332. $29.95

This book will be especially pertinent for students of theology.

(Continued from page 23)

a chapter on the epistemology of John Henry Newman and Abraham Joshua Heschel, seeking ways to move beyond the closed rationalism of the modern world to an experience of the fact that God is not an idea but a reality (ch. 2), and a final exploration of why Sophia was sought by Merton and these Russian thinkers in their troubling times (ch. 6), concluding with her figure's meaning in our own day of violence, exploitation, and fragmentation.

This book will, I think, be especially pertinent for students of theology, for Merton reminds us that theology requires not only a great intellectual effort but also a tremendous *spiritual* effort, or better, requires a magnificent spiritual *reception*: a reception of the grace that is Christ in us, transforming our understanding that we come to see all things in and through and for him, as well as a reception of the world God has made in wisdom, including all those single individuals in whom God delights, like the figure of Wisdom in Proverbs 8:31, "rejoicing in his inhabited world and delighting in the human race."

To receive all things and all people in this way, Merton reminds us by example, demands a great deal of courage, and especially *love*. And it demands a great centeredness, as Pramuk points out: "For Christians who have been formed from birth by the Gospel, it is not ourselves whom we see at the center, but Christ" (p. 50). Only in this way can openness to the wisdom of God in which all creatures have been made and are being remade enable "a non-disintegrating explosion," a radical outwardness that causes not the end but a new beginning (p. 1). Just as, in Merton's words, "ignorance of theology has disastrous effects in the interior life" (*New Seeds of Contemplation*, p. 152), so too does ignorance of the interior life have disastrous effects in theology. We can be thankful to Pramuk for his beautiful effort to hold up to us someone who sustained this tension in himself, and made it fruitful. ■

Steve Harris is undertaking doctoral studies in Christian theology at the University of Durham.

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Acts 16:16-34 • Ps. 97 • Rev. 22:12-14, 16-17, 20-21 • John 17:20-26

Risen and One

Signs attend the death of Jesus, showing his demise to be the death of death itself. Three-hour darkness falls over the land, his writhing death rips the curtain; his dropping blood disrupts the earth and splits the rock; tombs become doorways to the living and a pathway to the holy city. So St. Matthew tells us that his cross is the way of life and peace (Matt. 27:51-53). This life-giving reversal has a way of repeating itself, its repetition the essence of being alive in Christ. Though we die, yet shall we live!

Thus when we discover Paul and Silas languishing in prison, stripped, beaten, flogged, and *kept securely*, we wonder in hope that life itself is not restrained by the innermost cell of a dark prison and the clamp of cold stocks. Singing hymns to high heaven, praying to God and the opened ears of prisoners, the earth shakes, doors open, chains break. This is the harrowing of hell again and the announcement of new life in Christ. For when the jailer asks, "What must I do to be saved?" there is no hesitation (Acts. 16:30). "Believe on the Lord Jesus, and you will be saved, you and your household" (Acts 16:31). Having converted, the jailer washes the wounds of Christ etched in the skin of Christ's body, for Paul and Silas are that body. The jailer then sets a eucharistic table to feed the broken flesh of new friends. And now we see it, new life spilling all over the canvas.

Before this scene, before every scene, there was a vast emptiness in which God alone imagined the foundation of the world. God was going out in love and was love's object, and was the going out and coming in of love, a moving essence that remained unmoved, love's power in the presence of nothing, for there was *no thing* in the beginning. When God made and then peopled the world, God wanted persons to share a oneness rooted in the life of God, love given and received and shared. So Jesus prays "that they all may be one." Saying "glory" and "your name" and "love," Jesus insists that the disciples share by grace in the divine nature and thus oneness comes as a sheer gift (John 17:20-26).

In the Patmos Revelation an exalted Christ chants a summons: "Come!" "Let everyone who hears say, 'Come.'" The invocation is shared from mouth to ear, cascading over a marching multitude. "Let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift" (Rev. 22:17). The water is pristine Trinity suffused with an inner unity. Taking it means taking on a new humanity.

That is why Paul and Silas so endure, praying in the black and singing in their sorrow. They have already discovered that nothing can separate them from the love of God that is in Christ Jesus. And when the jailer catches on to the life they leak, he wants to drink it too. In the end, we return to our scene, the jailer and his household and Paul and Silas at table, at peace, at one.

