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## Christianity and Honor



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and dog-eared perspectives  
on church life.’

—The Rt. Rev. John Bauerschmidt,  
Bishop of Tennessee

# The Living Church





## ON THE COVER

The lectern and Communion table  
of Glasgow University Chapel  
Charles Clegg/Flickr

“*Veritas et virtus*, my old  
school’s motto, never  
forgotten, often recalled:  
Truth and courage,  
or truth and virtue”  
(see “Christianity  
and Honor,” p. 8).



# THE LIVING CHURCH

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We are grateful to the dioceses of Albany [p. 25] and Central New York [p. 27]  
whose generous support helped make this issue possible.

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.

# Death Throes for Old Structures?

The Rev. Gay Jennings, who helped lead the charge for structural reform at the 77th General Convention and now serves as president of the House of Deputies, says this reform may lead to fewer church committees.

“This may be hard for some of us to accept, but I think that we are in the death throes of the current standing commission and committee structure,” Jennings told Executive Council June 7 in Linthicum, Maryland. “Both those who are on TREC [the Task Force for Reimagining the Episcopal Church] and those of us who aren’t need to begin imagining new ways of bringing together laypeople, clergy, and bishops to accomplish the work of General Convention.”

General Convention created TREC in 2012, charging it with developing proposals to reform the structure, governance, and administration of the church. The task force is not the only group studying change: “Different groups — deputies, bishops, and other Episcopalians across the church — are interested in change at the same time,” she said in a follow-up telephone interview with TLC.

Because of decreased funds Executive Council may sunset committees, decline to assign them work, and limit the number of times per year that committees meet in person. In place of meeting in person, many committee members have turned to web-based audio and video sessions. Some committee members have found that change challenging she told deputies and Church Center staff.

“Meeting online is a big change for many people, but the General Convention Office is providing intensive, one-on-one training to people who want to increase their computer and technology skills,” Jennings told TLC. “As people adapt to this way of working together, many standing commissions are finding that they can meet more often and have more continuity in their work.”

She added: “It’s also important to recognize that many people don’t have the ability or inclination to attend face-to-face meetings. Thirty percent of the leaders I appointed are age 40 and under. Many of those people are digital natives with little learning curve about technology, and

many are in the process of building careers and raising children, so traveling frequently for church business can be hard. Online meetings make it possible for our leadership to be broadly inclusive.”

Resolution C095 has provided the teeth that has previously been lacking for structural change. “It is no longer business as usual,” Jennings said. “For those who want to contribute, it’s a great time to be an Episcopalian.”

Jennings reassured anyone worried that the church will eliminate every element of what leaders call CCABs (Committees, Commissions, Agencies, and Boards of General Convention).

“We’re Episcopalians,” she said, laughing. “We’re always going to have committees and commissions.” Her tone was more serious as she specifically rejected the notion of a church in which “headquarters makes all of the decisions.” The governance of the Episcopal Church is rooted, she said, “in distributed authority that includes all voices — bishops, clergy, and laity.”

*Steve Waring*

## Vandalism by Paint

Bethlehem Chapel, the oldest worship space at Washington National Cathedral, was vandalized July 29. Bright green paint splashed across the organ façade and splattered the organ keys, the wood paneled walls, pipe casings, and the floor.

The same green paint was found soon after in Children’s Chapel, an ornate but intimate space designed to welcome the young with size-appropriate chairs, altar, and organ. The altar and gilded wood altarpiece were damaged.

Police apprehended a woman in Children’s Chapel shortly after the vandalism occurred. An estimated \$15,000 in repairs has already begun, with conservators on-hand to remove the paint.



Washington National Cathedral photo

## Millsaps Embraces its Heritage

Like many other schools with a religious heritage, Millsaps College in Jackson, Mississippi, draws just a fraction of its students from its United Methodist tradition. Only 10 to 20 percent of its students are United Methodists. But unlike other institutions, Millsaps has not distanced itself from denominational ties in a bid to broaden its appeal. Quite the opposite: the school is actively building on its Methodist roots as it vies to increase the student body from 1,000 to about 1,300.

“We feel that our Wesleyan conviction and heritage is something that opens us up to others,” said Kenneth Townsend, director of church



relations at Millsaps. “That heritage is part of who we are, and we can’t be our best selves without taking it seriously.”

Millsaps is reviving its practice of convening weekly campus worship. In recent years, Millsaps hosted worship only on major holidays, but students craved more, Townsend said. The chapel was packed on Ash Wednesday. When weekly services resume, most will reflect United Methodist liturgy, Millsaps said.

This year Millsaps began sending an admissions officer with campus singing groups when they perform at Methodist churches around the region. Such events provide a venue for connecting with students who are apt to feel comfortable at Millsaps, Townsend said.

A few years ago, Methodist student gatherings on campus happened only about once a month and drew just two or three students, said Townsend. Now Methodist students gather weekly, welcoming local pas-

sors and 15 undergraduates.

It’s a distinctive approach. As other schools have worked to expand their applicant pools, many have sought to distance themselves from their denominational roots. Davidson College’s Board of Trustees angered faculty and made headlines last year by narrowly voting to retain a policy that ensures the college president is a Presbyterian. Hartwick College dropped its Lutheran ties in the 1960s. Those who sever or diminish sectarian ties follow in the footsteps of Harvard, Yale, Carleton College, and other institutions that broke from their Congregationalist roots long ago.

But some believe emphasizing denominational ties helps distinguish a school’s identity and mission in a time when it’s important to stand out among peer institutions.

On the K-12 level, Episcopal schools have been reasserting their Episcopal ties with renewed vigor since the financial crisis of 2008 led many to re-examine their priorities,

according to Daniel Heischman, executive director of the National Association of Episcopal Schools.

“What the recession did was help a great number of our Episcopal schools identify and articulate their Episcopal mission better, rather than to water it down,” Heischman said. “It forced our schools to understand their niche. ... That led them to re-examine and be able to articulate what it means to be an Episcopal school.”

*G. Jeffrey MacDonald  
TLC Correspondent*

## Trinity Wall Street Plans New High Rise

The vestry of Trinity Wall Street has selected Pelli Clarke Pelli to design a new mixed-use building at 68-74 Trinity Place.

“The new structure will include a six or seven-story base dedicated to mission activities and related offices,

*(Continued on next page)*



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## Trinity Wall Street Plans New High Rise

(Continued from previous page)

topped by a 25-story residential tower," said the Rev. James H. Cooper, 17th rector of Trinity Wall Street. "The building will provide a source of revenue so we can begin to prepare for significant expansion of our core ministry activities, which include philanthropic grant-making, homeless outreach, and the program life of one of the city's most diverse congregations."

"The choice of architects was difficult given the dedication, effort and creative insights of both finalists Pelli

Clarke Pelli and COOKFOX, and each deserves our thanks and admiration for their responsive and imaginative presentations," said Lawrence Graham, former development director of Brookfield Properties and lead member of the vestry team.

Graham added: "The case for a new structure was overwhelming: the basic rehabilitation of the two-building site, including substantial work to meet new code compliance standards, would have required an expenditure of \$33 million, without



Steve Blanks/Diocese of Southwestern Virginia

Family and friends applaud for Bishop Bourlakas at the service in Roanoke.

## New Bishop for Southwestern Virginia

The Rt. Rev. Mark Allen Bourlakas became sixth bishop of the Diocese of Southwestern Virginia July 20 in an ordination and consecration service at the Roanoke Performing Arts Theatre.

Bourlakas, retiring bishop Frank Neff Powell, and Presiding Bishop Katharine Jefferts Schori met with reporters July 19 in a roundtable discussion about the diocese and the broader church.

Bishop Powell spoke with affection about the diocese he has served for 17 years. "The hospital-

ity and generosity of the people of this diocese has never changed," he said.

He cited the self-effacing words on a T-shirt that called Southwestern Virginia the "best little diocese nobody's ever heard of."

Bishop Jefferts Schori praised residents of the diocese for participating in a Stop Hunger Now for South Sudan event during her visit. Jefferts Schori and Bishop-elect Bourlakas joined volunteers in packing some of the 16,500 meals for that cause.



addressing the issue of restrictive floor plates which discourage large scale gathering spaces and ease of accessibility. Funding for the new ministry space, plus a continuing revenue stream, can be generated by the projected 25-story residential portion of the mixed-use development.”

“The next step in the process, with interviews slated for early fall, will be to select a developer,” said Jason Pizer, president of Trinity Real Estate. “Given the significance of the site, we thought it was appropriate to reverse the usual procedure and choose an architect first, establishing the primacy of a design that respects the building’s relationship to the iconic Trinity Church and contributes to its context — followed by selection of a capable development team sympathetic to that goal.”

Founded in 1977, Pelli Clarke Pelli Architects has designed many of the world’s most recognizable buildings, including the Winter Garden at the World Financial Center in New York, Petronas Towers in Malaysia, and the International Finance Centre in Hong Kong.

## Friday Night Light at Bldg 418


Youth in Titusville, Florida, have long had slim pickings for things to do on Friday nights. They can bowl, wander aisles at Walmart, or kick around on the streets, where drugs and fights are easy to find.

But for the past 18 months, they’ve been embracing an option that shows what neighboring churches can accomplish in youth ministry when they work together.

Bldg 418 ([www.bldg418.org](http://www.bldg418.org)) is a Friday night open house for young people, ages 12 to 18. It’s hosted by St. Gabriel’s Church, which received a 3,200-square-foot office building at 418 Pine Street as a donation in 2009 and renovated it with volunteer help from other churches in town.

