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THE LIVING CHURCH

April 6, 2014

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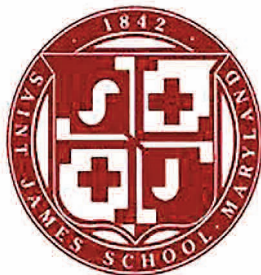
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ON THE COVER

William Augustus Muhlenberg “had a social commitment that the school should be the Church’s outreach into the world” —The Rev. Stuart Dunnan (see “Muhlenberg’s Vision Thrives,” p. 8).

Photo courtesy of St. James School, Philadelphia

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

A Rainbow of Nonviolence

With topical prayers, sermons, and candles of remembrance, people of faith around the country worshiped with a common goal during the weekend of March 16: to remember shooting victims and reduce the carnage on America's streets.

Yet behind the united front displayed in more than 500 settings over Gun Violence Prevention Sabbath (GVPS) weekend, a nagging question lingered: How political should religious communities be when tackling the problem of violence?

The answer varies from one setting to the next. As activists try to mobilize faith groups to reinvigorate a stalled push for stricter gun control, they're finding some outspoken allies, especially among diocesan and parachurch leaders.

"It seems [preventing gun violence] is an issue that's been pushed to the side," said the Rt. Rev. Douglas Fisher, Bishop of Western Massachusetts. "After Sandy Hook, everybody was talking about it. Now it's moved completely in the opposite direction. ... What we're hoping to create is a movement that's going to have many different dimensions to it," including legislative action.

Fisher belongs to Bishops Against Gun Violence, a group of 36 Episcopal leaders campaigning for stricter federal gun control laws. All the stated goals on the bishops' website (bishopsagainstgunviolence.org) focus on public policy. For example, they want federal background check requirements to include web and gun-show sales. They also want tougher laws governing how guns are stored and a federal ban on gun trafficking.

At the congregational level, however, leaders are proving more reluctant to wade into the political fray, even when they feel strongly about the need to prevent violence. At Trin-

ity Church in Southport, Connecticut, worshipers took time on March 16 for readings on justice and peace-making, as well as prayers for victims of violence.

But the organizing group, Trinity Against Gun Violence, took pains — as it always does at its events — to avoid any hint of political advocacy. Still, according to founding member Jean Whitney, the group had to assuage concerns that GVPS might politicize worship.

"This can't be a political issue," Whitney said. "We believe this is a public health issue. We're more concerned with education and children's safety. ... There are other people that are doing [legislative advocacy] better than we'd do it."

The GVPS weekend aimed to build on a similar, more spontaneous initiative last year in the wake of a December 2012 massacre in Newtown, Connecticut. Washington National Cathedral helped mobilize this year's participation along with Faiths United to Prevent Gun Violence, an interfaith group seeking to outlaw high-capacity weapons and magazines.

Some local participants, however, stopped short of endorsing Faiths United's political goals. Take, for instance, Temple Beth Emunah, a Conservative synagogue in Brockton, Massachusetts. Last year, Rabbi Ilana Foss gave the gun issue a personal focus by telling the stories of three young men, all former students of hers in Baltimore, who had been gunned down.

This year, her congregation observed GVPS on March 22 (since March 15 marked the Jewish holiday of Purim). She might note in her sermon how the push for federal gun control has stalled, she said, but she would be careful not to push congregants to support any legislative program.

"My role as a rabbi is to sort of



Amy Nessel photo

Jean Whitney, chair of TAGV, and Mike Tetreau, Fairfield first selectman.

highlight what our obligations are, and people can interpret that in a variety of ways," Foss said. "For some people, that may involve lobbying for particular legislation; action can take all different forms."

Even in Newtown, where scores of parents became political activists after the shootings at Sandy Hook Elementary School, congregational leaders continue to walk a fine line in their quests for social justice via apolitical means.

At Newtown United Methodist Church, parent Sharon Poarch had never been an activist, but she marched for stricter gun control in Hartford and Washington after the Sandy Hook tragedy. Her fellow parishioner, Barbara Bloom, warned that more gun restrictions "would greatly increase the illegal arms market and do more harm than good."

Ministering to both of them is the Rev. Mel Kawakami, whose Sunday School lost a child in the massacre. In December, he went with a group of local clergy to Washington, D.C., to mark the one-year anniversary of his town's darkest day. Even there, he made sure to avoid politics.

Remembering shooting victims in the nation's capital "is not so much a political act as it is an act of social responsibility," Pastor Kawakami said in December. "I'm not as hopeful to go in and say, 'Let's do this po-

litically,' and hope that the culture will change. I think it has to happen the other way around."

While congregational leaders try to steer clear of politics, parachurch leaders are hoping some will have a change of heart and become gun control activists. Some will speak at "Reclaiming the Gospel of Peace: An Episcopal Gathering to Challenge the Epidemic of Violence," hosted by the Episcopal Diocese of Oklahoma April 9 through 11. They will lead workshops with such titles as "Laws save lives: How the faith community can make them happen" and "How to lobby effectively for legislative change."

Bishops and congregational leaders who took part in GVPS agree that violence in society requires more than a legislative fix. Cultivating a more peaceable culture on a private, voluntary level marks another area in which faith groups can make a difference — and perhaps find greater common ground.

To that end, Trinity in Southport has found a niche in promoting gun safety education. When Trinity Against Gun Violence made free trigger locks available for people to pick up outside the chapel entryway, a set of 50 was gone within two weeks. The congregation also offers resources on how to store guns safely and how to show kindness in everyday interactions.

Whether the awareness raised in congregations this month ever translates into political action remains to be seen. But that's not how local leaders plan to measure GVPS events' success.

"These are very much political issues in terms of how they play out in our society," Foss said. "But the values that we're talking about — the value of life, the value of individuals, the sacredness of life — that's not a political issue. That's a prophetic issue. That's a 'We all need to care about it' issue."

*G. Jeffrey MacDonald
TLC Correspondent*



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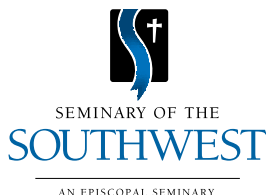
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United against Slavery

Christian philosopher Peter Kreeft argued in *Ecumenical Jihad* (1996) that Christians and Muslims ought to work together in resisting the effects of secularism and the sexual revolution. Now the Archbishop of Canterbury, Pope Francis, and a representative of the Grand Imam of Al Azhar, Egypt, have signed on to the Global Freedom Network, a united effort against modern slavery and human trafficking.

The Rt. Rev. David Moxon, the Archbishop's Representative to the Holy See, signed the joint statement March 17. He was joined by Bishop Sanchez Sorondo, chancellor of the Pontifical Academies of Science and Social Science; Mahmoud Azab, on behalf of Grand Imam Ahmed El-Tayeb; and Andrew Forrest, founder of Walk Free, a global anti-slavery movement based in Perth, Western Australia.

"Anglicans and Roman Catholics have, since 1966, been in serious and prayerful dialogue with each other, to seek the unity that Christ wills for his church in the world," Archbishop Justin Welby said.

"We are now being challenged in these days to find more profound ways of putting our ministry and mission where our faith is, and being called into a deeper unity on the side of the poor and in the cause of the justice and righteousness of God,"

the archbishop added. "For this reason, the new Global Freedom Network is being created to join the struggle against modern slavery and



Pope Francis and Archbishop Welby

human trafficking from a faith base, so that we might witness to God's compassion and act for the benefit of those who are abducted, enslaved and abused in this terrible crime."

The network has some of its earliest roots in the deep concerns about modern slavery shared when Archbishop Welby visited Pope Francis in June 2013, followed by a conference held at the Vatican in early November, at the Pontifical Academies of Science and Social Science.

As director of the Anglican Centre in Rome, Archbishop David Moxon was closely involved in the negotiations for founding the network.

"Human slavery is a plague on a vast scale in many countries across the world today," Moxon said. "This



Archbishop Moxon signs the joint statement on behalf of the Archbishop of Canterbury.

situation is not improving but is probably deteriorating. To quote Pope Francis, 'We must unite our efforts to free the victims and stop this increasingly aggressive crime which threatens not only individuals but the basic values of society.' Today representatives from our Churches have made an agreement to act together: one Church, one world — God's world — where everyone can walk free."

An estimated 12 to 27 million people are enslaved into forced labor and sexual exploitation. Each year, about 2 million people, 60 percent of them girls, are victims of sexual trafficking. About 20,000 people are forced or deceived into giving up an organ.

Adapted from ACNS

South Carolina Accepts Primates' Offer

Only a few weeks after the Global South Primates Steering Committee

announced an oversight council to provide "pastoral and primatial oversight to dissenting individuals, parishes, and dioceses," it has a test case.

The Diocese of South Carolina led by the Rt. Rev. Mark J. Lawrence voted unanimously at its 223rd annual convention March 15 to "enter into a formal ecclesiastical relationship known as provisional primatial oversight from bishops in the Global South."

Nearly 400 clergy and delegates participated in the convention. They voted to create a task force that will report to the next diocesan convention in March 2015.

Bishop Lawrence endorsed the idea during his convention address.

"There's an African proverb that wisely states, 'If you want to go fast go alone; if you want to go far go together.' ... This primatial oversight will bring us an extra-provincial diocesan status with an ecclesial body of the larger Anglican family. It

will deepen our mutual responsibility in the gospel. It will give our bishop a primate with whom to seek counsel and fellowship; and bring us gracious oversight from one of the largest ecclesial entities within the Communion; one which includes Anglicans from a diverse body of believers from Southeast Asia, the Middle East, Africa, South America, the Indian Ocean and many, many others."

P.B. to Honor Deacon

Presiding Bishop Katharine Jefferts Schori will preach an "encomium homily" at Nashotah House Theological Seminary in honor of the Rev. Terry Star.

Star, a deacon from the Diocese of North Dakota and a second-year student at Nashotah, died of a heart attack in his sleep March 4. He was buried six days later from St. James Church in Cannon Ball, North Dakota.

(Continued on page 39)



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Muhlenberg's Vision Thrives

By G. Jeffrey MacDonald

In North Philadelphia's poverty-stricken Allegheny West neighborhood, where nearly half of all children never finish high school, those who attend the three-year-old St. James School are easy to spot.

They're the children who wear crisp crimson blazers as they stride past boarded up homes on their way to middle school. On weekends, they're the ones leading garbage cleanup projects in the streets.

These aren't well-off kids. All 46 come from families earning no more than \$22,000 a year; some earn as little as \$4,000. They attend school tuition-free, with help from hundreds of donors. And they bear the fruits of a particular strain of Episcopal education, one that's aggressively tapping insights from the 19th-century Church School movement and its focus on character formation to meet 21st-century challenges.

"The Episcopal Church had to do something to address the achievement gap in Philadelphia," said David Kasievich, head of school. "If we can instill a sense of virtue now during adolescence, the hope and prayer is that that will fold over into high school and college and life."

The Church School movement, which traces roots to education visionary William Augustus Muhlenberg and his protégés, laid philosophical foundations for some of America's best-known prep schools, including St. James School in Hagerstown, Maryland, St. Paul's School in Concord, New Hampshire, and Groton School in Massachusetts.

The movement's core emphasis on character formation fell largely out of favor in the 1960s and '70s, when daily virtue-shaping requirements came to be seen as too rigid for the times. But some educators, at least in pockets of the Episcopal school landscape, are reviving it today.

St. James School in Philadelphia offers an especially robust example. Located on a former parish site that reverted to diocesan control in 2006 after a bitter court battle, St. James has a wholly African-American student body that practices Anglo-Catholic worship every day.

Students eat meals at assigned tables, where adults oversee polite conversation. Fellow students make sure no one talks with a full mouth. When students speak in street slang, they're asked to "code switch, please."

At St. James, good deeds are recorded in a desig-

nated box and read aloud once a week. Cultivating virtue comes first, Kasievich said, because it's key to becoming a productive contributor to society. In situations of conflict or other adversity, said Kasievich, virtue helps students "make good decisions for themselves and their families."