These stories can only be told as stories of hope, and are never to be invoked as a sure cure for killing sorrows. The risen Jesus has his wounds and a risen church yet cries before the cross. One has to wait then, letting sorrows be what they are, letting death hang in the air, letting an army of questions go unanswered. Rising with Christ comes as the strangest surprise, a gift that opens on its own terms, a language of babbling hope. One waits and Christ helps with the waiting.

Look It Up

Read Rev. 22:16. Are you going?

Think About It

Your name is *glory* begotten of the Father.

SUNDAY'S READINGS | Day of Pentecost, May 19

First reading and psalm: Acts 2:1-21 or Gen. 11:1-9 • Ps. 104:25-35, 37
Alternate: Rom. 8:14-17 or Acts 2:1-21 • John 14:8-17 (25-27)

Fire and Form

We are in Year C of the lectionary cycle, but there is no harm, particularly on so high a feast, in considering all the readings of all the years or in looking to any expression that awakens one to the wonder and danger of the Holy Spirit. The story of Eldad and Medad (Num. 11:24-30, Year A) stands out in particular as an expression of the Spirit's freedom to disturb the gatekeepers of grace. The Spirit bewilders, amazes, astonishes, and perplexes those upon whom he falls and to whom he speaks (Acts 2:1-13).

The Spirit is a violent wind, the incessant pouring out of love from the Father to the Son and the responsive love of the Son to the Father. This giving and returning is a spiration, a vortex of virtue, in the old Latin sense of *power* and *strength*. This is beyond human knowing and ultimately beyond human control. Joshua's remark ("My Lord Moses, stop them!") expresses well the fearful wonder of the Spirit's liberty (Num. 11:28). This love is movement and yet it is still, it is sound and yet a symphony.

The Spirit gives utterance in the language of the peoples, the "Parthians, Medes, Elamites, and the residents of Mesopotamia, Judea and Cappadocia, Pontus, and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans, and Arabs" (Acts 2:9-11). Into this cacophony of speech comes clear intelligence: "we hear them speaking about God's deeds of power" (v. 11). This is not that proud tongue of those intent upon building their own path to heaven (Gen. 11:1-9). Rather, this is a vernacular vivified by the Spirit's coordinating work, and thus diversity is united in a catholic witness to divine deeds of power. People who cannot understand each other are nonetheless grasped by the same Spirit, the same Lord, the same God (1 Cor. 12:4-7). They are adopted into the household of God, and so become children and heirs (Rom. 8:17).

How are tongues, gifts, and activities coordinated? By what means do we serve the common good? Is freedom folly and discord? To be sure, we are warned not to quench the Spirit (1 Thess. 5:19), and yet there is a mysterious operation in the very heart of God which makes a symphonic whole of such diversity. Jesus says, "I do not speak on my own; but the Father who dwells in me does his works" (John 14:10). The Son is a divine person, and so is never severed from the inner life of the Father. The Son is the person whom the Father wills in love. The Son speaks the word of the Father, for the Son is eternally that very Word. The Spirit's presence in the Church, being the Spirit which proceeds from the Father and the Son, is a reciprocal and coordinating love. Tongues and gifts then are not private assertions, but promptings that give a unified witness to "God's deeds of power."

In daily life, spiritual tongues and gifts will always need to be discerned, discussed, and sifted, and put to use as occasion suggests and providence reveals. This is never easy; occasional adjustment is rather the norm. Holding together the Spirit's freedom and the Spirit's formation of the common good, hear this verse: "fire sent from the throne into the disciples … fills the heart and expands speech, inviting us to *harmony of heart and modulation of tongue*" (Latin hymn, my translation).

Look It Up

Read John 14:14. Consider "in my name" as the key to "I will do it."

Think About It

Given the mystery of the name, there is no telling what God may do. Don't tell, receive!

Icon Exhibit

From April 12 to June 9, the Cathedral Church of All Saints, Milwaukee, is featuring the internationally acclaimed exhibit "Icons in Transformation," featuring the contemporary works of Ludmila Pawlowska, including 25 icons from Danilov Monastery, Moscow. Admission is free.