Now those same churches continue to work together, jointly organizing Friday night gatherings in a way that guards against anyone feel-


(Continued on page 25)



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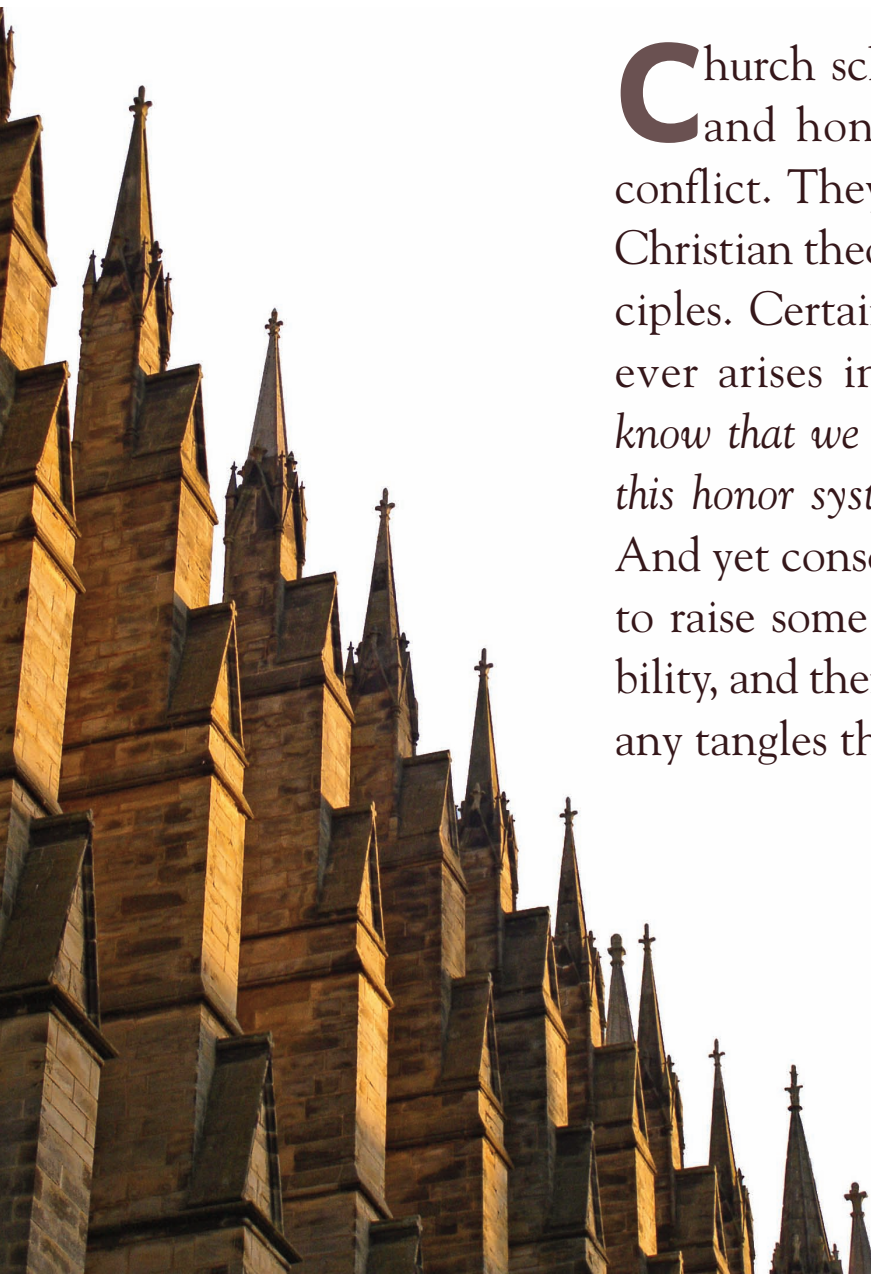
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# Christianity and Honor

By David Hein

Church schools support both Christianity and honor systems. They perceive no conflict. They see honor as harmonious with Christian theology and Christian ethical principles. Certainly no chaplain or school head ever arises in chapel and proclaims: *I now know that we have been deceived into accepting this honor system all these years; shame on us!* And yet conscientious Christians might want to raise some questions about their compatibility, and then go on to see if they can sort out any tangles that appear.





In church schools, honor is routinely experienced as a leading way of representing, embodying, enforcing, and growing this commitment to character. It's almost right up there with chapel as a leading identifier of what the school is all about in relation to moral development. A school's honor system is — dare I say it? — a familiar marketing tool.

Today's students grow up in a world in which the lack of honor (although it would not be put that way) is almost taken for granted. Who, when accused of anything, ever says "Yes, I'm guilty, and I'm sorry"? Who does not first *deny*? Then, if left no room for escape: blame others, or the environment, or mental stress — anything but *Yes, I was responsible, I did wrong, I am willing to face the consequences*. That last bit gets said in court only as part of the plea deal. That's what children grow up exposed to. Or they have parents who, rather than supporting the teacher who reprimanded or punished their child, blame the school, thinking they are defending their child.

The famous sociologist Peter Berger raises some thought-provoking questions in his 1970 essay "On the Obsolescence of the Concept of Honor." He begins with this arresting statement: "Honor occupies about the same place in contemporary usage as chastity. An individual asserting it hardly invites admiration, and one who claims to have lost it is an object of amusement rather than sympathy." Apparently outdated — and perhaps thankfully so — "at best, honor and chastity are seen as ideological leftovers in the consciousness of obsolete classes, such as military officers or ethnic grandmothers."

Berger points to a moral reason for honor's social ostracism: it was class-bound, the norms of an elite. It was appropriate for medieval knights, but it was not seen as desirable or even possible for democratic men and women. Honor was, Berger observes, an aristocratic concept, bound up with a hierarchical view of society. The age of chivalry operated on the basis of a moral code that gave different weight to and had varying expectations of different parties: "To each his due" was the moral imperative of the feudal order. This morality was traditional, then, but it was not absolute. Instead, it was relative to different groups in society. (This medieval mind-set shows up in Anselm's great work on the Atonement, *Cur Deus Homo*.)

What citizens the world over seek today is not honor but dignity, which confers status not according to rank but according to personhood. Dignity adheres to the solitary self; it asserts a humanity behind the roles and norms of society. A naked, abandoned baby in a trash can has as much status, dignity, and worth as the robed king in his castle on the hill. This view is enshrined in

such famous modern documents as the Preamble to the Declaration of Independence and the United Nations Declaration of Human Rights.

Thus the waning of honor, Berger believes, is not simply reflective of a coarsening of ethics, a moral decline, selfishness, or a decrease in respect for other persons. That pessimistic historical view, he finds, is too one-sided. It fails to appreciate the moral gains made in the wake of the loss of honor. The age that saw the retreat of honor, he points out, also saw the rise of new moralities and indeed of a new humanism. Racial and religious minorities, exploited classes, the poor: all received respect through dignity. Thus dignity, not honor, came to hold unique sway in modern society.

Although dominant in modernity, dignity is not a modern invention. The view that humanity has a profound dignity has long roots: you can find this principle, for example, in the Bible, in Sophocles (in the confrontation between Antigone and Creon), and in other ancient and medieval texts.

Where do these historical facts and ethical appraisals leave today's honor system? Is it merely an archaic, elitist, snobbery-inducing, class-bound, institution-dependent relic? Is its replacement by dignity, Berger asks, to be lamented as loss or celebrated as liberation?

**H**onor is a vague word with many meanings. An honor system in today's church school bears affinities with medieval codes of chivalry, but obviously today's schools operate in a morally complex world. Alexis de Tocqueville noted as much when he discerned the transformation of honor in the New World of democratic capitalism. In church schools, honor is mixed with other social and ethical ingredients, including dignity and Christianity, as well as — a school's athletics department would hasten to point out — impressive codes of good sportsmanship.

As we begin to consider the moral issues surrounding honor, we might think first of the moral issues — from a Christian point of view — surrounding friendship.

*Philia*, as Aristotle, Cicero, C.S. Lewis, and others have remarked, is a virtue. A moral good in itself, friendship can also, as John Henry Newman declared, summon and fortify other worthwhile practices, including patience, self-sacrifice, and courage. But *philia* is problematic from a Christian point of view. It speaks of the in-group, a self-selected coterie; its tendency is to establish boundaries that exclude.

*Philia* can, however, be transformed. In Christian ethics, the first place to look for an answer is the life of Christ: the way of the Cross. *Agape* transforms *philia*.

A Church of England priest named Hugh Lister served in London's East End as a trade-union chairman

(Continued on next page)



## Christianity and Honor

(Continued from previous page)

in the 1930s before becoming a combatant officer in the Welsh Guards during the Second World War. His coterie in the East End was an open fellowship. His neighbors were his friends. Starting each day with an early celebration of the Mass at the Eton College Mission in Hackney Wick, he could be found at noon handing out union leaflets at the gates of a local factory. From morning till night, all his practices were aimed at inclusion. His practice of *philia* was transformed by *agape*. In this way the man whom Austin Farrer called “the one saint” of his generation blithely transgressed friendship’s theoretical limits.

An honor system in a Christian school has this same openness. It should be seen and exercised as transformed by *agape*. Indeed, it will work only if it is voluntarily supported by all: embraced as part of a common cause.

Elitist? Yes, in a sense. A school governed by honor will be different from society at large. It must be a community set apart. But like the Church, as an alternative society it exists not only for itself but also as a tough little community of resident aliens witnessing to and accepting the existence of — as Lewis puts it in *The Abolition of Man* — a universal *Tao*.

After all, Christianity is no stranger to deontological or rule-based ethics: Thou shalt not bear false witness; thou shalt not commit adultery; thou shalt not steal. In other words, prohibitions laid down on lying, cheating, and stealing: an honor system. So an honor system is not obviously counter to the norms of Christianity.

In our relativistic age, the way of honor affirms that there are binding ethical norms that we freely submit to for the good of the community and for the good of ourselves as moral creatures. Order is the only structure within which true freedom can thrive and authentic selfhood flourish. As Thomas Mowbray says to King Richard in Shakespeare’s *Richard II*: “Mine honour is my life, both grow in one; Take honour from me and my life is done.”

**R**ecent educational studies clearly show that self-control (which used to be called self-mastery) contributes much more to students’ future success than do praise and self-esteem, especially when self-esteem is all too democratically based on less-than-outstanding achievement. We respect students — their dignity and their potential — when we help them learn to master themselves and to defer gratification.

Students must be taught that they are not formed simply by nature and culture. As one of my heroes, Samuel Johnson, knew, to proceed on the assumption

**In the modern church school, no conflict exists between an honor system and personal dignity.**



that you are nothing more than a creature of your environment or of your natural impulses is no way to become a human being. If we really want to respect the dignity of all, then we have to treat students as persons for whom will and conscience come into play. Students’ free will enables them to make choices. In an honor system, we respect students’ dignity by acknowledging their freedom and affirming their responsibility as moral agents.