St. James is not alone. Schools with longer histories are attending to spiritual formation in fresh ways, too. St. John's School in Houston, which has Episcopal roots but no official church ties, this year began highlighting one character trait as a monthly theme in lower-school worship services. In 2009, St. John's created a new "faith and virtue" position for an instructor of religion who would also oversee campus worship.

"As society's needs have changed and evolved — as the school has grown in complexity, size, and diversity — now more than ever we need a single person to be focused on this important topic," said Mark Desjardins, head of school at St. John's.



Down the road in San Antonio, Texas Military Institute (The Episcopal School of Texas) completed its first purpose-built chapel building in 2008. Since then, the community has gathered daily to recite the Lord's Prayer, hear Scripture read aloud, and listen to a homily. About 75 times a year, the preacher is a TMI student.

Observers say these schools reflect Muhlenberg's philosophy of understanding the school as an expression of the Church. The end goal of Church School education is virtuous character. Academic achievement

(Continued on next page)

Muhlenberg's Vision Thrives

(Continued from previous page)

is valued, but not as an end in itself. Scholastic success is only a means to the higher end of molding a person of godly character.

Efforts to apply Muhlenberg's tenets and practices stand in contrast to some dominant trends in Episcopal schools in the past 50 years. Many institutions have backed off hallmarks of the Church School program, such as six-form education (grades 7 through 12) and daily chapel attendance. Attempts to be inclusive have sometimes resulted in watering down programs intended to shape people of strong faith and moral virtue, according to the Rev. Chip Prehn, head of school at Trinity School of Midland (Texas).

"The vast majority of Episcopal educators, especially at our older and more famous schools, have kind of given up a deep commitment to orthodox Christianity in favor of teaching, you know, good morality, good ethics, and inclusivity," Prehn said.

Reclaiming character formation as the chief end of education is as urgent as ever, in Prehn's view. Yet many top schools have displaced virtue by placing a higher, paramount premium on academic achievement and admission to prestigious colleges. This results too often in attitudes of entitlement rather than humility, and desires to serve oneself rather than God and neighbor.

There's also a social injustice done, say modern-day Church School proponents, when schools let academic success become an idol. Schools end up catering primarily if not exclusively to high-achieving children of the wealthy.

"Muhlenberg had a social commitment that the school should be the Church's outreach into the world, and it's not just for children of the rich," said the Rev. Stuart Dunnan, headmaster of St. James in Hagerstown. "But successful people want the kind of college placement for their children that will mean that they will be 'successful.' So it's very difficult for a school founded in the ethos of this movement to remain faithful to it."

These days, projects to recover Muhlenberg's priorities and methods reach beyond individual campuses. Since 2012, educators inspired by the Church School movement have gathered annually at St. James in Hagerstown. They'll meet again June 6-8 to share research, perspectives, and encouragement. That's important, organizers say, since some feel their



colleagues do not share their passion.

Conference participants "go back to their respective schools greatly encouraged that there is a wider fellowship of like-minded educators who share their loyalty to the Church foundation," Dunnan said. "Often in their own schools, they're feeling a bit under attack or isolated."

To make character the top goal does not diminish or discount academics, Church School proponents say. Plenty of graduates still go on to top schools. But a principled school takes no shame in sending students to lesser-known schools that fit well. Such a school exists to educate children of varying abilities because it's an expression of the Church, which has room for all.

Student experiences are qualitatively distinct at institutions where the Church School ethos is a point of living pride. At St. James in Hagerstown, for example, top prizes are awarded not for academic achievement but for "devotion to duty" and "willingness to serve." Students can be expelled not only for cheating or abusing substances, but also for lying. One girl, caught lying for a second time, was expelled when she refused to admit she had skipped a class.

The school's honor council members "were left with the problem of a girl who just won't give up a lie," Dunnan said. Those who repeatedly lie and will not fess up, he said, "can't be in this community."

Or consider a lesson learned by an eighth-grade girls soccer team last fall at St. John's in Houston. They won a big statewide game — or so they thought. When the coach discovered the team had too many players on the field at the time of the game-winning goal, he forfeited. It was a hard lesson for a disappointed team, but the girls were treated as exemplars. All were asked to

stand and be acknowledged at a recent all-school chapel.

The team “could have just not said anything, but that’s not how we are,” said Courtney Burger, communications director at St. John’s. “Chapel is a great opportunity for us to be reaffirming those values.”

At schools where retaining the Church School ethos is a priority, campus life adheres to certain contours that shape lives over time. At Trinity, students are in chapel every day from 9:36 to 10:02. No one is forced to pray or sing, and some do neither, but it’s required nonetheless for all students, regardless of their religious backgrounds.

Some in Episcopal school circles worry, Dunnan said, that too much faith and spiritual formation in school life could scare away prospective students and their parents. But at St. James in Hagerstown, robust faith is no deterrent for non-Episcopalians. It’s actually the preferred school for Pakistani Muslims in the area.

“They view us as having a stronger value system and more emphasis on morality, frankly, in a positive sense, than other schools with our sort of SATs and college placement,” Dunnan said. “It gives us a distinct niche that bespeaks a purposeful mission and safer en-

vironment that parents want for their children.”

The proof will be in the results for those reviving core features of the Church School movement in the 21st century. Do enough families value the approach to sustain the efforts?

Practitioners insist they do. Kasievich notes that families in North Philadelphia want St. James to offer worship more often, including a weekly service on Sundays. The school is fast approaching its capacity enrollment and has 600 benefactors, who are confident Muhlenberg’s wisdom has more fruit yet to yield.

Muhlenberg’s insight “was spot-on with all children, no matter what background they come from,” Kasievich said. “All adolescence comes with some baggage that can get in the way of a successful academic career. But, like Muhlenberg said, if you don’t get the character piece down and the virtue piece down, you’re not going to be successful with the academics either.”

G. Jeffrey MacDonald is a freelance journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic Books, 2010).

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Listen for Jesus on Campus

By D. Stuart Dunnan

There is a wonderful passage in the farewell letter William Augustus Muhlenberg wrote to his favorite student and spiritual son, John Barrett Kerfoot, when he sent him to be the first headmaster of St. James School in Hagerstown:

Be patient; be kind; be gentle; be long-suffering; consider every little trial and vexation as it comes along, as a little cross, to give you some opportunity continually for following after Christ. The true Christian teacher has a burden known only to himself. He is a sufferer, if not a confessor, for Christ. Bear all things for His sake; expect to make sacrifice of your time and your convenience, and be content to be forever accommodating those who seldom think of accommodating you. "If ye love them that love you, what

thanks have ye? Do not even the publicans do the same?" (Hall Harrison, *Life of the Right Reverend John Barrett Kerfoot*, vol. 1, p. 54)

Muhlenberg's point, I think, is that there should be something Christlike about the life of the teacher, and this is perhaps even more true today than it was in the early 19th century. A qualified teacher is a very educated person with an engaging personality and the ability to speak and write effectively. That person, especially when fresh out of college, has choices: teach, or attend law school, medical school, or business school. Small wonder that most teachers in America today last only about two to five years before they move on to a higher-paying job or more promising career without students to defy and frustrate them and parents to second-guess them and treat them like servants.

Now consider further the priest teacher these days, the chaplain or even head of school. By choosing school ministry, we are consciously taking ourselves out of the usual career path for clergy: associate, small parish, big parish, bishop! And we are also choosing, frankly, to work at least five days, in most cases six, and in my case seven days a week, for much longer hours, and to conform to a general and observable schedule, fully accountable as a working member of the administration or faculty.

This is surely a "servant ministry." We offer as educated and able persons a different model for career and life choices to a highly talented, worldly, and motivated group of students. Again, our schools are typically college prep schools, so our own example of having pursued our education to serve and teach the young and to be priests is discordant and arresting, even subversive. It certainly subverted me.

The priest as schoolmaster is therefore a person of faith and Christian conviction engaged in "the world" as it now exists around us — not as we can pretend it exists if we surround ourselves with the right group of like-minded believers and volunteers in our parishes, but as it

Faith is always best understood as courage.



COMMON LIFE

really exists: aggressive, selfish, and unbelieving. This means that the schoolmaster priest has to engage the academic assumption of systemic doubt with inspiring belief, the careerist purpose of self-promotion and accumulation with self-sacrifice and generosity, and the moral neutrality of “whatever works” with truth, courage, and love.

It is the particular (and sometimes brave) role of the priest teacher, whether as chaplain or head, to be the believer who is also intelligent and articulate, who can really speak to the faith side of the equation and insist on a determining good, confronting the achieving and ambitious with a greater cause than “me.” We are called to teach and to help, to go out and win disciples by the transparently good purpose of our lives and the quality of our work.

And we do this by living in community — especially of course in a boarding school like mine, but really, I think, in all of our schools to the extent that they remain faithfully “Anglican” in their purpose and identity.

We do this by engaging each other honestly and respectfully. We share, help, and honor each other, bridging the differences of talent, interest, background, race, culture, and sex in all the ways uniquely available to us in a school: eating our meals together, playing on teams together, sharing our days and our weeks together. We typically do not do this as adults, so school provides the perfect opportunity to build the right foundation.

It is the job of the priest in a school to gather and build community in all the ways that we are empowered by that community to do. Thus, a good chaplain is different from the rest of the faculty, more connected to the students and to the

parents. A priest head is also much more connected to students, parents, and alumni, and cannot just interact with teachers and staff as “employees”; they are also “parishioners,” if you will. As priests, we are by nature concerned and connecting and, by vocation, gathering.

In this way, we are called to walk with our students on their many roads to Emmaus: to answer their doubts with faith. If I have gained one insight in the ministry I have attempted to describe to you, a life of service among teenagers, it is simply

us in Jesus Christ, as he is known to us in the breaking of the bread.

This leads to the more practical and important question in school ministry: How do we do this? How do we make Christ real? My answer would be that we do this in five ways, which I will describe very briefly: in conversation, both personal and general; in worship; in class; in crisis; and, again, in community.

1. Father Tony Jarvis, director of the Educational Leadership and Min-

Love made real for us in Jesus Christ is the redeeming purpose in life.

this: faith is always best understood as courage. And this of course is what our Lord made real to those disciples. By walking with them, listening, and then breaking bread, he encouraged them, and put his courage into them, so that their hearts burned. “You know, Father, you’re right. I can do this.”

This, then, is the work of a school priest: to encourage and believe in your students, to make sure that they know that they are loved, and that love is itself the redeeming purpose of life: not just romantic love as our culture would celebrate and exploit it, or family love as parents might insist on it, but the love made real for

istry Program at Berkeley Divinity School, has written quite movingly about the power of the encouraging conversation in a young person’s life, and this has been my experience as well. Lest you think that such conversations are remarkable, I have many every day. On the most superficial level, school life gives us the opportunity to notice the child and to say a kind word in passing or after the game, but also to be part of the conversation at meals, on the bus, in the dorms, and in the common rooms: in all the many and different circumstances and settings which are available to us in schools and not

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in churches. Most powerful are those wonderful conversations when the student seeks us out, in my case in my office or even my living room, to ask a brave question, to share a loss, or to seek advice. But there are also those important conversations we initiate: “That was rude,” “That was unkind,” “Are you ok?,” or “I had a call from your mom, and I need to tell you something.”

These conversations continue and deepen over time and long after students graduate. I receive several emails or calls from alumni every day and several visits in any given week. I marry alumni to their wives and husbands and baptize their children. I have even buried one of them,

school ministry, you are engaging young people where they are and helping them to succeed — but more importantly helping them to feel loved and called by God to lives of substance and value. You are also teaching them that there is a difference between happiness and joy, loss and hopelessness, arrogance and confidence; and that there is a link between anger and hurt.

2. Every school has its own traditions and habits of worship. But however the priest is empowered to lead the community in worship, there is always the opportunity to introduce the discipline and function of prayer: a common foundation of humility and gratitude, incorporating a greater awareness that we are

kill it. The job is that important.