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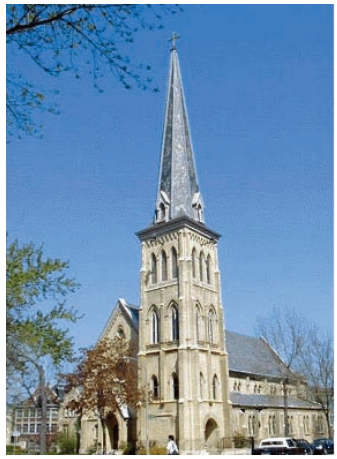

Appointments

The Rev. **Jacquelyn Rowe** is rector of St. Thomas', 26 E Sunset Ave., Red Bank, NJ 07701. The Rev. **John J. Negrotto** served as interim and continues as associate at St. Stephen's, Waretown, NJ, and St. John Baptist, Mendham, NJ.

Ordinations

Priests

Kansas – **David Lynch**, curate, St. James', 3750 E Douglas St., Wichita, KS 67208; **Adrianna Shaw**, CPE resident at St. David's Medical Center, Round Rock, TX; **David Jenkins**, priest-in-charge, Covenant, 314 N Adams St., Junction City, KS 66441.

Deacons

Kansas – **Lavonne Seifert**, St. Aidan's, 14301 Blackbob Rd., Olathe, KS 66062

Deaths

The Rev. **Donald S. Armentrout**, who taught church history at the University of the South's School of Theology for 42 years, died March 30. He was 73.

Armentrout was a graduate of Roanoke College, Lutheran Theological Seminary, and Vanderbilt University. He was ordained in 1972 by the Lutheran Church in America, which became part of the Evangelical Lutheran Church in America. He retired from the seminary in 2008.

He was author of *The Quest for the Informed Priest: A History of the School of Theology* (1979), *A DuBose Reader: Selections from the Writings of William Porcher DuBose* (1984), and *James Hervey Otey: First Episcopal Bishop of Tennessee* (1984). He edited three books with the Rev. Robert B. Slocum: *Documents of Witness: A History of the Episcopal Church, 1782-1985* (1994), *An Episcopal Dictionary of the Church* (1999), and *Discovering Common Mission: Lutherans and Episcopalians Together* (2003). He was a founder and editor of *Synthesis: A Weekly Resource for Preaching and Worship in the Episcopal Tradition.*

He is survived by Sue Ellen Gray Armentrout, his wife of 46 years; daughters Emily and Ellen; son, Phillip; three grandchildren, Luke, Benno, and Nora; and his sister, Cora Lou Richards.

The Very Rev. **John Everitt Booty**, historian and former seminary dean, died April 17. He was 87.

Born in Detroit, he was a graduate of Wayne State University, Virginia Theological Seminary, and Princeton University. He was ordained deacon in 1953 and priest in 1954. He was curate of Christ Church, Dearborn, MI, 1953-55; professor of church history at VTS, 1958-67; professor at Episcopal Divinity School, 1967-82; and dean of the University of the South's School of Theology, 1982-85. He was a fellow of the Folger Shakespeare Library and the National Endowment for the Humanities, and served as historiographer of the Episcopal Church. His several books included *John Jewel as Apologist of the Church of England* (1963), *Meditating on Four Quartets* (1983), *The Christ We Know* (1987), and *Reflections on the Theology of Richard Hooker* (1998).

He was preceded in death by his son, Peter. He is survived by Kitty Lou Booty, his wife of 62 years; daughters Carol and Jane; son, Geoffrey; daughter-in-law Diane; nine grandchildren; and four great-grandchildren.

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BOOKS

NEW BOOK: ***The Episcopal Church in North Carolina During the War Between the States*****,** by the **Rev. Canon E. T. Malone, Jr.** Expanded lecture by former diocesan historiographer. 54 pp., illus., index, appendixes list churches, clergy, Episcopal Confederate chaplains, convention lay delegates 1861-1865. Literary Lantern Press. $15 includes tax, shipping. Order from **www.malonesmaps.com.**

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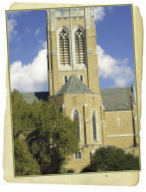

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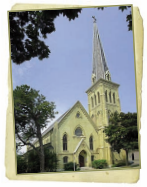

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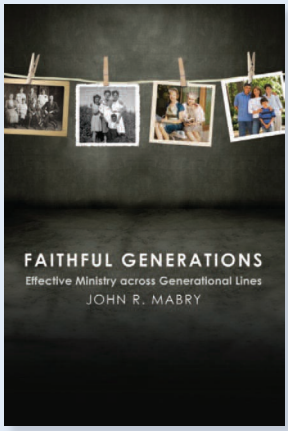