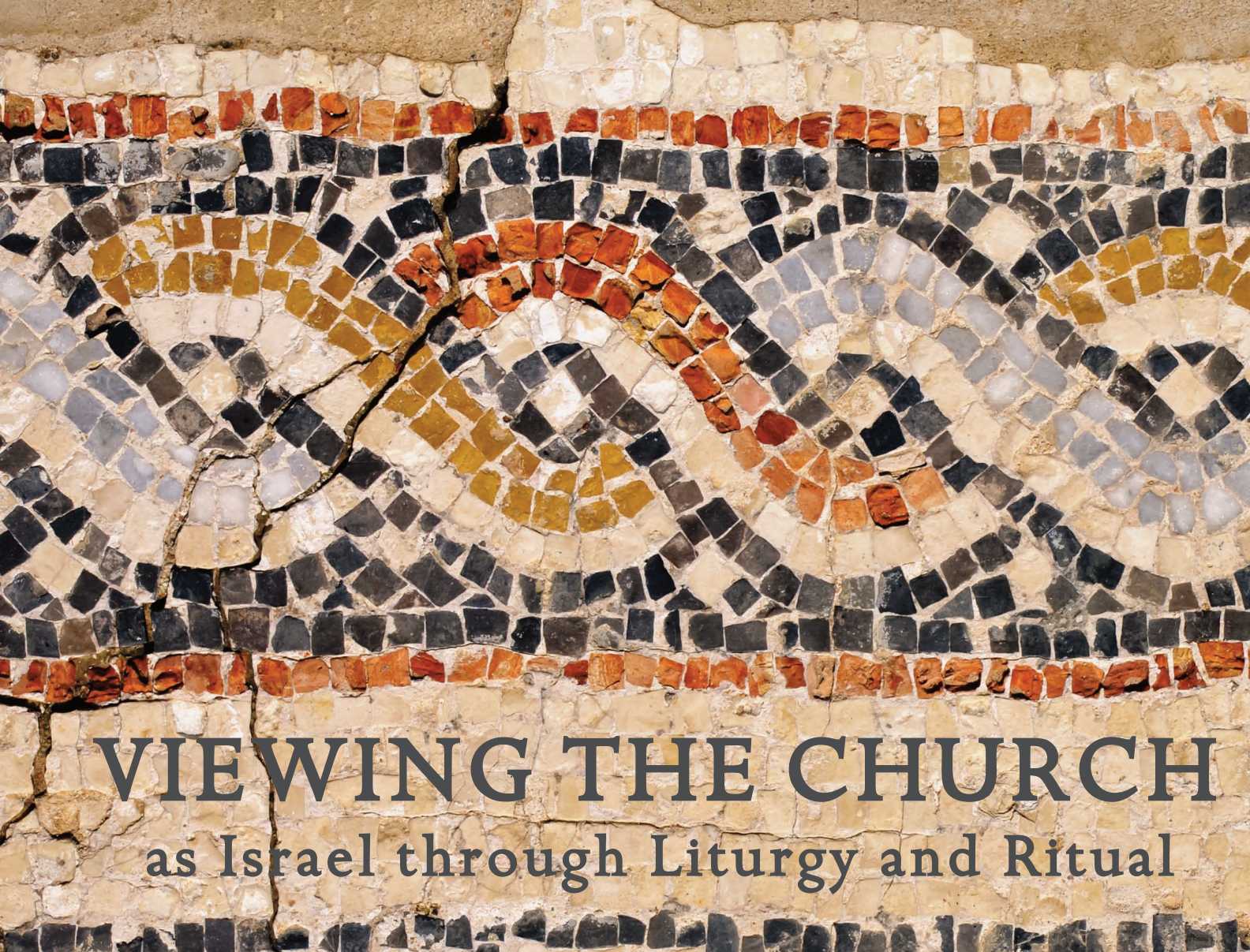
Like democracy, an honor system is not perfect, but it is certainly better than the alternatives. It’s the only system that takes human beings seriously as moral actors. According to Lawrence Kohlberg’s stages of moral development, if you act morally *only* because there’s a teacher in the room, or because you will be rewarded for your good deeds and punished for misbehaving, then you’re occupying a pretty low position on the moral totem pole — and people will be sure to check their silver spoons after you leave a party at their house.

In the modern church school, no conflict exists between an honor system and personal dignity. Anyone who is admitted to the school is expected to join the community of trust. The honor system is open to all on the basis of submission to a principle, not submission of a pedigree. And the whole idea is that your personal dignity will be affirmed and enhanced if you do so submit. Indeed, Christianity claims to offer the ultimate path to real dignity — participation in the life of Christ — but this path, as Thomas Aquinas and others knew, is also the route of true virtue.

*Veritas et virtus*, my old school’s motto, never forgotten, often recalled: Truth and courage, or truth and virtue. At that school, St. Paul’s of Brooklandville, Maryland, true manliness — true personhood, we would say today — is found along a path marked by signposts: the eternal lights of divine truth and divine law. In the modern church school, the way of honor and the way of Christ are complementary. ■

*David Hein is professor of religion and philosophy at Hood College and coauthor of Archbishop Fisher, 1945-1961: Church, State and World (Ashgate, 2012). This essay is adapted from his remarks at the 2013 conference of the St. James School in Maryland.*





# VIEWING THE CHURCH as Israel through Liturgy and Ritual

First Place, Student Essays in Christian Wisdom

The fourth annual Student Essays in Christian Wisdom competition attracted papers from a refreshing variety of sources, both geographical and ecclesial.

H. Peter Kang, a student at Bexley Seabury in Columbus, Ohio, secured the top prize with his paper, “Viewing the Church as Israel through Liturgy and Ritual,” which *THE LIVING CHURCH* has published in this edition.

The other winners:

- Second place: Hannah King, Redeemer Seminary, Dallas: “The Gospel According to Hagar”

- Third place: Bradley Keith Harris, Beeson Divinity School, Birmingham, Alabama: “Christ the Reconciler: Unity in Creation, Scripture, and the Church”

We thank our judges for this year’s competition:

- The Rev. Michael Cover, a Lilly Postdoctoral Teaching Fellow at Valparaiso University and theologian in residence at St. Francis’ Church, Chesterton, Indiana

- Grace Sears, who has led The Order of the Daughters of the King in the United States, edited its magazine, *The Royal Cross*, and represented the Order in Malawi, England, and Brazil

- The Rt. Rev. Mark L. MacDonald, the Anglican Church of Canada’s first National Indigenous Anglican Bishop

—The Editors

By H. Peter Kang

## Introduction

In this short essay I take up and develop an argument presented by George Lindbeck, longtime professor of historical theology at Yale University and prominent ecumenist, that the Church should view herself as Israel in such a way that she takes the Old Testament narratives of Israel to be constitutive of her identity. In the first section, I briefly re-present and rework Lindbeck’s argument, showing how it is both an attempt to address certain ecumenical and hermeneutic concerns and an attempt to repair a pernicious logic of supersessionism that is detrimental to the life of the Church. In the second section, I add my own supplement to Lindbeck’s argument by showing how the resources for viewing the Church as Israel are already present within the Church’s ritual and liturgical practices.

(Continued on next page)



# VIEWING THE CHURCH as Israel through Liturgy and Ritual

(Continued from previous page)

## I. Why to view the Church as Israel: an argument against supersessionism

In the last forty to fifty years, Christian theology has seen a flood of arguments against supersessionism. Undoubtedly, many of these arguments are motivated by the Church's history of morally abhorrent attitudes towards Jews. While these arguments are certainly important, what I think is most interesting about Lindbeck's argument is that its primary motivation is not an ethical concern about Jewish/Christian relations; rather it is motivated by Lindbeck's ecumenical and hermeneutic concerns. In Lindbeck's view, Christian theology needs to repair its problematic tendencies toward supersessionism because the logic of supersessionism itself is detrimental to the life of the Church and her ability to read Scripture.

The term *supersessionism* has come to mean several different things in recent years and therefore I think it is actually more helpful to talk about different kinds of supersessionisms rather than try to group them all into one blanket category. Here, I will address two kinds. The first is the view that because of its unfaithfulness, Israel forfeited its covenantal status as God's chosen people and was replaced, by way of a "new covenant," with the Church. The second is the view that the New Testament supersedes the Old Testament in the sense that the full meaning of the Old Testament is fully disclosed in the New Testament. In this form of supersessionism, the Old Testament serves merely as a long (and perhaps unnecessary) prologue to the real story of the Bible that begins in Matthew. Both of these forms of supersessionism are detrimental to the life of the Church.

The first is problematic for the Church because it supports a triumphalist logic of replacement that exacerbates the schismatic nature of intracommunal disagreements. This logic is structured on the idea that the Israelites forfeited their status as God's chosen people because of their lack of faithfulness and refusal to properly recognize Jesus as the messiah. The Church, then, replaces Israel as God's chosen community by being the community that faithfully discerns and responds to God's action in the world.<sup>1</sup>

The danger of this logic is that it suggests that election is predicated on a community's faithfulness. If election is contingent on the faithfulness of the community, this means that Church communities could then forfeit their own elect status if they wander astray. This, in turn, produces a kind of anxiety over election because any form of errant behavior or belief would mean severance and rejection from relation with God. Election thus becomes something that needs to be constantly se-

cured. According to Lindbeck, this can lead to a kind of self-righteous aggrandizement in which Church communities build themselves up as the "authentic" or "true" Church and must denounce other communities as errant and forsaken because of their doctrinal errors. This only intensifies the problematic tendency toward schism within the contemporary Church and leads to a situation in which "[w]eeping and rejoicing together become impossible because each competing party takes satisfaction in the failures of the others to the degree that these redound to its own advantage."<sup>2</sup>

In contrast, Lindbeck argues that the Church should view herself as a common people modeled after the community of Israel found in the Old Testament. "What Christians need is an Israel-like sense of common peoplehood sufficient to sustain the loyal oppositions that make possible the persistence through time of those continuing and often bitter arguments without which otherwise divided communities do not survive."<sup>3</sup> In this model, dissenting voices in the Church would act more like the Old Testament prophets who were unshakably committed to the community and who constituted a loyal opposition, not an adversarial one.<sup>4</sup>

The prophets of the Old Testament always remained wedded to the community of Israel, even when they were sent to denounce Israel's behavior. The fact that the prophets did not secede from the community to form their own religious fellowships is directly connected to the idea of election. No matter how errant her ways, Israel is and will always be God's chosen people. It is the prophet's job to direct that people to the correct path, not to promote schism. According to Lindbeck, without the concept of a common elect peoplehood, "the difficulty of recognizing groups that are seen as deeply in error as part of God's chosen people is greatly increased."<sup>5</sup> Moreover, he writes, "Unless election is irrevocable for Israel, Christians cannot see their communities as the prophets saw Israel, as the adulterous spouse whom the Lord God may cast off for a time but has irreversibly promised never to cease loving, never to divorce."<sup>6</sup> This unshakable election allows for the possibility of doctrinally disagreeing parties to still view each other as common members of God's chosen people, instead of forsaken opponents.