3. Episcopal schools are not creationist, so we are comfortable teaching Mr. Darwin’s theories in science class. We are also however keen to teach Milton and Herbert in English class, to sing Howells and Stanford in choir, and to teach the sad story of the Reformation. We are, in short, not afraid to point to the role of faith in history, literature, music, and art, and to raise faith-based questions of perspective and morality in science. In this way we are among the most open academic environments in America today, as we fear neither faith nor reason and appreciate the great power and value of both.

The school priest must be an effective teacher: not just a specialized “religion” teacher, but ideally a very good history teacher or English teacher or science teacher; just as “smart” and “useful” as all the other teachers, but bringing the additional insights afforded by a theological education. In this way, students are encouraged to take faith seriously and to know the history and doctrines of their own faith, how our different religions and confessions compare and interact, and how they should inspire us to live and to relate to each other.

4. Schools are full of crises, both real and imagined, and the role of the school priest is to respond to the real ones with the advantage of faith, and thus compassion and courage, and to offer the right balance of consequence and forgiveness, challenge and support. Sometimes this means working discreetly with an individual student and family, sometimes with a smaller group of students, sometimes with the whole school. As headmaster, my role is sometimes quite different from the chaplain’s, but more

The true work of the priest is to build and sustain community.

which was one of the hardest things I have had to do.

The conversations that a school priest is privileged to have with the young are varied, constant, and deep, and there is no other ministry in the Church which affords clergy this kind of influence for good. Maybe the parish was like this before the automobile and youth soccer leagues, but no longer. You can try to entertain and even engage parishioners with some kind of youth ministry, but you are competing with the world. By serving in

human, and therefore called as human beings to live and grow in relationship to God. For some of our students this is a familiar concept, for others brand new, and for still others something we approach differently than they do. But for all there is the opportunity to learn what prayer is, and how we as a community worship God.

Here is a sobering truth: a good chaplain who speaks well and engages the students effectively can make chapel the center of a school’s whole life, while a bad chaplain can

often the same, and our roles are always mutually supportive.

In each case, we are responding to the individual with concern and to the whole with faithfulness; we keep the two in balance. We keep confidences when this is safe, but we never lie, and we try to be as open and transparent as we possibly can. Every crisis brings a wonderful opportunity to teach the right lessons and to model the right responses, which does not always happen at home.

5. All of this brings us back to community, which is in the end the true work of a school priest: to build and sustain the community of the school as priests are called and commissioned to do. Quite simply, we take care of everybody, attend to the outcast and include the new, teach powerful humility and empower gentle good, and gather the faithful and not so faithful — and mostly the *not yet* faithful — at the altar of God. We guard for Christ his chance to speak to them, and then help them to listen, knowing that he will.

If you do not think that Christ speaks to teenagers then you have forgotten what it means to be a bold and terrified, self-confident and insecure, generous and self-centered, delightful and miserable, promising and doomed young person. How powerful to stand as Christ's priest among them, against the devil in their wilderness, helping them see that stones cannot become bread, that we worship God alone, and that very tall towers are not safe to jump from.

The Rev. D. Stuart Dunman is headmaster of St. James School in Hagerstown, Maryland. This essay is adapted from an address he gave at Berkeley Divinity School at Yale.

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Miracle on 6th Avenue

By Mary Ellen Barnes

“Hello and welcome,” said Kitt Bret Harte, Imago Dei Middle School’s principal, as she buzzed me in. Imago Dei, founded eight years ago in downtown Tucson, Arizona, by the Rev. Anne Sawyer and the Rev. Susan Anderson-Smith, is designed to help children who live in poverty overcome the challenges that make learning difficult. Imago Dei, “Image of God” in Latin, is a tuition-free private school that employs a program of intensive education and social services to educate students in grades five through eight.

“Middle school students are trying on personalities. Our goal is to assist them during this difficult rite of passage,” Kitt said, as we climbed the steps to the third floor of the school. Here she introduced me to Mark Zero, the school’s development director, who led me on a tour.

Employing nine teachers, the school offers small class sizes: a maximum of 20 students and a minimum of two teachers. Students attend school ten hours a day, Monday through Friday, and a half day on Saturday for 11 months of the year.

“Our enrollment capacity is 80,” Zero said. “Ethnic backgrounds vary: 75 percent are Latino and/or Native American, and the rest are African, African American, or Caucasian. About half speak Spanish at home.”

Near the principal’s office, we came upon two students wielding screwdrivers to reassemble a student desk.

“How did the desk come apart?” I asked. “Are they honing their engineering skills?”

As we walked away, he answered, “Somehow the pair ‘engineered’ the deconstruction.”

“They don’t look like culprits to me.”

“They’re not, but they made a bad choice, and that’s something we handle immediately. After talking with the principal, the students came to realize a collapsing desk could cause a serious accident.”

Zero added, “The school also rewards good behavior. Honor students can skip study hall and leave school an hour early or earn a free dress day.”

The school issues students blue polo shirts emblazoned with the school’s logo to wear with their own

slacks, skirts, and shorts — of an appropriate length.

“We also reward hard work,” Zero said. “Eighth graders who have maintained good grade averages are eligible for special outings, such as going on a graduation trip to San Diego, where they visit Sea World, the zoo, and the beach.”

As classes were changing, he introduced me to four girls in the hallway. Each met my eyes with a smile, told me her name, and shook my hand. The Imago Dei staff has instilled in them the etiquette that provides confidence in social situations.

Sawyer, head of school, is responsible for school Operations, development, and finance. The cost to educate one student is \$15,000 per year. Donors, board members, foundations, and individual and corporate tax credits fund the school. More than a dozen Tucson business and educational partners provide students with assistance or scholarships. Anderson-Smith, chaplain, teaches two religion classes and cel-



Seventh graders visit a Yaqui church in a nearby Tucson neighborhood.

brates a weekly Eucharist. Children of all faiths and those with none may attend. Students address the two founders as “Miss Reverend Anne” and “Miss Reverend Susan.”

The founders believed that educational and social success in middle school years for teenagers was

(Continued on next page)

Miracle on 6th Avenue



Students learn about church architecture.

(Continued from previous page)

crucial in their development and increased the likelihood of their continuing on to high school.

Imago Dei's mission is to break the cycle of poverty through education. Students' families must be at or below the poverty level and qualify for the National School Lunch Program. The school provides breakfast, lunch, and a snack for students. Imago Dei is a member of the National Association of Episcopal Schools and the Episcopal Urban School Alliance, an organization that supports families in impoverished neighborhoods by enriching community life and providing graduates with mentors.

Based in a former Sears Executive Building on North 6th Avenue, across from Ronstadt Transit Center, the school is convenient for students who commute by bus. Seventh and eighth graders build technical and artistic skills at the Sonoran Glass Art Academy each week. The University of Arizona's Department of Mexican American Studies sends Latino lecturers to guide students in challenges they face.

The commitment of parents, volunteers, and teachers is vital to the school's success. One parent from each household is required to volunteer at least one hour weekly. A parent volunteer at the reception desk was proud that four of her eight children were Imago

Dei students. Other community members help with school maintenance.

Volunteers tutor students with learning challenges. Joe Yukish, retired professor from Teachers College, Columbia University, comes in three times a week to help students improve their reading skills. The school's walls are brightened by the colorful paintings of artist Jeanne Porter. She is a generous donor and member of the school's Strategic Planning Committee.

Instruction is the wellspring of Imago Dei's scholastic success. Its curriculum meets Arizona State Department of Education Standards and provides individual attention and differentiated instruction. Teachers also offer students extraordinary opportunities. In 2012, four students placed first at state, national, and international levels in a School of the Future Design Competition with their eco-

friendly school model for Niamey, Niger, West Africa. The victorious Imago Dei students flew to Washington, D.C., and met the ambassador of Niger.

Graduation from eighth grade is just the beginning for Imago Dei's students, who are now enrolled at eight Tucson high schools. Cameron Taylor, who leads the Graduate Support Program, guides students in their goal to complete high school and college. Imago Dei's first graduate, Hugues Ishimwe, is now enrolled at Pima College and plans to transfer to the University of Arizona to pursue a career in medicine.

Not all learning occurs in the classroom. Students have planted a small garden behind the school. Murals splash color on the walls above four large planters containing broccoli, onions, carrots, snap peas, lettuce, and tomatoes during the growing season. Two of Imago Dei Middle School's partners, Native Seeds/SEARCH and the Farmers Market at Maynards, support the project with donations, mentors, and classes in regional agriculture. Maynards also provides space for students to sell their produce; they earned \$80 for their veggies last spring.

“My favorite subjects are math and music,” said Mireya, a poised fifth-grader. “I’m learning to play music on a keyboard.” Volunteer Duke Buchan-

non teaches students to read music and play scales. Mireya was also enthusiastic about attending Chapel Rock, the Episcopal summer camp at Prescott, part of the school's 11-month program.

A sixth-grader, Mariana, said she appreciates the small classes in which two teachers can focus on students. A member of the Student Vestry, she helps plan and lead worship services. She won a scholarship from Watermark for Kids, a nonprofit organization under the umbrella of the Watermark Retirement Communities. In her scholarship application, Mariana wrote that Imago Dei Middle School made her feel safe, welcome, and loved. The large glass-fronted storefront on the first floor serves as the Imago Dei Chapel. The Eucharist marked the celebration of Earth Day. On two shimmering white banners flanking the altar, leaf-green letters spelled out a poem by e.e. cummings: "I thank you God for this amazing day and for the greenly leaping spirits of trees and a blue true dream of sky and for everything which is natural which is infinite which is yes."

Anderson-Smith chatted with the first students who filed into the chapel, asking about their day. One boy said celebrating Earth Day was special but someday we would not need to celebrate it.

"And why is that?" she asked.

"Because one day every day will be Earth Day."

"You have that right!" she responded with a chuckle.

After the students were seated, a seventh-grader, Serena, switched on a projector to display the service bulletin on the wall above the altar, page by page. All worship at Imago Dei is in the tradition of the Episcopal Church.

A lilting contemporary hymn followed the Acclamation. Anderson-Smith and history teacher Erin Flanigan, both strumming guitars, led the singing.

The homily was a film created by Ron Finley, "a guerrilla gardener from South Central Los Angeles" who believes poverty can be conquered through community gardens. "Food is the problem and food is the answer to the problem," he said. "To change the community, we have to change the composition of the soil. We are the soil."

Pete Seeger's "Garden Song" followed the Prayers of the People: "Inch by inch, row by row, gonna make this garden grow." The miracle of Imago Dei flourishes under a beneficent sun.

A former teacher and author of four books, Mary Ellen Barnes is a native Tucsonan and mother of three children and two grandchildren.



St. James, Meet St. James

By William O. Daniel, Jr.

In the 1840s architect John Carver received the drawings and measurements for St. Michael's Church in Longstanton, Cambridgeshire, built circa 1230. He was commissioned in the 1840s to supervise the construction of St. James the Less Church, Philadelphia, following these designs. Nearly 170 years later, the soul of this building brings forth new life as St. James School.

In September 2011, St. James School opened doors of opportunity to students most in need of hope. SJS is one of ten members of the Episcopal Urban School Alliance. Like most of these schools, SJS uses a tuition-free model, relying solely on grants, donations, and volunteer support. It began as a mission of the Anglo-Catholic St. Mark's Church, Philadelphia.

Based in the Allegheny West neighborhood of Philadelphia, SJS is surrounded by violence and poverty. In the midst of this instability Laura Hoffman-Dimery, principal, and David Kasievich, head of school, ride their bikes each year in search of students who need SJS. "We're doing something to address the avoidable shortfalls in academic achievement," Kasievich said. Those shortfalls "impose heavy and often tragic consequences — lower earnings, poorer health, and higher rates of incarceration." SJS does not offer handouts; it gives students the time and space for new habits and a new way of imagining their life in the world.