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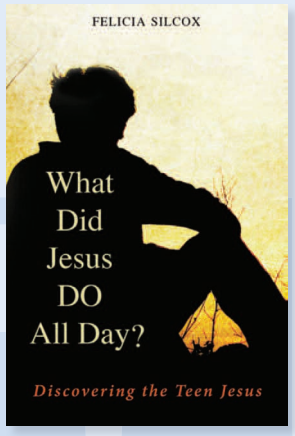

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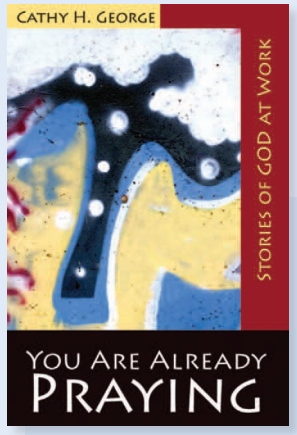

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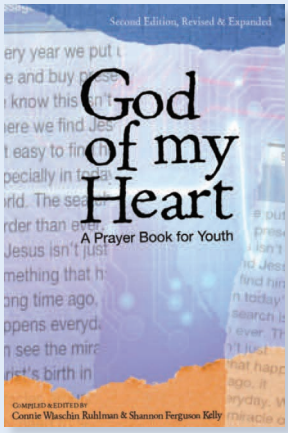

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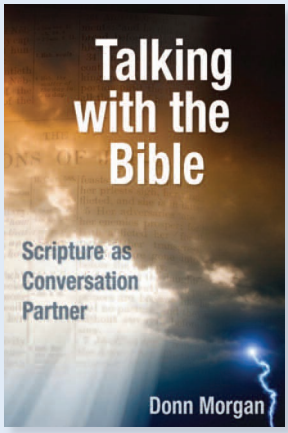

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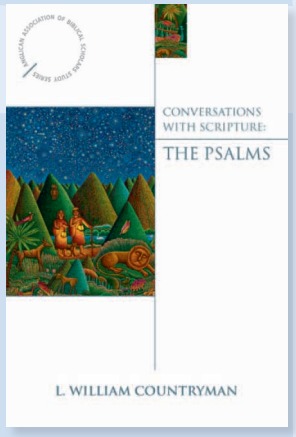

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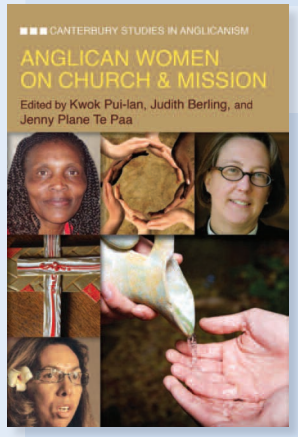

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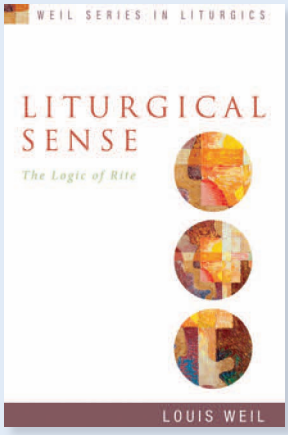

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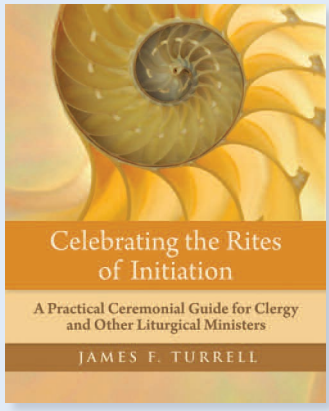

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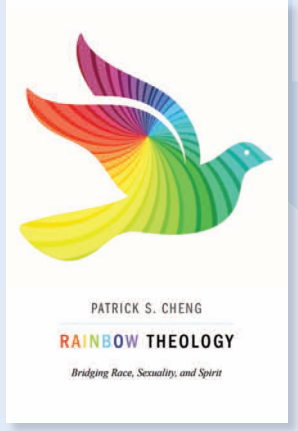

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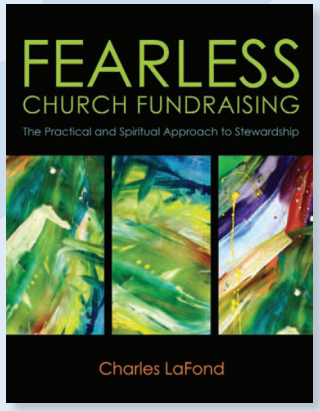

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