Lindbeck's argument against the second form of supersessionism is that we fail to properly recognize Christ if we do not read the gospel stories about Christ in dialogue with the Old Testament. According to Lindbeck, the gospel story of Christ's life, death, and resurrection is also, in some sense, a retelling of the story of

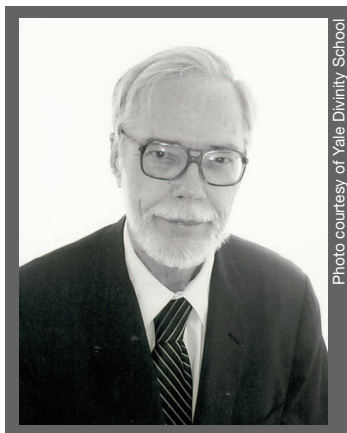


Photo courtesy of Yale Divinity School

Lindbeck

Israel. Every reading of the gospel is also a rereading of some other biblical text. In Lindbeck's words, the Bible must be seen as a "cross-referencing, interglossing semi-otic system."<sup>7</sup> This does not displace the centrality of Christ in Christian biblical interpretation. Lindbeck still maintains that the whole Bible must be read in light of Christ, but Christ must also be read in the light of the whole Bible. Thus, to summarize the argument, to know Christ we must hear the gospel, but to hear the gospel correctly, we must interpret it in light of its relation to the Old Testament Scriptures. Finally, for the Church properly to read the Old Testament Scriptures, she must read the stories of Israel as her own stories. In short, to hear the gospel message about Christ properly, the Church must learn to view herself as Israel.

The next question, of course, is *How*? Lindbeck does not answer this question. In the following section I will argue that the resources for recovering the identity of Israel are already present within the ritual and liturgical practices of the Church.

## II. Ritual and Liturgy as a means for inhabiting the identity of Israel

The ability to self-identify as members of Israel follows directly from our membership in the body of

Christ. To use imagery from Romans, through Christ, we, the wild olive branches, are grafted into the root of Israel (Rom. 9-11). And it is precisely our membership in the body of Christ that effects this unnatural change that allows us to claim the history of Israel as our own. Take for example Paul's statement to the Galatians: "if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Gal. 3:29). For the Jewish members in the church of Galatia this tells them nothing new; they are already descendents of Abraham. Yet for the Gentiles, Paul's statement tells them something quite surprising, for through Christ they are made the offspring of a foreign patriarch and receive the same promise as the natural heirs. In other words, by virtue of our being in Christ we are also adopted into the lineage of Abraham.

How is it that these Gentiles come to be in Christ? According to Paul, through the incorporative action of the Spirit we are made members of Christ through the initiation of baptism. As he tells the Corinthians, "in the one Spirit we were all baptized into one body" (1 Cor. 12:13). Along this line of reasoning we can see that the ritual dimension of Christian life is inseparable from the Church's ability to self-identify as Israel through Christ.

(Continued on next page)



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## VIEWING THE CHURCH as Israel through Liturgy and Ritual

(Continued from previous page)

Through baptism we are initiated into the one body of Christ and through Christ we are made members of the community of Israel and fellow heirs to God's promise given to Abraham. Only in the context of baptism does it make sense for Paul to speak collectively to his "brothers and sisters" in the Gentile-filled church at Corinth about "our ancestors" who passed through the sea with Moses (1 Cor. 10:1).

This initiation into Christ by way of baptism is strengthened through the unificatory nature of eucharistic celebration. As Paul tells the Corinthians: "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:17). This brings us to the second question about how the Church can inhabit the biblical stories to the extent that they are viewed as constitutive of the Church's identity. The Eucharist, I suggest, provides the Church with a primary means for inhabiting Scripture.<sup>8</sup>

By and through the Eucharist, the community is able to participate in the events of the gospel story — Christ's incarnation, life, death, and resurrection — through a kind of liturgically structured dramatic performance. As ecumenist Susan K. Wood explains, the Eucharist is a dramatic performance but it is not "play-acting" because "we ourselves assume the identity that we enact." According to Wood, in the celebration of the Eucharist, the scriptural narrative becomes "autobiographical" in such a way that "the texts proclaimed are not just about a past event in salvation history, but recount the transformation that is taking place in us now."<sup>9</sup> This transformation is the transformation that occurs through the Church's performative participation in the events of the gospel narrative, through which the Church comes to be identified with those events. Thus, in the words of theologian Gerard Loughlin, the participants are enfolded into the scriptural story through their "absorption of the story in and through its ritual enactment."<sup>10</sup>

Following Lindbeck, we can add that the gospel narrative is itself always a rereading of the Old Testament narratives of Israel. As such, our performative participation in the gospel narrative through the Eucharist is itself also a performative rereading of the story of Israel. Thus, with Origen we affirm that "the Passover still takes place today" and that "those who sacrifice Christ come out of Egypt, cross the Red Sea, and see Pharaoh engulfed."<sup>11</sup>

Through our baptism into Christ we Gentile Christians are grafted into the root of Israel and adopted into the lineage of Abraham in such a way that we can view the narratives of Israel in the Old Testament as our own history. And, through the habitual practice of the Eu-

charist, we are able to inhabit these scriptural narratives in such a way that they become constitutive of our identity as the Church.

### Conclusion

I have argued for three main points. First, supersessionism is not only harmful to Jewish/Christian relations; the logic of supersessionism is also harmful to the life of the Church. Second, viewing the Church as Israel can help repair ecumenical and hermeneutical problems in the Church. Third, liturgy and ritual can provide a means for viewing the Church as Israel.

*H. Peter Kang is a senior M.Div. student at Bexley Seabury and a postulant for the priesthood from the Diocese of Louisiana, where he plans to return, after school, to assist the ministry of the Church within the state's prison system. Mr. Kang thanks Peter W. Ochs for his guidance and encouragement: Mip'nei tikkun olam (For the repair of the world). ■*

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### Notes

<sup>1</sup> For example, Martin Luther, in "On the Jews and their Lies," argues that the Jewish Diaspora and their continued suffering is an example of God's wrath that shows first that they have erred and gone astray and second that they are "surely rejected by God, are no longer his people, and neither is he any longer their God" (*Luther's Works*, vol. 47, pp. 138-139).

<sup>2</sup> Lindbeck, "The Church as Israel" in *Jews and Christians: People of God*, ed. Carl Braaten and Robert Jenson (Grand Rapids: Eerdmans, 2003), p. 94.

<sup>3</sup> Lindbeck, "What of the Future? A Christian Response" in *Christianity in Jewish Terms*, ed. Tikva Frymer-Kensky, David Novak, Peter Ochs, David Fox Sandmel, and Michael A. Signer (Boulder and Oxford: Westview Press, 2000), p. 364.

<sup>4</sup> *Ibid.*

<sup>5</sup> Lindbeck, "Church as Israel," p. 92.

<sup>6</sup> *Ibid.*

<sup>7</sup> Lindbeck, "The Gospel's Uniqueness: Election and Untranslatability" in *The Church in a Postliberal Age*, ed. James Buckley (Grand Rapids: Eerdmans, 2003), p. 235.

<sup>8</sup> As Oliver Davies writes, "The celebration of the Christian Eucharist is a primary way in which those who follow Christ come to inhabit Scripture" (in *The Creativity of God: World, Eucharist, Reason* [Cambridge: Cambridge UP, 2004], p. 128).

<sup>9</sup> Susan K. Wood, "The Liturgy" in *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*, ed. James Buckley and David Yeago (Grand Rapids: Eerdmans, 2001), p. 106.

<sup>10</sup> Gerard Loughlin, *Telling God's Story: Bible, Church and Narrative Theology* (Cambridge: Cambridge UP, 1996), p. 223.

<sup>11</sup> Origen, *Peri Pascha*, 3.10, 3.20-25.

# One Book, Two Worlds

Review by Michael Cover

In *The Death of Scripture and the Rise of Biblical Studies*, Michael Legaspi tells a tale of two Bibles: the Bible of Christian Scripture and the Bible of the secular academy. The narrative that Legaspi presents is clear and compelling, although some might wish to qualify parts of it. According to Legaspi, the Protestant Reformation introduced a crisis of authority for Christian Scripture. As both Reformers and Counter-Reformers grasped after proof texts, Scripture failed the Church as a court of final approval. This “death of Scripture” left the Bible open for new appropriations.

The bulk of Legaspi’s monograph focuses on one such appropriation: the use and transformation of the Bible at the newly founded University of Göttingen, Georgia Augusta. At the center of his inquiry stands the celebrated orientalist Johann David Michaelis (1717-91), who, according to Legaspi, was central to the birth of the academic Bible. In turning the Bible, primarily his beloved Old Testament, into a historical document, Michaelis was able to salvage a text capable of transcending the intra-Protestant polemics that threatened to destroy many theological faculties. “Given the choice between the scriptural Bible and something else, university men, the fathers of modern criticism, chose something else” (p. viii).

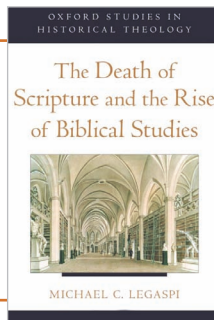
Michaelis transformed the Bible by translating it from Scripture into literature. The liturgical immediacy of the German vernacular or the Latin vulgate was replaced by “the dead Hebrew language,” which needed to be decoded. Influenced by the work of Robert Lowth in England, Michaelis also championed the idea of “Hebrew poetry.” Thus, Deuteronomy, Isaiah,

and the Psalms received new life as poetic texts, even as their prophetic voice was being eclipsed.