As chaplain of another St. James, the Episcopal boarding school in Hagerstown, Maryland, I recently took a group of students to SJS to tutor and serve as aides in the classroom. Kasievich gave us a glimpse of his students' lives. After learning of increasing difficulties at home with two students, Kasievich visited their residence one afternoon, only to find that there was no furniture and that, although they had a mother, their older brother was their primary caregiver. Rather than swooping in to "save the family," Kasievich and volunteers from SJS began offering assistance, but kept the decisions in the family's hands — empowering rather than delimiting. Eventually, with the help of volunteers, SJS provided basic needs for the family, including beds for the children and a couch.

Serving students in an urban environment fraught with so many difficulties is demanding on teachers and administrators. Although life at our

school in Hagerstown can seem all-consuming, teachers still have a good deal of flexibility and time off, and they work with students from fairly stable backgrounds. Teachers in SJS have little downtime, and dealing with students whose home life is in constant flux exacts a saintly patience. Nevertheless, how many teachers will use the unexpected break of a snow day to rally a group of students from the neighborhood for sledding, as one teacher from SJS did?

I met Kasievich in the summer of 2012, and we immediately began dreaming of a partnership between our schools. So far this partnership has involved three service learning opportunities for students from Hagerstown: tutoring, working around the campus, helping parents find jobs, and contributing toward a new science lab. It has involved mutual prayer and student trips from Philadelphia to experience life in a boarding school, with an eye toward students attending St. James, Hagerstown, after graduating from SJS, Philadelphia. Our schools need each other. We need one another's prayer and we need to be empowered by each other.

When David and I first spoke, we did not realize that we were embarking on new territory for Episcopal schools. As far as we can tell, and as corroborated by Dan Hieschman, executive director of the National Association of Episcopal Schools, our schools were the first to begin forming such a partnership. We need to find ways to join together to create more schools like St. James, Philadelphia.

The Rev. William O. Daniel, Jr., is chaplain of St. James School, Hagerstown, Maryland.



St. James School, Philadelphia, is one of ten members of the Episcopal Urban School Alliance.

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Kilauea

When men with hammers, picks, and drills
Announce what won't be, and what will,
We sink the future deep in fact,
But mountains rumble, and they crack.
Firm footing oozes, glowing hot,
And what we thought was rock is not.
And once to ash the red melt cools
The men rush in, employ their tools.
They go on mining paradox,
Philosophers collecting rocks.

Betsy Childs

The Definitive Reading of *Fides et Ratio*

Review by Cyril O'Regan

The *Catholicity of Reason* is one of the most comprehensive, intelligent, disciplined, and compelling discussions of the relation between faith and reason that we have had in a long while. Indeed, it could be interpreted as an extended reflection on Pope John Paul II's encyclical *Fides et Ratio* (1998) in which the contemporary crisis of the relation between faith and reason is seen to be the result of fatal misunderstandings of both faith and reason, and especially the latter. In line with *Fides et Ratio*, the focus of D.C. Schindler's magisterial text is the quintessential modern misunderstanding of the nature and range of reason, and especially the view of reason ordered to proof that, if elevated above other operations of the knowing and feeling person, is, nonetheless, distinct and separate from them.

Schindler thinks of the Catholic tradition as subscribing to a view of reason much more ample than the one generally favored in the modern period, unfortunately too often within as without Catholicism. Trading on a distinction in Thomas Aquinas between *ratio* (reason) and *intellectus* (understanding), reflecting a tradition that goes back to Augustine, reason in the proper sense is not only ordered to the whole of reality — thus “catholic” — but also disposed to openness and patient receptivity to reality understood as mystery.

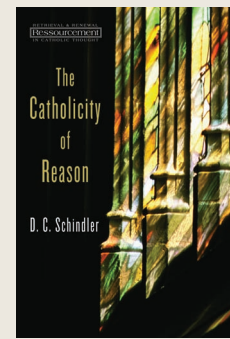
For Schindler, to evoke reality as mystery is not, however, to speak the language of epistemology, but more nearly the language of metaphysics in that knowing is both a knowing in and of reality that gives itself to be known. The truly “catholic” language of reason, which its forgetting in modernity makes necessary to re-

call, is, as Schindler puts it, irreducibly non-possessive. If the focus of Schindler's text is similar to that of *Fides et Ratio*, so also is the purpose. What we might call the critique of the critique of reason is undertaken in order to see whether the articulation of a more adequate account of reason demonstrates a neighborliness between faith and reason, and even between theology and philosophy, that is simply unavailable unless reason is properly assessed.

In articulating his corrective to the modern view of reason, while making his own unique contribution, Schindler depends in equal parts on Aquinas and Hans Urs von Balthasar. Neither theologian enjoys anything like a consensus interpretation, and Schindler offers one for each in order to challenge interpretations that have become fairly common: in the case of Aquinas, neo-Scholasticism, in which Aquinas stands for conceptual clarity and a sense of the definite boundaries between reason and faith; in the case of Balthasar, an interpretation that would construct him as an edifying religious thinker with no deep philosophical base. Schindler's Aquinas is at least as much Platonic as Aristotelian in the drive towards transcendence. For Schindler, in granting, as one should, Aquinas's Aristotelian commitments, one has to be careful not to make Aristotle a medieval or modern rationalist *avant la lettre*. For Schindler, Balthasar's metaphysical orientation is evident in volumes 4 and 5 of his *Glory of the Lord*, but especially in *Theo-Logic 1*, which represents a recycling of *Wahrheit der Welt* (1947) in which the Swiss theologian appropriates the classical metaphysical tradition of Augustine and Aquinas in order to engage in critical fashion the entire trajectory of modern phi-

losophy, culminating, he believes, in the philosophical articulations of German Idealism and Martin Heidegger.

Parts 1 and 2 of *The Catholicity of Reason* engage in a full-scale rehabilitation of the nature and scope of reason, with part 1 providing the Thomistic and Balthasarian contours



The Catholicity of Reason

By D.C. Schindler.

Eerdmans. Pp. x-xiv + 358. \$30

of this revision, and part 2 focusing on causality, which seems to be the nerve point of different accounts of the possibility and actuality of reason. With regard to part 1, it bears emphasis that Schindler presents an Aquinas whose depiction of knowing is ecstatic all the way through, and a Balthasar who should be taken seriously both as a philosophical thinker and as an interpreter of Aquinas.

Neither of these interpretations is trivial, nor should Schindler's bringing together of Aquinas and Balthasar be taken for granted. Within the Balthasarian guild, there are many who would insist that Balthasar is more Bonaventuran than Thomistic in much the same manner as the thought of Benedict XVI, who in any event is heavily influenced by Balthasar. Within the Thomistic guild, there are many like Reinhart Huetter, Rusty Reno, Steven Long, and Thomas Joseph White, OP, who emphasize the differences between Aquinas and Balthasar, and who think that neo-Scholasticism, which

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is oriented towards rational proof, not only has been given a bad press but is philosophically and apologetically superior to Balthasar.

Schindler's is an irenic spirit and he negotiates in good faith with self-consciously more orthodox and pure Thomists when he can, without conceding to them the primacy of reason and demonstration and without compromising on his reasoned view that Balthasar and Aquinas belong together. Importantly, Schindler also does not bring together Balthasar and Aquinas by sheer fiat. The position is painstakingly argued. Schindler is one of the most intelligent and erudite Catholic thinkers around, and offers carefully constructed arguments allied with meticulous close readings of



Hans Urs von Balthasar

both authors to present his case.

One particular line of argument in which Schindler's comprehensive knowledge of 20th-century Catholic theology is in full display is his use of the Austrian philosopher Ferdinand Ulrich to augment Balthasar philosophically and also to serve as a mediator between the thought of Aquinas and Balthasar. Schindler cannot be hoisted on the narrowness that he critiques. The encounter of Catholicism with modern thought is not through and through negative. If it were, Catholic thought would truly fail to be *catholic*.

In this Schindler expresses a Balthasarian point of view while illustrating a Balthasarian sensibility. In part 1, German Idealism in general, and Hegel in particular, come in for positive mention. While this may not be completely surprising if one has read Schindler's previous work on German Idealism, it surely cannot be regarded as automatic. At the very least, Hegel's articulation of *Vernunft* as the form of reason that is ecstatic in comparison with *Ver-*

stand, which is defined by the application of reason to phenomena and subjecting them to analysis and proof, represents an authentic philosophical opening in line with what is best in the premodern philosophical tradition. This is not to say that the opening is not ultimately foreclosed in Hegel's system. Schindler thinks that the preponderance of the evidence suggests that Hegel cuts off the ecstatic dimension of reason in insisting on the completeness of the system. In the final analysis, while reason in Hegel is not reducible to the *raison* of the Enlightenment, it does excise mystery and thoroughly compromises transcendence.

Part 2 further specifies the rehabilitation of reason and attempts a right understanding of causality in Catholic thought. Causality is very much at the crosshairs of Catholic philosophy and theology, since distinct understandings correlate closely with narrower and broader understandings of reason. In and though an understanding of the four causes (both in Aristotle and in their premodern reception in Christian thought), Schindler is able to show that, as against the narrowing of causality in modernity to efficient causality on the one hand, and an extrinsicist view of the relation between cause and effect on the other, the classical view, especially as taken up in Christian thought, neither prioritized efficient causality nor read the relation between cause and effect as extrinsic.

Formal and final causality were every bit as important as efficient causality, and efficient causality finds its true meaning in relation to the three other senses of cause, not excluding material causality. The relation between caused and cause is one of ontological participation. This is especially true in the case of the human person. In making the distinction between the modern and the premodern view of causality, Schindler takes issue with Heidegger's influential genealogy which makes the pre-



Benozzo Gozzoli / Wikimedia Commons
Aquinas, between Plato and Aristotle, prevails on Averroes.

modern, and specifically Christian, understanding of causality responsible for the modern obsession with efficient causality, which is the ground condition for the dominance of the technological worldview.

Not accidentally, the third and final part of *The Catholicity of Reason* is devoted to the relation between faith and reason, since this relation provides the *raison d'être* of the text. Attempting to meet Thomists of a more purist bent at least halfway, Schindler gives qualified approval to the proofs of God's existence. He does so, however, with the proviso that the mode of reason in operation is ecstatic and oriented towards reality as mystery.

As I read it, part 3 presents a complex argument in favor of the intimacy of faith and reason that has both defensive and constructive aspects. The defensive aspect mainly concerns doing battle with Heidegger and his postmodern heirs when it comes to the accusation against philosophy in general, and *a fortiori*, Christian philosophy, of succumbing to "ontotheology," that is, making the category mistake of curtailing the gratuity and mystery of Being by identifying Being with its highest instance (God). Schindler denies that that *esse seipsum* has the effects that Heidegger accuses it of, and that, indeed, the distinction between God and the world (and, following Balthasar, even more the trinitarian difference), outbids the ontological difference between Being and beings.

Again, criticism of Heidegger is balanced by an acceptance that there is much in his writings that can be embraced, including many of his criticisms of the metaphysical tradition. In the end, however, *The Catholicity of Reason* is a constructive text presenting a broad view of reason that in turn seems to require a broad view of faith. This view of reason has a real affinity for a broad and ecstatic view of mystery and is not to be identified with the surrogate so often uncritically accepted in modernity, inside as well as outside Christian thought.

Although Schindler does not deal expressly with faith, or make the argument for the affinity of faith with reason to balance his concerted argument for the affinity of reason with faith, nonetheless, we are compelled to read him as if he is calling for a correction in the understanding of faith. Faith may neither be reduced to a sacrifice of intellect nor to a positivistic grasp of truths on the authority of either magisterium, Scripture, or tradition.

Once again, we can see clearly that Schindler remains the interpreter of *Fides et Ratio*. Indeed, it is no exaggeration to say that he may have produced something like a definitive interpretation. Definitive interpretations, however, come with a price. Schindler is a clear writer, but this is a very learned text and at times challenging. This is as it should be. Schindler in a way performs the expansive reason of which he speaks. And if this reason is deep and highly ramified, it is never superficial. This may be the best book yet from this young and very prolific Catholic philosopher.