Legaspi has helped us understand the current crisis in biblical studies in several respects. First, Legaspi insists that the major contrast relevant for understanding the history of bib-

hermetically sealed from the other — however impossible it may be to keep these two Bibles from talking to one another in practice.

Legaspi has also given us a history of the rise of biblical studies, rooted firmly in the irenicism of the Enlightenment university and the methodol-



## The Death of Scripture and the Rise of Biblical Studies

By Michael C. Legaspi. Oxford. Pp. 240. \$24.95

lical interpretation is not modern versus postmodern methods of exegesis but rather scriptural versus academic conceptions of the Bible. Created by and for different groups, each Bible stands, at least in origin,

ogy of historical criticism. It is understandable, in light of Legaspi’s analysis, that the current return of biblical studies to Babel (see John J. Collins’s *Bible after Babel* [Eerdmans, 2005]) has co-

(Continued on next page)

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## BOOKS

(Continued from previous page)

incided with the rejection of the historical-critical method, the common language which initially helped to stabilize it. It also suggests that any new unity within biblical studies will depend upon the leadership of universities asking again Michaelis's question of the Bible's relevance in either confessional or post-confessional modes.

In several respects, Legaspi's discussion is either underdeveloped or points in unexplored directions. For instance, Legaspi, an Orthodox Christian, claims that the Reformation killed Scripture, a thesis argued similarly by Roman Catholic historian Brad Gregory in *The Unintended Reformation*. This claim, however, is rather swiftly asserted and has been disputed by Protestant historians. Second, Legaspi admits, somewhat paradoxically, that despite its death, the scriptural Bible in fact lives on and, in many traditions, comes into dialogue with the academic Bible. Legaspi's book implicitly asks but never answers the question of how the two Bibles should interact. As Church and university become both closer to and more alien from one another in the 21st century, this question will need to be revisited with greater urgency. Legaspi's book will no doubt be required reading for this discussion.

*The Rev. Michael Cover is a Lilly postdoctoral teaching fellow at Valparaiso University and theologian in residence at St. Francis Episcopal Church in Chesterton, Indiana.*

## Learning from the Fathers

When Boniface Ramsey published the first edition of *Beginning to Read the Fathers* in 1985, it was immediately recognized as the starting point for students of the subject, whether they were undergraduates, seminarians, clergy, or interested laypeople. Ramsey writes clearly and compellingly, and is a reliable guide in a complicated subject. He wants to give his readers "a taste of the great writers and preachers of the ancient Church, so that they may continue to read them on their own with some confidence." He achieves this with a seeming effortless-ness, and this is still the best place for most readers of the literature of the early Church to begin.

The fundamental structure of the first edition remains unchanged, but the whole has been carefully and thoroughly revised. After a helpful introduction — in which he both sets the scene and asks the pertinent question "What do the Fathers have to offer



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us?” — Ramsey surveys major themes: Scripture, God, the Human Condition, Christ, Church and Ministry, Martyrdom and Virginity, Monasticism, Prayer, Poverty and Wealth, the Christian in the World, and Death and Resurrection. He concludes the book with a “reading program” that takes the student through a selection of representative literature. There are notes, an up-to-date bibliography, and a good index.

We Anglicans have long staked our claim, in part, on our patristic heritage, and indeed Anglicans have been leaders in patristic studies in the modern era. The study of this literature is, as a consequence, urgent for us not simply because, as Ramsey states, every theological debate even now “ultimately harks back to” the Fathers, but because this literature has shaped our sense of who we are as a Christian tradition more than any other subsequent influence.

The Fathers, says Ramsey, “are at once scintillating, tedious, vulgar, profound, prickly, compassionate, prejudiced and polarizing.” And yet in their varied voices we have a vision of unity in diversity that is as urgent now as ever it was, and an ability to unite “heart and mind in the study of divine things” that lies at the heart of so much contemporary religious and spiritual searching.

Every priest can and should read this wise and accessible volume, and it would make an excellent text for a parish study group that wants to understand a fundamental aspect of our common life and heritage as Anglicans.

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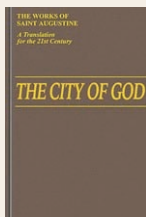
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## *The City of God, Vol. 1*

By **St. Augustine**. Translated by **William Babcock**. New City Press. Pp. 404. \$49

Review by Jeremy Bergstrom

One of the better things happening in the world of Patristics is the quiet yet steady work going on at New City Press towards producing a contemporary English translation of most of St. Augustine's extensive corpus. The latest release in its effort is the first of a two-volume edition of *The City of God*, beautifully and lucidly translated by William Babcock. Volume 1 provides us with not only Books 1-10 of *City of God's* 22 books but also contains Babcock's excellent introduction to the whole treatise, in addition to an extensively detailed table of contents.

Augustine is always worth reading; and a significant advantage to owning a copy of his *City of God* is that in many ways the text is a compendium of his thoughts on just about every subject he touches upon in his other works. But in a moment when the relationship between the Christian faith and public life is especially fraught with tensions, temptations, and ambiguity, there is perhaps no better time to take a step back with a Church Father and reconsider just what it means to be both a Christian and an active participant in the life of a city, or commonwealth (*res publica*).

Faced with political tensions not unlike those we suffer today, Augustine wrote *City of God* to help his readers identify not the evils of the earthly empire against the glory of the heavenly Jerusalem, but instead how to live on earth without loving this life, and ourselves, too much. In this scheme, the two cities refer to two objects of desire, and the question is one of human delight and longing. As Augustine famously summarizes in Book 14, "Two loves have made two cities. Love of self, even to the point of contempt for God, made the earthly city; and love of God, even to the point of contempt of self, made the heavenly city" (XIV.28).

Echoing Seneca, Cicero, and others, Augustine proclaims that Rome's failure was due not to neglect of the traditional gods, but to its persistent failure to love true philosophy and virtue. And much like Cicero's ideal philosopher-statesman, whose "splendor of life and character" serves as a model to the betterment of his fellow citizens in the commonwealth (*De re publica* 2.42.69), Augustine posits Christ the Head as the perfect ruler, who through virtue and eloquence engages in "dialogue" (Word and sacrament) with the members of his body to effect their perfection, appealing to Paul's image of Christ as "head of the body, which is the church" (Col. 1:18, 24).

So it is that for Augustine the Church triumphant is the only truly just and therefore happy society. This does not mean, however, that he has pitted the Church militant against the state — far from it. Both earthly institutions contain members of each of the two spiritual cities. But only those who consider themselves to be citizens of the heavenly city, their hearts longing for their true *patria* with God in the life to come, are able to engage the affairs of this life with any sense of virtue or dignity, and love for their fellow man.

*Jeremy Bergstrom, a licensed lay minister at St. John's Church, Savannah, received his Ph.D. in historical theology last year from the University of Durham.*

# Renewed Respect for Barth

Review by J. Scott Jackson

Karl Barth research has been enjoying a renaissance in the United States, and now evangelical theologians have been reaping the fruits of this harvest. In 2007 a handful of evangelical theologians joined Barth scholars in a dialogue about the theological legacy of the 20th century's most influential Protestant theologian. The original idea was to pair evangelicals and Barthians in conversation on specific topics, some of which have been points of contention between conservative Protestants and followers of the Swiss Reformed theologian. The dialogue that emerged was so amicable, however, it was hard to distinguish evangelicals from Barthians. The wide-ranging essays in *Karl Barth and American Evangelicalism* are the result of that conversation.

The landscape has not always been so irenic. Historically, theologians in North America — liberal Protestants and conservative evangelicals alike — have often greeted Barth's demanding theological oeuvre and his vigorous doctrinal commitments with incomprehension, and sometimes overt hostility. The first section of the book frames these tensions historically in terms of early critiques of Barth's work from a key orthodox Reformed thinker.

In 1946, before much of Barth's work had been translated into English, the Dutch Neo-Calvinist Cornelius Van Til published a spirited broadside against dialectical theology titled *The New Modernism: An Appraisal of the Theology of Barth and Brunner*. Just as liberals had done, according to the argument, so too Barth and his associates had usurped the objective scriptural revelation with a subjectivist account of religious knowledge indebted to Immanuel Kant. Van Til had left Princeton Theological Seminary to join the faculty of the breakaway conservative Westminster Theological Seminary in Philadelphia as a professor of apologetics. Barth angrily dismissed this critique as mean-spirited fundamentalist drivel. This unhappy early en-

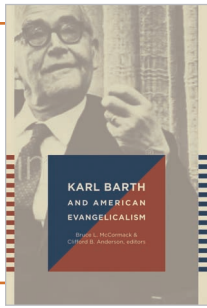
counter cast a shadow over conservative Protestant appraisals of Barth for decades to come, although a number of neo-evangelical thinkers would seek to articulate a more nu-

the Radical Orthodoxy movement and the communitarian ethics of Stanley Hauerwas, respectively, fail to leave enough space for an authentic divine word to come from out-

much from Barth's humility about religious knowledge and his open-ended ecclesiology.

For a Barth enthusiast like me, this splendid volume offers a feast of insights. The simplicity of the title is deceptive, though: This is *not* a basic overview of the reception of Barth's work among evangelical thinkers in the United States. A prior knowledge of Barth's work and some awareness of trends in contemporary systematic theology are presupposed. Another limitation of this book is that the interlocutors speak from within the Reformed tradition: Other evangelical traditions, such as the Wesleyan and charismatic streams, are not represented here. Still, theologically inquisitive readers of all times can find rich food for thought about perennial issues in the life of the Church.

*J. Scott Jackson is an independent scholar and lay minister who lives in Northampton, Massachusetts.*



## Karl Barth and American Evangelicalism

Edited by **Bruce L. McCormack**  
and **Clifford B. Anderson**. Eerdmans. Pp 395. \$38

anced and appreciative interpretation of his work.

The second section deals with specific theological and philosophical topics, and it shows how much the conversation has improved and deepened since Van Til's day. For example, Michael S. Horton of Westminster Seminary California, justly famous for his White Horse Inn podcasts, offers a nuanced critique of Barth's account of election in the light of traditional Reformed covenant theology. Without yielding his own vantage point, Horton does claim Barth as a fellow traveler within the Reformed heritage rather than a heretic who betrayed the historic faith.