Cyril O'Regan is Huisking Professor of Theology at the University of Notre Dame and author of The Anatomy of Misremembering: Von Balthasar's Response to Philosophical Modernity, volume 1: Hegel, just out from Crossroad.

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Creation, Blessing, Reconciliation

Review by Anthony D. Baker

Does the biblical account of God's dealings with the human beings of the world reveal a divine being who acts in different ways toward us? When God promises blessing for the nations through his Covenant with Abraham, for instance, is this the same kind of thing God does in blessing the man and woman in the garden? What about God's dwelling among us in Christ? In "reconciling the world to himself" (2 Cor. 5:19) is God doing something new, or continuing to do something old?

These questions lie beneath a generous helping of theological contro-

versy through the ages, from Marcion's argument against the inclusion of the Hebrew Scriptures in the Christian canon to more modern kinds of supersessionism to 19th-century Reformed dispensationalism. The heart of the question is the unity of the divine being, expressed through a single purpose and will. How is God one, if he is doing different kinds of things?

what and who we are and how we are to be?" (p. 159). Reading Scripture canonically, which is to say as "some kind of whole" (p. 151), he finds it problematic to construe the account of God's relationship to us as a single narrative with a beginning, middle, and end. Instead, God relates to us in three different ways. All have their own narrative integrity, even as they intertwine with one another: God relates by creating us, by drawing us toward eschatological blessing, and by reconciling us from sin and evil. Kelsey's text, accordingly, falls into three parts, organized around three anthropological questions. What are human beings, in light of God's action to create us?

constructive argument. In short, he aims to cover everything. When he tells us that "an exhaustive account of what we are as human creatures," which would inventory every possible human capacity for action, is beyond the scope of his project, his disappointment is nearly palpable (p. 355). Finally, his style of argument includes a great deal of intentional redundancy: make claim; repeat claim, while building to new conclusion; repeat claim and conclusion, while building to another conclusion. This results in, to take one of many examples, two and a half lines of text on p. 1,026 that are repeated verbatim on p. 1,033, with alteration coming only in the final clauses.

Still, this hyper-construction, as a colleague of mine called it, is also a great strength of the text. There is a world in these two volumes, a coherent and compelling world, with a cast of characters (words, phrases) who live on a regularized rhythm. It is self-governing, once we learn the rules. And the central creed of this textual world is the very basic Christian belief that we learn what a human being is most fully by learning how God names these beings through his actions toward them. Kelsey's accomplishment is, in this respect, the very best of systematic theology, though he insists that it is "systematically un-systematic" (p. 45).

If the work is somewhat over-involved, the author has earned the privilege, as it presents the *magnum opus* of one of our great theologians, a creative thinker who stands alongside Hans Frei, George Lindbeck, and Kathryn Tanner as a pillar of the Yale School of narrative theology. His careful construction has a kind of persuasiveness that might not otherwise catch our eye. For instance,

How is God one, if he is doing different kinds of things?

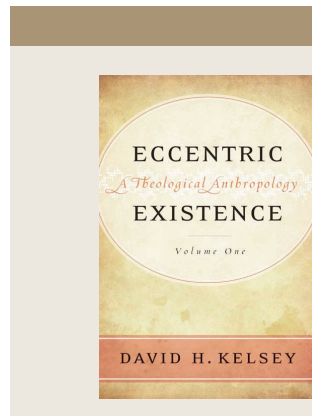
How are human beings to be, in light of God's action to draw us toward consummation? Who are human beings, in light of God's action to reconcile us?

To address the elephant at the outset, before shooing him back out into the wilds, Kelsey's book is too long. Not counting the index, it is 1,051 pages. It contains six introductory chapters. His complex organizational scheme includes sub-chapters, usually of biblical exegesis, that rarely, as he admits, offer any new arguments beyond what other scholars have posited. Many, though not all, of these have the feel of working notes that provide background to a

David Kelsey takes up this matter not as a properly theological question — that is, by relating it to the divine being — but rather as the leaping off point for a theological anthropology. "What does the specifically Christian conviction that God actively relates to us imply about

wisdom literature might, he suggests, provide a fuller account of creation than Genesis. Sin is in part our lack of loyalty to God's way of relating to the world around us. Jesus is primarily about drawing us toward blessing, and only contingently about reconciling us from sin. All these sub-theses follow beautifully within the framework of his construction: he shows them to be the case, rather than telling us.

Still, hyper-construction can be a problem for systematic theology, especially when the internal controls become so dominant as to insulate the system from the world in which God does all this creating, reconciling work. The map is not the territory. Thomas Aquinas's great *Summa* deals with this risk of insularity by beginning each inquiry with the phrase *quod videtur*: "it would seem." Aquinas gathers his interlocutors through potential disagreement, thus also making his own task of meeting their demands in a single *respondio que* ("I answer that") all the more challenging. This is precisely what can give the *Summa*, at least at first encounter, the feel of an encyclopedia of theological arguments rather than a coherent theological whole: it is a whole, but it takes some work to see it as such. Karl Barth, by contrast, writes a moving and compellingly unified system, and in doing so falls more directly under my critique: his governing christocentrism works as an intrinsic control, so that everything he says holds together beautifully, so long as we remain in the system. This I believe is why, after an extended immersion in the *Dogmatics*, I can feel as though I've just awoken from a really realistic dream. Where am I? Who were all



Eccentric Existence

A Theological Anthropology (2 vols.)

By David H. Kelsey.

Westminster John Knox.

Pp. xiv + 1,092. \$80

these people? And why were we all wearing funny hats?

Kelsey, to my mind, falls more on the Barthian side. His elaborate scheme (three ways of divine relating, each originating in a distinct node of trinitarian *taxis*, each issuing in an ultimate and proximate context for human beings, and each corresponding to three theological virtues as well as three patterns of sin) is the meta-structure of the book that guides his argument at every turn. Even as I am dazzled by the compelling aspects of this structure, I find myself wondering from time to time whether the book is simply about the structure itself.

An example of the trouble that this can lead to is Kelsey's dismissal of the Catholic doctrine of the *capax dei*, the creature's natural fittingness for the ultimate blessings God bestows. There are difficult questions within this doctrine regarding nature and grace, divine generosity and divine obligation, reason and revelation, and the possibility of eschatological blessing. Kelsey avoids all of this, by showing that, within the limits set by his system, God relates creatively in a way that cannot be confused with God's way of relating consummatively, and so the creature is without any such fittingness. All the quandaries have seemingly vanished — until, that is, we step outside the system and start asking different questions.

This ought to lead the careful reader to an appreciative inquiry into Kelsey's system as a whole, which leads me back to the question with which I began. Kelsey makes a very compelling case that we dishonor the narrative of creation when we allow it to bend under the pressure of consummation or redemption — when creation becomes either a frame for an eventual piece of art or else a rescue operation. But does this imply that God is relating to us in three different ways? Both Gregory of Nyssa and Augustine (and Kelsey's argument is, I should say, under-sourced in the Fathers) insist that divine unity is revealed in the unity of God's actions in the world; conversely, separate ways of acting would imply separate beings doing the acting. Kelsey, aware of the risk, offers a final chapter in which he presents Jesus as the unity of these three ways, a living "triple-helix." But there is a kind of inverted metaphysics here. We do not call God one because Jesus unites the diversity of God's acts into a single person; God is one because God is faithful to himself through all time and eternity, and Jesus is the revelation of this faithfulness.

This allows us to say, beyond Kelsey, that there is a single divine way of acting that defines us as human beings, while still following the

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wisdom of Kelsey's appeal not to lose the distinctions of the narrative logic. He is surely and profoundly right: human beings are not only creatures that God saves, though we are that; we are not simply creatures God completes, though we are that. A human being is also a divine companion who brings joy to God simply by existing, even in the midst of a complex, troubled world. But God's mode of relating to us is not diverse, anymore than are, ultimately, our ways of relating to God in faith, hope, and love. So when the scribes of Israel wrote about creation from the waters on the analogy of Israel's redemption through the Red Sea, they were not confusing the narratives but celebrating the unity of the God who creates and the God who redeems. Paul and the Church Fathers tended to see things the other way around, calling redemption through Christ and then even consummation with God a "new creation." God only ever relates to us by creating us, therefore, even if this creating cuts against the grain of sin and evil, summoning the world out of the nothingness of sin and evil into new life.

Demanding works of theology require careful and studied responses, and Kelsey's is a demanding work. It is, to repeat, the best sort of constructive theology, modeling attention to argument, detailed engagement with sources, and a broad-ranging and compelling vision of reality. *Eccentric Existence* is a remarkable work, one to return to, immerse oneself in, argue with, and collect wisdom from. I have attempted to do all of this in my own engagement, and I hope that others will as well.

Anthony D. Baker is Clinton S. Quin Associate Professor of Systematic Theology at Seminary of the Southwest.

Origen Reconsidered

Review by Andrew Petiprin

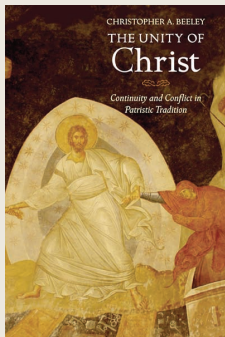
When Christopher A. Beeley received tenure at Yale Divinity School in 2011, he was wrapping up an ambitious project. Building on his monograph on Gregory Nazianzen, Beeley set out to retell the tumultuous story of patristic Christology. The result is the magnificent *Unity of Christ*. Beeley ferries his readers through the choppy waters of ancient Christian theology, revealing with deep faithfulness and razor-sharp analysis how a new focus may help make sense of centuries-old *aporia* surrounding the most important question of all: Who is Jesus?

It is a credit to Yale and to the Episcopal Church that one of their own is so deeply concerned with the answer. *The Unity of Christ* shows us a picture of the savior compiled from puzzle pieces that were frequently manipulated and eventually forced together in the definition of Chalcedon of 451. Beeley is adamant that his task is to "bring out the complexities, and at times the unrecognized conflicts, that exist *within* the orthodox fold" (p. x, emphasis mine); yet by doing so he undoes and then rebuilds the dominant patristic narrative for how the Church finally arrived at its conclusion about Jesus' nature(s). Simply put, *The Unity of Christ* plays with fire and wins.

The dominant narrative in orthodox patristic Christology never seemed to know what to make of Origen of Alexandria, "the great master — or, in some cases, the persistent nemesis" (p. 5). On the one hand, he could never be ignored. After Paul the Apostle, Origen was the greatest early theologian of the Christian Church. On the other hand, he was weird in places, and was ultimately

anathematized centuries after his death by the Fifth Ecumenical Council in 553. How could the Church, emerging from the patristic era and settling firmly into "Christendom" in the East and the West, hold Origen up as a hero? And yet, as Beeley shows throughout his book, this is precisely what Origen was and is, despite a Christology wrought with difficulty. Warts and all, Origen's portrait of Jesus is all about the Scriptures, and every subsequent Christology is a response to Origen's reading of the Bible within the apostolic tradition.

In his masterful opening chapter Beeley returns Origen to his throne, and by doing so demonstrates that the succession from Origen to Chalcedon and beyond must take a different path than conventionally taught. This new road runs "through the heresiological barrier erected by Marcellus and Athanasius" to another formerly questionable figure, the famous historian Eusebius of Caesarea (p. 55). Beeley's long chapter on Eusebius's place in the theological chain is both the most technical part of his study (and thus the hardest to read) and in many respects the most important. Just as Origen's Christology, especially in its most troubling parts, is colored by his intense focus on combatting the Gnostics, Eusebius succeeds and fails in similar ways in his refutation of modalism. That is, where parts of his writings seem errant on Christ's humanity, it is attributable to the circumstances of needing at every turn to consider Christ's divine identity and activity. To dismiss Eusebius as a heretic is to turn a blind eye to the value of his work for orthodoxy later on. Like Origen, Eusebius is operating in uncharted territory; and yet amazingly he lands in a place very much like where we eventually find Gregory Nazianzen: "the Word en-



The Unity of Christ

Continuity and Conflict in Patristic Tradition

By **Christopher A. Beeley**. Yale. Pp. 408. \$50

tered into communion with mortals through the instrument of a mortal body, in order to save humanity through the resemblance” (p. 74). For too long this fact has been ignored.

The casualty in this foundational reconstruction is Athanasius, whom Beeley depicts as something of a theological hack, whose own church “remained heavily determined by the legacy of Origen, even though Athanasius caused significant shifts in the Origenist tradition there” (p. 105). Early in his career he craftily influenced the Christology of his bishop, Alexander, and pushed toward a clumsy Logos Christology with a surprisingly limited legacy. In the end, Beeley calls for a critical reconsideration of Athanasius’ place in the theological hall of fame, since his writing was devoid of “a sophisticated, deep reading of classical sources” (p. 136), instead imagining Jesus “as a kind of superhero who isn’t really vulnerable to the kind of death that the gospels report” (p. 137).

If not for Cyril of Alexandria’s judicious picking and choosing from Athanasius later on, he would never have been held up as the patristic authority that he was and is. In fact, Beeley astutely argues that a darker reality is more likely the case: “Athanasius’ lifelong polemic against the Arians complicated the church’s Christological tradition more than it clarified it”

(p. 169). The liturgical legacy of his own Alexandrian church seems to have borne no witness to the unusual, esoteric portrait of Jesus he imagined. Instead, a far more biblical, narrative Christology that stands in stark distinction from Athanasius in the works of Gregory, Augustine, and Cyril reigned supreme.

But if Athanasius is sidelined, how do we get from Nicaea to Chalcedon (and to modern orthodoxy)? Beeley’s answer at least partly builds an even larger shrine around the theology of Gregory Nazianzen, “the first theologian to produce a lasting Christological synthesis after Origen” (p. 182). Gregory was simply a far better interpreter and innovator of Origen’s work than Athanasius was, and perhaps a more inspired reader of Scripture. Gregory’s Christology is disarmingly clear and pastoral, faithful and creative. Beeley notes that Gregory “views Christ’s identity in dynamic, narrative terms; his divinity is not a static thing, but the agent of the drama of salvation who unites with himself the fullness of human existence” (p. 185). He emphasizes the “single subject” of Christ, who, unlike in Athanasius’ schema, is able truly to save human beings because he assumes even their suffering into his “basic identity” (p. 194).

Gregory Nazianzen transcended

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the supposed Alexandrian-Antiochene divide and stood apart theologically from most other patristic giants, including the other “Cappadocians,” Basil of Caesarea and Gregory of Nyssa. Like Origen he was his own man, matched in the Latin tradition by another Father with an equally awe-inspiring, practical, and *unitive* Christology, Augustine of Hippo. Here Beeley begins work in need of a full treatment, as no lengthy study of Augustine’s Christology has yet appeared. Augustine’s Christology has

ture readings given in a lectionary” gives Augustine all he needs to answer the fundamental questions about Jesus that remain at the heart of every life of faith (p. 236). As with Gregory, Augustine’s enduring brilliance relies as much upon its clarifying, edifying effect as it does on the quality of its intellectual pedigree.

Leaving the fourth century, the rest of the march to Chalcedon in 451 is a complicated story of strife and genius, of theological insight and over-definition. Beeley describes the

of a Gregorian, Augustinian, or Cyrilline position, or even the Nicene Creed” (p. 284). Amazingly, Nestorius “felt vindicated by” Chalcedon (p. 284), and in this sense the council was a travesty.

Careful dissection of Chalcedon, however, may ultimately reveal the biblical faith of the Apostles and Fathers. To this end, one final unsung hero joins the scene: Leontius of Byzantium, who, along with Maximus the Confessor, “synthesized the unitive traditions of Gregory and Cyril with the reigning Chalcedonian program” (p. 295). John of Damascus and others carried on in the same direction. Here Beeley finally deposits us safely at home in orthodox pastures. Even if we are a long way removed from the “simple language of the apostolic faith,” the light of its truth may still shine brightly (p. 291).

Origen, Beeley concludes, “believed that orthodoxy must be received and reconstructed anew in each generation by inspired interpreters of Scripture” (p. 45). And in Augustine we find that “it is just as important to undo falsehood and error as it is to discover and teach the truth” (p. 311). The striving for unity amid theological conflict both in the patristic era and today bears witness to the difficulty of this task.

For his part, Beeley tells an old story in a new way, and fulfills his own vocation as presbyter, teacher, and inspired interpreter of Scripture. With *The Unity of Christ*, Beeley stands among the most important historical theologians at work today, unveiling a beautifully renovated edifice of orthodoxy as a gift to the modern Church. We who seek to live into the mind of the Fathers owe Christopher Beeley an enormous debt of gratitude.

The Rev. Andrew Petiprin is rector of St. Mary of the Angels Church in Orlando, Florida.

Beeley fulfills his own vocation as presbyter, teacher, and inspired interpreter of Scripture.

most often been a footnote in patristic Christology not only because the provenance is Latin instead of Greek but, more importantly, because Augustine’s thought here was never entirely clear. Beeley tackles the problem head on, creating a Greek East-Latin West pairing in Gregory and Augustine that stands above the crowd in the period between Origen and the ultimate formulation of christological orthodoxy at the end of the patristic age. Perhaps most striking about Augustine’s Christology is its rootedness in the great bishop’s liturgical and preaching duties. The Bible, as demonstrated in Augustine’s *Exposition of Psalm 56*, simply presents one Christ, fully God and fully man, whose “divine status outweighs and guides his human status” (p. 245). Like Gregory, Augustine teaches a Christology that matters to the individual sinner who is called to be a saint. Christ is both our destination and our way there. “Something as serendipitous as the choice of Scrip-

shift in the fifth century toward reverence for the great fourth-century Fathers. Cyril of Alexandria rises to prominence as the last great Christologist and therefore the bridge leading to what was hoped to be a final theology of the God-man. And although Cyril can largely be credited for catapulting Athanasius to theological immortality, Beeley shows that his Christology is mostly adapted directly from the unitive description of Gregory Nazianzen, building on Origen.

What Cyril famously adds to the final blend, however, is “hypostatic union” (p. 259), a term alien both to the Cappadocians and to Athanasius, but ultimately the preferred technical apparatus for the orthodox definition of Jesus Christ to the present day. The rest is history: the Fourth Ecumenical Council, the Tome of Pope Leo, a move toward dualist language, and a still unreconciled division among Christians based on “terms that are hardly representative

Premodern Homiletics

Review by Giuseppe Gagliano

Was life in the Middle Ages really nasty, brutish, and short? The enigmatic political thinker Leo Strauss urged his students to “turn from the modern philosophers to the medieval philosophers with the expectation that we might have to learn something from them, and not merely about them.” Modern readers of medieval texts — or anything old, for that matter — must undergo a humble mental shift in order to consider even the possibility that earlier thought might be more illuminating than our own.

We should approach the sermons of St. Bernard of Clairvaux in this way. *Sermons for Lent and the Easter Season* is the 52nd publication of the Cistercian Fathers Series by Cistercian Publications, and the third volume of Bernard’s liturgy-based sermons. As a young monk Bernard founded a religious community in France in the heart of the Valley of Bitterness, which he renamed *Clair Vallée* (Clairvaux), meaning “clear valley” or “valley of light.” He was one of the most dynamic preachers and ecclesiastical figures of his time, or of any age, and we are fortunate to have his writings so well preserved.

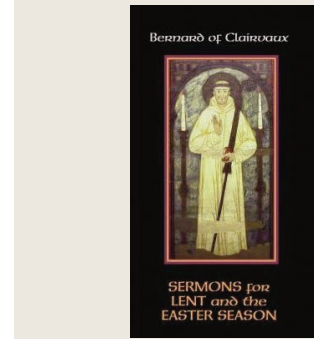
These sermons present a particular style of biblical exegesis, different from contemporary homiletical and historical-critical techniques. The care and thoroughness of the editors is striking, with page after page of side notes, marking every reference to Scripture. These notes allow the reader to see the poetic tapestry of biblical symbol and phrase. In merely two sentences of his second Lenten sermon, Bernard joins Gospel, psalm, and Pentateuch by urging us to rend our hearts and not our garments just as Christ’s crucifixion garment was un-

torn, so that we may obtain a coat of many colors (pp. 34-35). This approach to Scripture is much like a hot tub: it scalds the rational exterior, but prolonged exposure deepens one’s appreciation and brings comfort in the beauty of God’s Word.

Bernard is also a homiletical teacher in more tangible ways, speaking directly to the people of his community. The sermons are punctuated by responses to communal concerns, often addressed in a personal manner. In a Lenten homily on the struggles of the flesh, the saint sweetly assures his brothers of his love for them, even as he is weighed down by “much business” (p. 43). Please “relieve my embarrassment and fear by brotherly compassion,” he writes (p. 54). The preacher’s embrace of such subjectivity may seem like a postmodern strategy, but he had mastered the skill a millennium before.

The abbot’s sermons also present a sound model for responding to the needs of a community, with application for parishes today. He encourages his brothers not to lose hope during Lent, reminding them that it is an appointed period of time during which to repair their spiritual armor for when God will assemble his army (pp. 51-52). He advises that fasting must be carried up on the two wings of prayer and justice, or holiness and peace (p. 40).

Bernard also explicates liturgy in the context of his worshiping community. Processions prominently feature in his sermons as a means of uncovering deeper theological themes. And he addresses the strange juxtaposition of the Palm Sunday proces-



Sermons for Lent and the Easter Season

By **Bernard of Clairvaux.**

Translated by **Irene Edmonds.**

Reviewed by **John Leinenweber.**

Edited and revised by **Mark A. Scott, OCSO.**

Introduction by **Wim Verbaal.**

Cistercian Publications. Pp. 187. \$24.95

sion with the reading of the Passion narrative (p. 103).

This collection is primarily academic in flavor, as seen in the lengthy introduction, but it takes on a devotional character. The brevity of Bernard’s sermons, coupled with their chronological order in the liturgical calendar, makes it possible to incorporate this series into one’s daily devotions. Along these lines, in the sermon for the Wednesday of Holy Week, he sets the stage for the Passion, as well as the joy of coming days: “Many are the Lord’s mercies, but many, too, are the Lord’s miseries” (p. 121).

As the Church seeks new expressions of itself, we would do well to look back to St. Bernard of Clairvaux (and others of his sort), as a giant of community-building and pastoral leadership, who cultivated clarity of purpose out of a valley of bitterness. Broadly catholic, Bernard’s testimony has endured.

The Rev. Giuseppe Gagliano serves as a priest at St. Paul’s, Sydenham, in the Diocese of Ontario.

It might be time to look at St. Bernard of Clairvaux and others, who were giants of community-building and pastoral leadership.

Shadow, or Mystery?

Review by Joseph Britton

Assessments of the theology and ministry of Rowan Williams are by now becoming a genre of theological writing in their own right. One might think of Rupert Shortt's helpful but brief *Rowan Williams: An Introduction* (2003); or *Difficult Gospel* (2004), Mike Highton's more substantive attempt to describe the contours of Williams's work; or Andrew Goddard's recent critique of his theology and ecclesiastical leadership in *Rowan Williams: His Legacy* (2013).

We now have two new works to consider in this genre: one by an English evangelical parish priest (Charles Raven) and a second by an Australian academic (Benjamin Myers). The books could not be more strikingly different, not only in their conclusions but also in the degree of care with which they make their respective critiques.

In the first instance, Raven takes Williams to task for proposing what Raven considers a shadow gospel that lacks doctrinal substance. Instead, Williams's theology "is based on a doctrine of revelation which persistently mutes and distorts the voice of Scripture" (p. 13). The result, Raven argues, is a redefinition of "Anglican orthodoxy in terms of *process* rather than *proposition*" (p. 11). As an answer to the kind of distortion that he believes Williams introduces into Anglican doctrine, Raven wants to hold up the Jerusalem Declaration of the Global Anglican Future Conference as exemplary for both its confessional content and conciliar nature.