From a Barthian perspective, Princeton's Bruce L. McCormack takes up the question of whether, on the basis of the New Testament, we might hope for ultimate salvation for all people. Some passages seem to answer this question with a clear negative. Others, especially in the Pauline corpus, seem to suggest God may save everyone through Christ's all-sufficient sacrifice on the cross. Since both theories can claim scriptural grounding, McCormack argues, a doctrine of universal salvation is at least one possible and legitimate interpretation of the New Testament. He counsels us to keep the conversation open in the face of mystery.

The third section sets Barth in dialogue with several movements in the Church and academy. Kevin W. Hector (University of Chicago) and Todd V. Cioffi (Calvin College) argue that the political theology of

side the walls of the Church. Yet Barth, as a Christ-centered more than an exclusively Church-centered theologian, affirms this possibility and thus provides an important corrective to these two recent schools of thought. Meanwhile, according to Presbyterian theologian John R. Franke, the emergent churches that seek an ecclesial practice more open to the outside world than that of many traditional churches can learn

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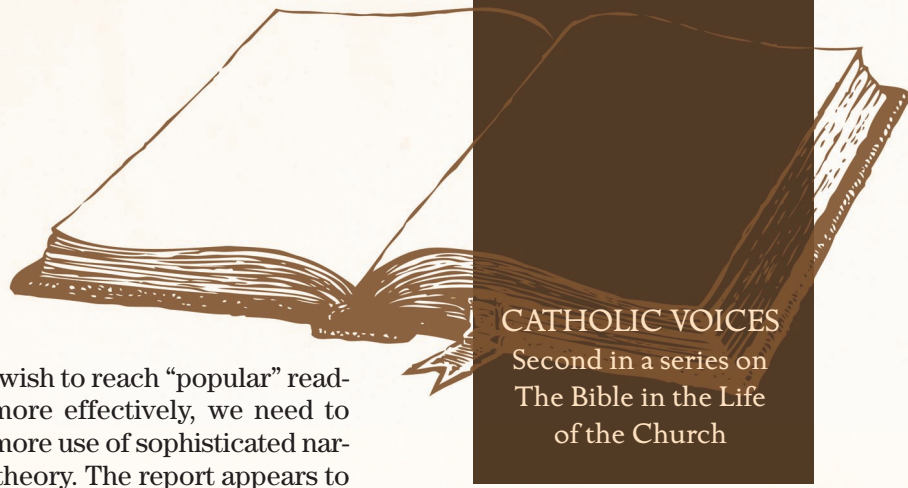
By A.C. Thiselton

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I am glad to welcome the report *The Bible in the Life of the Church*. I especially welcome the dual emphasis on the community and the individual. Certainly this is not the first report of its kind. In 1994 the Pontifical Biblical Commission presented a report which commended “the study of the Bible as ... the soul of theology.” The greatest difference from our present report is perhaps the more detailed and closer survey not only of historical-critical methods but also of the hermeneutics of narrative, rhetorical analysis, the canonical approach, the influence of reception of the text, patristic exegesis, and a host of such methods.

Before this, Frederick Borsch edited *Anglicanism and the Bible* (1984), which considered the Bible in worship, the Bible at the Reformation, historical criticism, and other approaches. The present report indeed laments and regrets gaps “between ‘the Academy and the pew,’ or between the ‘scholar’ and the ‘ordinary Christian’” (p. 11). But its mood is perhaps lamentation and regret rather than rectification. In this respect it may seem to lag behind the other two efforts.





One of the report's most helpful emphases is "reading the Bible together" (p. 20). But "together" means more than "in groups." It means a "togetherness" both in time and space: scholars and congregations in space, and Church Fathers, Reformers, and modern insights in time. This is easier than it used to be, in days of electronic communication and correspondence courses.

Reader-response theory may be one of several ways in which we can seriously involve the reader. Moderate and informed versions of this do not simply provide the reader with "what we want." If there is a possible weakness in the report, it may be oversensitive concern to provide "what we want." If the Bible is to transform us, in some sense it must be what Luther called "our adversary," not simply confirming us in what we already think. Indeed Dietrich Bonhoeffer wrote: "If it is I who say where God will be, I will always find a God who in some way corresponds to me, is agreeable to me, fits in with my nature. But if it is God who says where he will be ... that place is the cross of Christ" (*Meditating on the Word* [Cowley, 1986], p. 45).

Reflections by Australian Anglicans help us to some extent by emphasising the Lectionary (p. 25). The Lectionary does not allow us simply to select our favourite passages or chapters. However, these reflections rightly warn us to take account of divisions between "thoughtful" Christianity and "popular" Christianity. Reader-response approaches admittedly work only with a "thoughtful" biblical readership.

If we wish to reach "popular" readers more effectively, we need to make more use of sophisticated narrative theory. The report appears to neglect the huge resources of narrative theory, which literary theory has developed. Not all narratives are chronological accounts to be replicated. The purposes of biblical narrative are multiple. We can draw on the nature of "narrative worlds." Although these were first promoted by the philosophers Martin Heidegger and H.G. Gadamer, millions experience narrative worlds every day in TV soaps, films, and serial stories. Parables of reversal and deliberate changes in narrative speed (including flashbacks and other devices) can achieve "defamiliarisation" of supposedly over-familiar texts. Too many readers think that they already know what the Bible is about before they actually read it. It might have been helpful to explore the treasure trove of narrative theory. Robert Alt, Wesley Kort, Paul Ricoeur, and many others have shed a flood of light on what would otherwise seem humdrum or routine biblical passages.

Theories of metaphor provide another way of undermining what are supposedly over-familiar readings of material. Creative metaphors expand our horizons. The world of hermeneutics teams with such resources, but the report seems to mention only a very few specifically and in detail. The positive mood of the report is to undertake serious study and engagement with the Bible. That is good. Its more negative mood laments that we cannot do much about gaps that have arisen between scholars and the pew. This problem calls for action, rather than only regret.

In this respect, regional reflections from South Sudan constitute one of the most helpful responses. These draw a contrast between bad theology and the trustworthiness of the Bible, and commend that we should more frequently read the Bible as a whole (p. 28). This touches on a "canonical" approach to Scripture, which Brevard S. Childs pioneered. South Sudan also calls for a study of Hebrew and Greek, which in turn suggests that improved ministerial training should be very high on our agenda. This is one of the practical proposals.

Reflections from Hong Kong and the Philippines take up, in effect, the point made by Bonhoeffer about "looking beyond ourselves" (p. 32). If the Bible is to be transformative, we must reach out beyond our small, narcissistic world, bounded by self-centered interests. Long ago this was one of C.H. Dodd's primary arguments for the authority and importance of the Bible.

I find the summary of principles at the end of the report helpful, especially the seven principles listed on page 42. I very much hope and pray that all this positive work will be studied and taken seriously. ■

*The Rev. Anthony C. Thiselton is emeritus professor of Christian theology, University of Nottingham, and canon theologian emeritus of Southwell and Nottingham, and of Leicester.*





He heavens declare the glorie of  
God: and the firmament ſhew-  
eth his handy work.

2 One day telleth another:  
and one night certiſieth ano-  
ther.

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

# Retrospect at 40

## part three

New Haven, New Haven, the city that forms the Thomists and the Barthians and stones those who would return to it! How often have I desired to gather your children together as an editor might gather a stable of pilgrim intellectuals, shot through with scriptural imagination and ecclesial loyalty, and behold, you allowed me to proceed! See, your house has been placed on the back of a semi and carefully driven cross country to South Bend, with portions of the awkward addition on the back that never quite fit carefully detached and airlifted to Durham, North Carolina, and otherwise scattered among the 12 tribes — Dallas, Toronto, Milwaukee, Charlottesville for a time, and several other lesser known (Atlanta, etc.) locales.

I speak perforce, and playfully, in scriptural figures, to honor our teachers and tell a tale of joyful formation in the ways and means of tradition, as well as to hint at something of the vicissitudes of ecumenical Catholicism among the great universities of these United States in the latter days of the mainline's deathly disrepair. The intellectually fertile centers of theological traditionalism had, by the 1990s, started to shift away from the precincts of historic divinity schools to seminaries and, increasingly in our day, Roman Catholic universities, with Duke perhaps serving as an exception that proves the rule. Yet Yale Divinity School remained in flux, with not a little old-fashioned material lying about: Brevard Childs taught Old Testament Interpretation three days a week, across two semesters; Anna Williams and Cyril O'Regan picked up and imitated the historical sequence courses of Rowan Greer and Hans Frei, ordered around primary texts; and Marilyn Adams, David Kelsey, Nicholas Wolterstorff, Gene Outka, Bryan Spinks, and others offered "classic" riffs, with Augustine, Aquinas, and others as regular staples.

Several of us students turned up other treasures as well, Hilkiiah-like: *We have found* George Lindbeck, and again Greer, both of whom remained in the neighborhood and kindly made themselves available for reading courses on ecclesiology and Origen, respectively. And working in the basement of the library one day I did, in a 2 Kings 22 moment, find Lindbeck's unsorted papers, piled in the dusty

boxes into which they had been placed on retirement five years prior. With the librarian's permission and Mr. Lindbeck consenting (after a year and a half of persuading), I took them on as a project over my last summer in New Haven, reading 50 years of correspondence, lectures, papers, and journals, through which I pieced together a sense of the soul of the man born of missionary parents in China, formed by Robert Lowry Calhoun and H. Richard Niebuhr at Yale in the 1940s and joining the faculty in the '50s, swept at age 39 to the Second Vatican Council as an official observer on behalf of the Lutheran World Federation, and emerging thereafter as the premier "Protestant" interpreter of Roman Catholicism. When I welcomed Cardinal Kasper to campus for a major ecumenical conference in 2000, I expressed enthusiasm at his being able to join us, to which he retorted, "I am excited to hear George Lindbeck!"

I fell in quickly with an amicable cadre of Roman Catholics and sundry Protestants of a traditionalist bent, and in my second year moved into an intentional Christian community of especially evangelical Episcopalians plus my Roman Catholic buddy Shawn. We lived in a house on Mansfield Street, alongside a handful of other communally-minded Yale-related households, with which we regularly enjoyed potlucks, cookouts, Bible study, and much convivial conversation and fellowship. I built wonderful friendships over three years, and felt enormously blessed to carry on for doctoral work at Notre Dame with three dear friends in particular (and several more on their heels) — encompassing, by the end, a decade of common prayer, study, and sharing of every aspect of our lives.

We immersed ourselves in local parishes. I occasionally joined my Roman Catholic brother Caleb at St. Mary's on Hillhouse Avenue, and spent more time with Shawn and others in and around St. Paul's, West Haven, the pastor of which became a good friend. The Feast of Our Lady of Mount Carmel in July 1999 made a big impression, being my first service of Benediction, preceded by a half-hour procession behind a great statue of Mary through the surrounding neighborhood, praying the rosary and



singing hymns amid a throng of the faithful. But I rarely missed Mass at one or another Episcopal parish on Sundays, and in my second year I made St. Andrew's my home, where I sang in the gospel choir and out of which I was confirmed by the Rt. Rev. Andrew Smith in a happy celebration at Christ & The Epiphany, East Haven, on March 18, 2000.

**W**e loved New Haven, and participated with grateful wonder in the intellectual and cultural riches ready to hand. Endless lectures across the university provided welcome occasions for interdisciplinary exchange. Each year we bought season tickets to the Yale Repertory Theatre, and spent many a night in art-house bliss at the old York Square Cinema. We explored a range of modestly priced international cuisine, settling on Thai and Indian, and pizza in Wooster Square, as favorites. And I recall a particularly enjoyable stint of "ecumenical bowling," according to which at least the Lutherans, Roman Catholics, and Episcopalians would square off at a local alley of an evening, amid some revelry (one might exclaim "justification" or "infallibility," e.g., on releasing the ball). Needless to say, perhaps, the RCs invariably mopped up. We suspected we were sunk at the outset when they arrived with their own balls and shoes.

Mostly we enjoyed the company and questioning of one another, within a broad sea of students and faculty, spanning the denominational, theological, and ideological gamut. While differing schools of thought at YDS generally subsisted in distinct parts of the curriculum — the Augustine seminar as distinguished from the Feminist Theologies seminar, for instance — we learned to debate broadly and generously, sans caricature; at least this was true on the Catholic side of things. And in social settings Christian love prevailed across party lines, as we students enjoyed evenings of light-hearted theological disputation, aided by beer-in-moderation and Earth, Wind & Fire, to be followed by Van Halen, the Gap Band, and Michael Jackson (which CDs I may or may not have brought with me, stealthily commandeering the sound system). The image of a Roman Catholic feminist locked in fierce exchange with a traditionalist Lutheran, reluctantly realizing they would not resolve their dispute in the next three minutes without scorning the unmerited gift of "P.Y.T. (Pretty Young Thing)," and so acquiescing to the interim solution of a common dance floor groove, may be taken as paradigmatic. If there is

something to be said for university divinity schools, it must include this sort of theologically infused pan-denominational socio-cultural formation. And at YDS that culture was broadly Christian and trinitarian, though not as unstintingly as some of us wished.

**B**erkeley — the attached Episcopal seminary — increasingly became an ecclesial entryway for me, thanks mostly to the dogged pursuit of then-Dean R. William Franklin, who presided with aplomb and a gift of hospitality. Indeed, he welcomed the traditionalist soil in which I had been planted, and watered it alongside Anna Williams, another Berkeley faculty member, who formed us in the ways of patristic and medieval theology East and West, ecumenism (reviving Lindbeck's classic "comparative dogmatics" seminar), Anglican divinity, and a disciplined rule of life on top of it (Office and Mass, confession, rosary, and memorized collects). Would-be diverse schools do well to provide protection and succor for all comers in their midst, and YDS at this time, with a big help from Berkeley, still pulled it off, though not without some blood spilled.

Looking back again now, I can only offer a *huzzah* to my friends laboring valiantly at Berkeley and beyond: *in illa quae ultra sunt*, in the Lord's good time and mercy. The journey has, by most accounts, become more difficult — uphill, the road strewn with rocks — if not humanly impossible, due in part to our own churches' having uncritically imbibed, and otherwise ineffectually resisted, the various tonics and acids of post-everything tribalism. In its worst versions, we deconstruct our history in order to forget and rewrite it, installing an untethered "creativity" in its place, loaded with the lexicon of our latest longings and battles. Here a properly postmodern "perspectivalism" — charting the social location of knowledge, for instance, which task can be useful — too easily dissolves into a revenge of the particular, the better to compete with and otherwise ward off the much-touted but little-loved "other." Unhinged, we tear down, sell off, and "rebuild" willy nilly, assisted in our destruction by a degree of malign neglect from university powers that be. As George Marsden warned his colleagues, in an early offering as a Notre Dame faculty member, Roman Catholics should be wary of the mistakes of the great Protestant universities, and try not to repeat them.

*Christopher Wells*



## The Project

Slowly by slowly, we  
are unwinding the mind  
of God. Rung by rung  
we climb the twisted  
ladder to the sky, like  
the genius of Babel,  
unassisted by one  
we've determined  
never existed. Some  
have argued that the  
code breaker implies  
the code maker, the  
enigma confirms the  
enemy, but we gaze  
upon the encryption  
and open the crypt,  
robbing dead Pharaoh's  
tomb. Generations  
assemble to map out  
the route, evade the  
obstacles, divvy the  
loot, but after our victory  
we may discover that  
this deity expected us  
and, unlike Pharaoh,  
buried his brain  
in another tomb.

*Betsy Childs*

## Friday Night Light at Bldg 418

(Continued from page 7)

ing overworked, burnt out, or territorial about youth groups.

“These are God’s kids, man, and he wants them to come to him,” says Lucas Brandenburg, youth pastor at St. Gabriel’s. “There are thousands of kids in Titusville who don’t have a relationship with Christ. For us to be fighting over five or eight or 10 who we think are sacred kids would be ridiculous.”

Bldg 418 fills to capacity every Friday as 110 kids, mostly in middle school, gather between 7 and 11 p.m. They play basketball and football in the parking lot, challenge each other in video games, and lounge around a makeshift café, chatting the night away. Admission is free. Pizza slices, sodas, and candy cost \$1.

“It’s the cheapest thing in town,” Brandenburg says. “Parents can send their kids with \$5 and they’ll have a great night.”

For the first year, Bldg 418 focused only on creating a fun, safe space. Since January, however, each week’s gathering has also included up to 15 minutes of teaching time in which youth pastors from local churches share testimonies or discuss lessons from Scripture.

Leaders come from diverse theological backgrounds: Episcopal, United Methodist, Presbyterian Church in America, and nondenominational. They offer thoughts on serious topics for teens, such as suicide and cutting oneself as a distraction from emotional pain.

Bldg 418 doesn’t detract from local church youth groups. On the contrary, youth who come on Friday nights are invited to attend events at various churches on other days and nights. Many have accepted the invitations from pastors they’ve come to know on Friday nights, Brandenburg says, thus adding to the ranks of church youth groups.

“Through Bldg 418 you can get

plugged in with other churches and everything they’re doing, and I’m fine with that,” Brandenburg says. “I’m not interested in keeping you away from anyone else.”

Were it not for Bldg 418, St. Gabriel’s wouldn’t have a youth ministry program because the congregation consists mostly of retired people, Brandenburg says. But because some kids like to get together during the week and dig deeper into faith, about a dozen from the Friday night fellowship turn out on Tuesdays for his Bible study.

It’s in small groups that Brandenburg sees lives being changed. Regular participants in his Bible study include a 16-year-old boy who has little parental involvement in his life and has quit drugs since stepping inside Bldg 418.

*G. Jeffrey MacDonald  
TLC Correspondent*

## Fond du Lac Nominates Three

The standing committee of the Diocese of Fond du Lac has announced a slate of three in its search for a bishop:

- The Rev. Matthew Alan Gunter, rector, St. Barnabas, Glen Ellyn, Illinois
- The Rev. Eric Christopher Mills, rector, St. Anne’s, De Pere, Wisconsin
- The Very Rev. William Willoughby III, rector, St. Paul’s, Savannah, Georgia

The diocese will receive nominations by petition until Aug. 8, and its 139th convention will elect Fond du Lac’s eighth bishop Oct. 19. The diocese will release profiles of the nominees soon. More background on the search is available through the diocese’s website.

The Diocese of Fond du Lac comprises nearly 6,000 baptized members worshipping in 37 congregations across the northeast third of Wisconsin.



Christ the King Spiritual Life Center, Greenwich, N.Y.

## Making Disciples

The Diocese of Albany is one church focused on fulfilling the Great Commandment and the Great Commission, moving from membership to discipleship, and equipping, emboldening, and sending disciples to make disciples. We comprise 117 parishes and chapels scattered over 19,000 square miles in the rural, suburban, and urban areas of upstate New York, including the Adirondacks. We are Anglo-Catholic, Evangelical and Charismatic Christians working together to share the Gospel of Jesus Christ, both at home and abroad for the building up of the Kingdom of God. We are committed to helping to bring a Bible-reading revival into the Church. We believe in the power of prayer as witnessed in the vibrant Healing Ministry at Christ the King Spiritual Life Center and around the diocese. We value our partnerships with our sister dioceses of Down and Dromore in Northern Ireland and Maridi in South Sudan, as well as our missions in Haiti, Dominican Republic, Peru, Madagascar, and elsewhere. Our local ministries to the poor and our refugee resettlement ministry to Burmese immigrants, as well as other outreach ministries, exemplify our desire to be a channel of God’s love, mercy, and healing grace.



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“Is not my word like fire, says the Lord?” (Jer. 23:29). “I come to bring fire to the earth,” says the Prince of Peace, “and how I wish it were already kindled” (Luke 12:49). Make no mistake. Believe not your pastel holy cards. “Do you think I have come to bring peace to the earth? No, I tell you, but rather division” (Luke 12:51).

Jesus takes up a destructive work, walking directly into the camp of sin, the flesh, and the devil. Though wedded in love to us by the truth of his human nature and power of his divine being, he never nods his consent to human depravity. His love is the white flame that burns away our self-destruction, leaving only the brilliance of his own burning. Living in him, we fall to dust and ashes while he becomes all in all. And yet this destructive burning away of the dross of human corruption, this falling into *nothingness*, is the *suchness* that is the foundation of a liberated human being. Forgiven and free, the new being steps forth.