Raven's central complaint about Williams is that methodologically he takes the question of how language works as his starting point, rather than adhering to a confessional body of doc-

Shadow Gospel
Rowan Williams and the Anglican Communion Crisis
By **Charles F. Raven**. The Latimer Trust. Pp. 179. \$9.99

Christ the Stranger
The Theology of Rowan Williams
By **Benjamin Myers**. T&T Clark. Pp. xii + 135. \$24.95

trine as revealed in Scripture. Both starting points are of course ultimately about language. The difference is that whereas Raven wants to emphasize the scriptural text as presenting a fixed objective point of reference, Williams (following Wittgenstein) chooses to understand language as culturally conditioned, in which meaning is produced only in specific contexts of social interaction.

Raven describes how he thinks Williams's resulting "confessional deficit" influenced the archbishop's ecclesiastical policy. Arguing that Williams's compromise of biblical truth resulted in a "credibility crunch," Raven suggests that the archbishop's attempt to contain two incompatible modes of Christian life in a single church — "one that looks on truth as objectively revealed in Scripture, the other as subjectively experienced and provisional" (p. 139) — had to resort to an institutional pragmatism that belies the missionary momentum of much of the Anglican Communion.

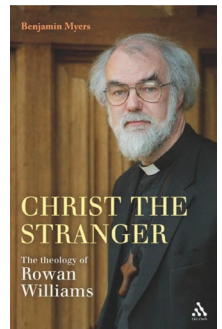
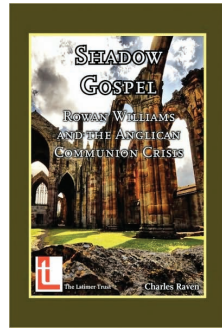
Though it is not intended as such, Myers's analysis could almost be read as a carefully articulated answer to Raven's critique. Where Raven sees compromised truth, Myers sees authentic attentiveness to the complexity of language and sociality. Where Raven sees doctrinal weakness, Myers sees a refreshing willingness and ability to let the familiar become strange to us in order that we might understand it more subtly.

Indeed, when Myers opens his book by observing that Williams is "one of the most subtle and complex Christian intellectuals of our time," his choice of *intellectual* (rather than *theologian*) to describe Williams is telling. He regards Williams as a catholic thinker in the sense that his thought ranges across such diverse sources as philosophy,

Church history, literary criticism, psychology, poetry, and Scripture, yet it always maintains a theological orientation that draws out the universality of Christ's presence and relevance, whose gospel "can be refracted through all the disparate fragments of human experience and tradition" (p. xi). It is this layering of meaning that Raven seems to ignore, or is perhaps unwilling to entertain or to engage.

By contrast, in a series of thematic chapters and poetic interludes, Myers takes us on an illuminating walk through the many rooms of Williams's theological imagination, pointing out and explaining what is contained within each of them. In a chapter on "Saints," for instance, he explores the influence on Williams of the Orthodox conviction that much of what we know of God comes through the example of saintly lives. This "theology of sanctity" helps us to see that holy lives make the idea of God credible, and shows us how Jesus' revelation of the Father's love can be reflected in the individual lives of the ecclesial community. As Myers suggests in summary, Williams's work might be thought of as a sustained meditation on the story of the road to Emmaus: the stranger whom we fail to recognize also becomes our nearest and clearest encounter with God. Myers has done a great service in providing a book that helps us to understand the full richness of the thought that lies behind that observation.

The Very Rev. Joseph Britton is president and dean of Berkeley Divinity School at Yale, and author of Abraham Heschel and the Phenomenon of Piety (T&T Clark, 2013).



A Theologian's Vast Influence

Review by Philip Reed

The influence of an academic is typically construed through scholarly publication. Another, perhaps more significant, influence may be found in the academic's students.

The influence of British philosopher and theologian Donald MacKinnon has largely been of the latter kind, and it has been tremendous. His ideas have had a noteworthy and lasting influence on such figures as Rowan Williams, John Milbank, Iris Murdoch, and Nicholas Lash. It is with this sense of influence in mind that Fergus Kerr calls MacKinnon "by far the most influential British theologian of the twentieth century."

MacKinnon's influence had to be the pedagogical kind because he published little, and what he did publish was disparate and unsystematic, much of it now difficult to access. A handsome new volume of MacKinnon's essays, edited by John McDowell, comes therefore as a welcome witness to his influence, enabling readers to acquaint themselves directly with his prodigious ideas.

The essays chosen for this volume, which work well as a general introduction to MacKinnon's thought, date from 1941 to 1995, a year after his death. They engage a wide range of topics in philosophy and theology, including mystical experience, theories of truth, natural law, Christology, and death.

The book reveals MacKinnon's aim to take up difficult philosophical questions and ruminate on them in light of a commitment to the Christian (especially sacramental) faith. The reader gains a sense of his most important intellectual influences, especially Immanuel Kant, Karl Barth, and Gabriel Marcel. Moreover, the essays exhibit certain themes that matter most to MacKinnon, such as the horror that modern warfare is ca-

pable of, realism in both ethics and religion, and the centrality of human responsibility given that we are the authors of what we do.

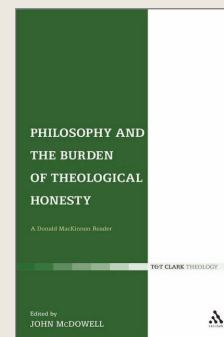
MacKinnon's writing is rich with references to literature, social science, and politics. His erudition allows him, for example, to illustrate the significance of both Electra in Sophocles' tragedy and Brutus in Shakespeare's *Julius Caesar* to the philosophical debate about free will and determinism.

The "burden of theological honesty" for MacKinnon is to take philosophical problems seriously. Again and again, we find MacKinnon calling for the necessity of theology to employ the tools of a coherent metaphysics (to say nothing of logic and the philosophy of language). Doing so, however, tends to complicate tidy theological positions that can be well-packaged and promulgated. Indeed, many of MacKinnon's conclusions are elusive, and seemingly intentionally so. The essays are less argumentative and ideological than they are probing and pondering. MacKinnon takes his academic vocation to be raising questions rather than delivering final opinions, and he seeks to nudge contemporary theology — indeed, all humanistic disciplines — in this direction. "Take from man his right to question," he asks, "and what is left?"

The topics of this volume are so diffuse that I am left wanting more guidance from the editor. McDowell does not say how he chose these particular essays or why they appear in the order that they do — neither chronological nor thematic. Does McDowell think that meeting such demands will cause us to lose what he calls in the introduction the "messiness" of MacKinnon's work?

Some of the essays are taken out of context in a way that makes them difficult to read, such as two chapters

from a book on communism in which MacKinnon routinely refers to other chapters from that book. And while many of the chosen papers exhibit contemporary relevance (such as his still-accurate characterization in 1941 of much of analytic philosophy as a "childish, intellectual game" in which its adherents "exhaust themselves in



Philosophy and the Burden of Theological Honesty

A Donald MacKinnon Reader

Edited by John McDowell

T&T Clark. Pp. 336. \$150 (cloth),

\$39.95 (paper), \$35.95 (digital)

the solution of professional puzzles of their own creation"), others exhibit such dated qualities ("the abiding power of Stalinism in the present is the sense of hope which it still gives to its devotees") that they could only be of interest to historians of MacKinnon's thought.

Nevertheless, the service that McDowell has performed with *A Donald MacKinnon Reader* is salutary, enabling a new generation of MacKinnon students and a further level of his influence.

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

A Girardian Primer

Review by Zachary Guiliano

René Girard has floated somewhere on the edge of my consciousness for nearly a decade, from the very beginning of my theological education, but I seemed to lack the time to engage with his work directly. Scott Cowdell's admirable book has set me straight. He offers a passionate, detailed exposition of Girard's *oeuvre* that has whetted my appetite for more and left me reeling again and again.

The development of Cowdell's book is simple. Although a synthetic account, it leads the reader logically through Girard's career. After a rather odd first page, the otherwise exemplary introduction states clearly the volume's purpose (a survey of "the whole Girardian vision" through the lens of "secularity and modernization"), and it provides brief biographical notes on Girard and his relation to other thinkers.

Cowdell sorts Girard's work into five thematic chapters: foundational Girardian concepts in his early work

on psychology and modern fiction; the origins and preservation of human society in the scapegoat mechanism and sacrificial religion; the unique character of Judeo-Christian thought and its secularizing influence on western culture; how modern institutions like democracy and unfettered capitalism attempt to restrain human violence, largely without success; and, in Girard's more recent work, his increasing apocalypticism and his explanation of the rise of radical Islam as a new sacrificial religion.

Cowdell's conclusion considers practical consequences, although acknowledging that Girard's views leave little room for therapeutic ac-

Semi-comprehensible Girard

In the introduction to *Compassion or Apocalypse? A Comprehensible Guide to the Thought of Rene Girard*, James Warren disavows his subtitle. And indeed his book is more like a comprehensible(ish) application of Girardian principles to the Bible and contemporary Christian preoccupations.

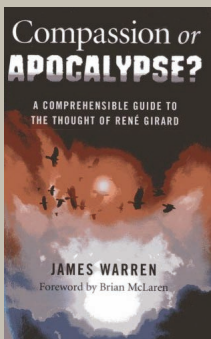
The thought of René Girard has given rise to its own science — Mimetic Theory — and this science can seem like a Gnostic cult to both initiates and outsiders. Warren confesses to have drunk the Girardian Kool-Aid, and like many who have done so, he is eager to convert others.

In each section of *Compassion or Apocalypse?* Warren expounds a key Girardian concept (mimetic desire, violence, the scapegoat mechanism, sacrifice, mythology) and proceeds to use it as an exegetical key to various biblical vignettes (the fall of man, the murder of Abel, a variety of Jesus' and Paul's injunctions, the Apocalypse of John).

As such, *Compassion or Apocalypse?* suffers somewhat from the perhaps unavoidable myopia of many of Girard's disciples and interpreters, who use Mimetic Theory as a lens through which to read the subject matter in which they are primarily interested — in Warren's case, Christianity and the Bible. This approach is exactly the reverse of what Girard himself does throughout his writings, namely, to use the biblical revelation as the exegetical key to everything but the kitchen sink — from the writings of Stendahl, Cervantes, Flaubert, Dostoevsky, and Shakespeare to the academic disciplines of sociology, animal behavior, psychology, military science, history, and, perhaps above all, continental philosophy: Girard has said that his whole body of work can, in a sense, be understood as a response to Nietzsche.

Precisely this totalizing idiom in which Girard speaks (it strikes one as very French) puts off many would-be readers. An approach like Warren's, wherein we are invited by an intelligent, sympathetic non-specialist to explore some of Girard's key concepts, is therefore far from valueless. *Compassion or Apocalypse?* will, I suspect, be of most value to Christians, especially pastors and teachers, who sense something exegetically or pedagogically valuable in Mimetic Theory, but who lack either the time or the polymathic learning necessary to master, or sometimes even to comprehend, Girard's own considerable body of work.

*The Rev G. Willcox Brown III, SSC
Dallas*



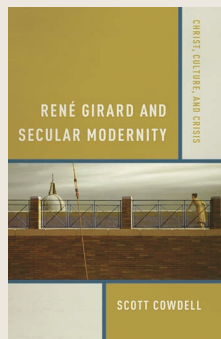
Compassion or Apocalypse?
A Comprehensible Guide to the Thought of Rene Girard
By **James Warren**.
Christian Alternative.
Pp. 381. \$29.95

tivity, apart from large-scale repentance and conversion to Christianity and a commitment to monogamy, prayer, or monastic retreat. Some will find this exasperating and others welcoming.

Cowdell is an admirable interpreter of Girard, though this role can shift quite suddenly. *René Girard and Secular Modernity* pretends to no lack of prejudice. There is nary a criticism of Girard to be found, except against Girard's reservations concerning same-sex attraction (pp. 39-41) and pacifism (pp. 176-78), issues on which many otherwise "Girardian" thinkers stumble.