Although the work of this divine love is a grace from beginning to end, there is still a human work to be done. God gives the resources, and graces us with work. He has called us again into a garden, a vineyard. “He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it” (Isa. 5:2). If we but play our part by the sweat of our brow, wine may flow at the harvest festival. But it is not so. “He expected it to yield grapes, but it yielded wild grapes.”

Isaiah lifts the veil of his metaphor: “For the vineyard of the Lord of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry” (Isa. 5:7). Let the flame blow; let destruction devour. Blame God and you will hear

divine resignation: “What more was there to do for my vineyard that I have not done in it?” (Isa. 5:4)

There is great uneasiness in these texts, which is why there is ever a desire for the drone of soft lies, prophecies born from a deceitful human heart (Jer. 23:26). Jesus loves you just the way you are! If *you* refers to the person Christ created and calls into the full stature of his own divine life, then assuredly and without reserve, Jesus loves you. But finding you *as you are*, necessarily a person of a sin-rich environment, he loves not what is contorted in you, but works as the burning Son who sets free. Speaking and listening, opening a withered hand, strengthening feeble legs, cauterizing an issue of blood, opening blind eyes, un-stopping deaf ears, unlocking a tied tongue, mending minds, calling life from death: Jesus stops the turning world and says, “The kingdom of God is at hand.”

Believing what I have said as a truth of our faith — that Jesus is a raging flame of righteousness, and that his burning is itself all one with his love, for burning us clean, we become what he is by adoption and grace — is made possible by the example of a great cloud of witnesses (Heb. 12:1). Seeing patriarchs, prophets, apostles, family, friends, and neighbors, we shed the weight of every sin that clings so closely, and go on in the race set before us.

### Look It Up

Read Ps. 80:3. We are saved by the *light* of his countenance.

### Think About It

You will never find an easy Jesus.

## Theology

Formed in the womb, elected for words to the nations, the preacher is not a man of his own word. He, a mere boy, is the bearer of celestial speech put into his mouth and seared upon his lips. Whether he roars or whispers, he is either pulling down or raising up. Plucking, pulling, destroying, overthrowing, he unsettles by his well-timed truths (Jer. 1:4-10). He names the oppressive yoke, the pointing of the finger, evil speech, a trampled Sabbath, all of which the hearers, though troubled, acknowledge as the truth (Isa. 58:9b-14). His accusations are a “just word” (Walter Burghardt, SJ), a summons to the proper ordering of communal life and shared responsibility, and thus they carry seeds of new life. Speaking, the preacher is building and planting.

A more excellent way is open to the hearer. Offer your food to the hungry, satisfy the needs of the afflicted, honor the Sabbath. Do not neglect the holy day in the name of “your own interests” (Isa. 58:13). The key is this. The happiness and strength of the community is linked irrevocably to the two great commandments. Sabbath rest underscores the claim of divinity upon every earthly and human detail. God calls, says our Morning Prayer *Jubilate*, “*omnis terra*,” the whole earth. The whole earth, on this holy day, rests before the creating God. From this rest come grace and power and virtue, such that the disciple is awakened to feed the hungry and help the afflicted. And it is never simply a question of the privileged giving to the disadvantaged because God so orders the community that each is a gift to the other. A blessed dependency prevails; cords of love and affection, responsibility and service, trial and joy, all work together to create one body.

The preacher is sometimes difficult. “See that you do not refuse the one who is speaking,” he says in his long introduction, trying to awaken deaf ears (Heb. 12:25). When he

speaks, the world seems to shift and shake until the only things remaining are those strong enough to withstand the mighty word of God. A kingdom which cannot be removed sits secure (Heb. 12:28). The preacher speaks of God, humanity, the world. He looks, and waves his hands, looks deeply with his eyes, laughs at human folly, always opening the inscrutable mystery of the God who creates, redeems, sustains, sanctifies, and glorifies. Though the preacher is demanding, he leaves the hearer with that strange sense, an emotional reverberation deeper than fleeting thought. The hearer thinks — no, feels — that God has breathed new life over dry bones.

Jesus heard the preacher. A mere boy, he went to the synagogue again and again with his observant family. He knew the call to observe the sacred day. Love and holy fear fixed his heart to his heavenly father. Rising from the dead on the first day of the week, Jesus gave his followers reason to shift their weekly gathering to Sunday. He did not, it must be said, suffer and die and rise again to release his followers from following the sacred rite of a Sunday morning. On Sunday, the Lord's Day, we Christians enter into a mystery which passes show. For the procession, lessons, gospel, preaching, creed, prayers, peace, bread of heaven, and wine of joy all proclaim, invoke, and exhibit the Living God. Sunday shakes the world, and a living church will ever be amazed at the wonderful things he has done (Luke 13:17).

### Look It Up

Read Ps. 103:2. Do not forget.

### Think About It

The preacher could say, “I am only a girl.” And God could say, “You are Fleming Rutledge, and you will go to all to whom I send you, saying what I say with your burning lips.”



Bishop Franklin at Trinity Church, Buffalo

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## PEOPLE & PLACES

### Appointments

**David C. Faus** is headmaster of St. Paul's School, PO Box 8100 Brooklandville, MD 21022-8100.

The Rev. **Bruce M. Shipman** is priest-in-charge of the Episcopal Church at Yale University, 305 Crown St., New Haven, CT 06520-1955.

The Rev. Canon **Lisa Tucker-Gray** is priest-in-charge of St. John's, 574 S. Sheldon Rd., Plymouth, MI 48170.

### Retirements

The Rev. **Colin P. Kelly III**, as rector of Trinity on the Hill, Los Alamos, NM.

The Rev. **William C. Redfield**, as rector of Trinity Church, Fayetteville, NY.

The Rev. **Brian C. Taylor**, as rector of St. Michael and All Angels, Albuquerque, NM.

### Deaths

**Phyllis Briddell Hayden**, a musician, teacher, and longtime member of the Living Church Foundation, died July 18 in LaCrosse, WI. She was 88.

As a piano prodigy she was recruited at age 16 to Syracuse University, where she earned bachelor's and master's degrees in piano performance. She married physician John Wood Hayden in December 1948 and pursued her piano career as an instructor at the Eastman School of Music in Rochester, NY.

The Haydens moved to LaCrosse in 1958. She helped develop the LaCrosse Symphony and the Music Study Club, and was an accompanist for community events, including the LaCrosse Community Theatre.

Phyllis was a 55-year member of Christ Episcopal Church, LaCrosse. She developed a Junior Altar Guild for high school students in the early 1970s and was president of the National Altar Guild from 1981 to 1985.

She is survived by John Hayden, her husband of 65 years; daughters Melissa Hayden of Pikesville, MD, Sarah Hayden Kahl of Gambier, OH; sons Charles Hayden of LaCrosse, John Hayden of Sharon, MA, and Christopher Hayden of St. Louis Park, MN; 12 grandchildren; and a sister, Ruth Briddell Lawson of Bethany Beach, DE.

The Rev. **John Barrett Musgrave** died March 18 after several years of struggling with Multiple Systems Atrophy. He was 61.

Born to Baptist missionaries in Goiania, Brazil, he was a graduate of Baylor University, the University of New Orleans, Seminary of the Southwest, and the Seabury

Institute. He was ordained deacon in 1992 and priest in 1993.

Fr. Musgrave served as assistant to the rector, St. Luke's on the Lake, Austin, TX, 1992-94; vicar, St. Alban's, Austin, 1994-99; rector, St. Thomas the Apostle, Houston, 1999-2004; senior pastoral affiliate, St. Peter's, St. Louis, 2004-06; and priest-in-charge, Church of the Good Shepherd, St. Louis, 2006-10.

He is survived by his wife, Nannette Musgrave; a daughter, Vanessa Lemons; and sons Michael and William Musgrave.

The Rev. **David Stanton Pollock**, a former president of the National Network of Episcopal Clergy Associations and the Washington Episcopal Clergy Association, died March 16. He was 68.

A native of West Chester, PA, he was a graduate of Ohio Wesleyan University, Philadelphia Divinity School, and Wesley Theological Seminary. He was ordained deacon in 1971 and priest in 1972.

Fr. Pollock served as an associate at Christ Church, Washington, DC, 1974-80; rector, St. Luke's-Trinity Parish, Bethesda, MD, 1980-2001; and rector, St. Bartholomew's, Laytonsville, MD, 2001-04.

He helped found Sasha Bruce House, which provides shelter for homeless and neglected youth; Bread for the City; and Bethesda Cares and the Samaritan Ministry program, which assist the homeless.

After retiring he held interim clerical assignments at Montgomery County churches and lived for periods in Nigeria and Kazakhstan, where his wife was an international development consultant.

He is survived by his wife, Margaret Cooper Fowler Pollock; daughters Catherine Wakeham of Baltimore, Elizabeth Davenport Pollock of Bethesda and Mariel Goetz of Chevy Chase; stepdaughters Hilary Roschke of Gaithersburg, and Andrea Hidalgo and Harriet Fowler, both of Bethesda; and three grandchildren.

The Rev. **Kermit Irwin Meier**, a retired U.S. Navy commander, died March 22 at Fleet Landing retirement community in Atlantic Beach, FL. He was 95.

Born in Brainerd, MN, he was a graduate of Muskegon Junior College, Albion College, and Bexley Hall. He was ordained deacon in 1971 and priest in 1973, and served multiple parishes in the Diocese of Southeast Florida as a supply priest.

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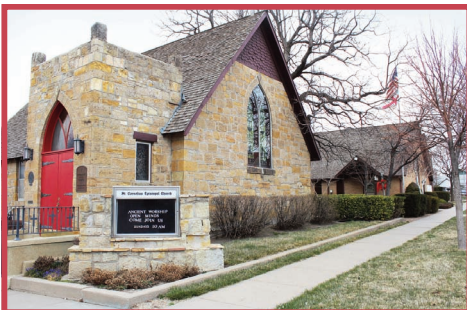
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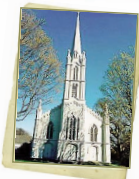
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