I found this more than a little surprising, as many of Girard's macro proposals, rather than their implications, seem hard to swallow. His account of the origin of nearly every human social practice in reconciliatory victimization — "scapegoating" — is coherent and persuasive in its own way, but also entirely speculative: a modern origins myth with a single progenitor, supported only by a series of readings against the grain of many sources.

Similarly, I worry that Girard's explanation of Scripture often ends up nullifying it. Most pieces of Scripture end up with a hidden Girardian meaning contradicting their surface. The story of Joseph is understood, he believes, only in the light of "an early stage of this myth" that he reconstructs (p. 86). It's a certain style of biblical interpretation, composed of a few historical-critical techniques and driven by pre-existing theory, which becomes almost a new allegorism, treating Scripture as "coded" (p. 84). As an unabashed enthusiast of patristic and medieval hermeneutics, I have a relatively high tolerance and even affection for allegorism. But any reading of Scripture should account for the face of the text in a way that does not lead to its undoing, or at least protects divine inspiration. This seems lacking in Girard, by Cowdell's exposition.



René Girard and Secular Modernity

Christ, Culture, and Crisis

By **Scott Cowdell**. Notre Dame. Pp. 272. \$34

I eagerly await Cowdell's next book, which will deal with many common objections to Girard, and meanwhile I have immersed myself in Girard's texts to undergo a sort of Girardian therapy, such as Cowdell models and recommends. Mimetic rivalry is not an unfamiliar phenomenon among theologians or clergy. In the end, Cowdell's enthusiasm for Girard is a

boon and makes for lively reading. I wish such straightforward advocacy and bold interpretation appeared more frequently in academic writing.

Zachary Guiliano is a PhD candidate in medieval history at St. John's College (University of Cambridge) and a Gates Cambridge Scholar.

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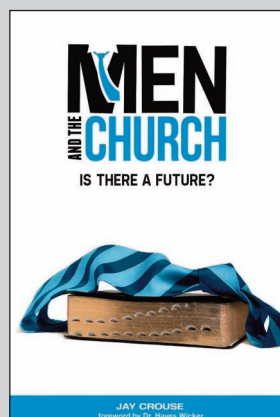
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Revising Article 22

By Charles Cassini

In “Thirty-Nine Articles Revised” [TLC, Jan. 5], Oliver O’Donovan asks, “How can we make a positive use of the Articles in our contemporary search for an Anglican identity at once ecumenical and local, true both to the gospel and to the gifts of our tradition?” I have some thoughts on this especially concerning the 22nd article from a Roman Catholic perspective.

Couched in a language that was anything but concerned with Vatican sensitivities and fashioned in the heyday of Calvinistic influence on the English Church, Article 22 indicts the notion of purgatory

and a number of pietistic practices such as the “invocation of saints” as “vainly invented,” scripturally unwarranted, and “repugnant to the Word of God.” Since the Reformation most Protestants have rejected the notion of purgatory entirely though some believe that an intermediate state may be possible, even if it cannot be proven from Scripture.

This last would not only be in keeping with Catholic views on its existence but with those of other religions outside of Christianity that have what can be described as purgatorial aspects embedded in their belief structures. Hinduism and Buddhism hold to the reality of *karma*, a condition existing within a cycle of birth, death, and rebirth within which per-

sons are supposed to make amends for past moral failings and bring themselves into a higher state of existence that these religions describe in only the vaguest of terms. Islam also holds that the souls of those not sinful enough to deserve eternal damnation but still too contaminated to enter paradise will be given a chance at purification so as to be worthy of heaven, as the seventh surah of the Qu'ran, "al Araf," strongly indicates. Even pagan Platonic philosophy describes such a condition in Book 10 of Plato's most famous dialogue, *The Republic*.

The existence of a purgatorial state is found in pre-Christian Judaism. In a rather long description in Second Maccabees, the leader of the revolt against the pagan conquerors returns the bodies of his comrades, fallen in battle, to Jerusalem:

They turned to supplication, praying that the sin that had been committed might be wholly blotted out. He also took up a collection ... of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, so that they might be delivered from their sin. (2 Macc. 12:42-45)

Could one find any scriptural passage more in accord with the teaching on a purgatorial condition from pre-Christian Judaism than this one? Granted, the Books of Maccabees are considered apocryphal in the Protestant canon. As to those books commonly considered canonical, however, there is the enigmatic parable of the prudent steward, which makes most sense if understood as a lesson in praying for the remission of sins.

Praying for the dead has been contentious for Anglicans. In "Prayers for the Dead," Arthur Bennett provides a good sketch of the pros and cons on the matter since the 16th century (is.gd/nbp3CV). Protestant theologians once thoroughly discouraged these prayers in any public rites or ceremonies, and some

Anglican divines condemned them as a private practice. Since the early part of the 20th century, however, the custom of praying for the dead has made a resurgence, even to the point of including a Commemoration of the Dearly Departed in the Anglican liturgical calendar that parallels in many ways that of All Souls in the Roman Catholic Church, both on November 2.

Which leaves us with the pressing question that arises out of the rejection of the doctrine of purgatory: How consistent is this theologically when com-

How consistent is this theologically when compared with the practice of praying for the dead?



pared with the practice of praying for the dead? Those who reject the existence of purgatory do so as corollary to the widespread belief among reformers that, after death, the soul's condition is eternally set — heaven or hell, fully saved or damned — and nothing further can be done to alter that state, whether through prayers, good works, almsgiving, or remembrances.

Yet in the Book of Common Prayer one finds not
(Continued on next page)

Ask the Right Questions

By Oliver O'Donovan

Several picky things might be said in defence of Article 22 against Professor Cassini's worries. I do not myself think that prayer for dead Christians depends for its intelligibility on the idea of purgatory, nor do I think we pray only for outcomes that are undetermined by God's counsel. If that were so, we might lose not only sundry Articles, but the petition "Thy kingdom come" from the Lord's Prayer! (And the passage of 2 Maccabees seems, in fact, to argue in the opposite direction: not that we pray because outcomes are indeterminate, but that we pray because God's ultimate purpose is quite clear!) I do not know of an authorised Anglican liturgy that includes the direct invocation of saints in the way Professor Cassini describes. And, to conclude with a time-honoured textbook manoeuvre, sometimes pettifogging but with a limited point: it is a *certain* doctrine of these things that is condemned — "of the schoolmen" in 1553, "Romish" in 1563 — and not every possible doctrine or every possible practice.

However, all these defences may be inadequate, or appear so. Should we, then, talk of revision or omission? That seems to me to ignore the *historical role* of the Articles in forming the Anglican consciousness. We learn from Martin Davie's informative book that a project to revise them in the early 20th century came to nothing — predictably enough. We cannot bear our witness out of the middle of the 16th century, only from our own, and one way in which our own age bears its witness is by *not* devising new doctrinal norms with juridical force. But that clears the way for us, as I suggested in my review, to *argue constructively* with the Articles, bringing to them all the seriousness we would bring to doctrinal discussions with our contemporaries.

So, very well, we see more point in marking All Souls' Day than the Reformers did. The profitable discussion begins when we ask whether we have fully taken the measure of their reasons for not doing so, whether our freedom from their diffidence has profited from everything they could teach us about imaginative adventures behind the veil of death that divert us from the service of the risen Christ — or whether, on the other hand, we have merely drifted with the fashion. That is the question that it is really important to answer truthfully.

The Rev. Oliver O'Donovan is emeritus professor of Christian ethics and practical theology at the University of Edinburgh.

(Continued from previous page)

one rite for the burial of the dead but two. And in both of them there are numerous prayers petitioning God to pardon, show mercy to, and accept the soul of the departed into his eternal kingdom. Moreover, in *Holy Women, Holy Men*, one finds the Collect for November 2:

O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. (p. 665)

Here the old saying comes to mind that I learned from an Episcopal priest: "*Lex orandi, lex credendi.*" Reformed churches that offer prayers for the repose of the souls of the recently departed, and even more so those that traditionally remember the anniversary of their passing and add more prayers to such an effect, are deep down believing something very different about a purgatorial condition after death than has been proclaimed by their ecclesial forbears. This seems a case of the theological hand being at odds with what the liturgical one is doing.

As to the invocation of saints, the proscription is ambiguous. I have attended several ordinations in the Episcopal Church, including that of my wife in 2008, where litanies to the saints were chanted, asking their prayers and aid in acquiring graces and insights for the ordinands so that they might better fulfill the duties of their office. This fits with the specification in the rubric that a "person appointed leads the Litany for Ordination." Does the Article intend to ban such invocations *as such* or only in seeking God's mercy for the dead?

As Article 22 now reads, it can hardly be taken as compatible with the Catholic devotion inscribed elsewhere in the prayer book (and practiced throughout much of the Christian world). Can it, therefore, be revised, or otherwise excised? There seems to be some precedent for such a thing, given the evolution of the Articles of Faith, with the number growing to as many as 42 at one point. Perhaps we now need 38 Articles.

Charles J. Cassini taught philosophy at Barry University, Miami Shores, Florida, for more than 40 years.

P.B. to Honor Deacon

(Continued from page 7)

In mid-February the Rt. Rev. Edward L. Salmon, Jr., Nashotah's dean and president, had named Star as one of three students who asked the seminary to invite Bishop Jefferts Schori to visit the campus. Dean Salmon's decision to invite the presiding bishop, which followed discussion by Nashotah's board of trustees, prompted the resignation of the Rt. Rev. Jack L. Iker, third Bishop of Fort Worth, in protest.

While Bishop Jefferts Schori will preach, as planned when she was invited to visit the seminary, her homily will now follow a service of Even-song and focus on Star's ministry. The presiding bishop and Star served together on Executive Council.

The Rev. Canon Mark L. Stevenson, a Nashotah House alumnus who serves as the Episcopal Church's missionary to relieve domestic poverty, will accompany the presiding bishop. Canon Stevenson also serves on TLC's board of directors.

Canon Rees to Serve Queen

The Rev. Canon John Rees, legal adviser to the Anglican Consultative Council, and provincial registrar for the Archbishop of Canterbury, has been appointed as a chaplain to Queen Elizabeth II.



Rees

Canon John Rees said he was delighted to receive the accolade which is awarded for long and distinguished service as a member of UK clergy.

"It is a great honor to be appointed as one of Her Majesty the Queen's Chaplains," Rees said. "The role is largely honorary, but I hope it will increase the opportunities I have from time to time to emphasize the importance of the Anglican Com-

munion, and the immensely valuable work done by Anglican churches around the world."

There are more than 30 appointees to the role and Canon Rees takes over the role formerly held by the Rev. Canon Alison Woodhouse.

When named Times Lawyer of the Week at the beginning of 2013, Canon Rees named Jesus of Nazareth as the most influential person in his life. "In three years, he cut through centuries of legalism that had encrusted itself round the basic commandments to love God and to love one's neighbor," Rees said. "When laws lose sight of their underlying purpose they become dangerous."

Irish Bookseller Logs On

After the closure of the Good Book Shop at Church of Ireland House, Belfast, earlier this year, the bookshop's former manager, Richard Ryan, has established thebookwell.co.uk as an independent online Christian bookshop.

The Book Well launched in March, selling hymnals, prayer books, and other church supplies.

Corrections

St. Paul's Episcopal Church in Delray Beach, Florida, has a growing dinner church ministry called Seekers, which gathers people for worship over a meal [TLC, March 23]. St. Paul's canceled a different ministry, one that gathered families for a regular meal, more than a year ago.

The Standing Commission on Liturgy and Music is considering a successor to Lesser Feasts and Fasts [TLC, March 9]. The Book of Occasional Services is intact.

A sentence in "A Diffusion of Blessings" [TLC, Jan. 19] should have said that Russell Weaver's handcrafted liturgical furnishings "were used at St. Martha's Church for the next 29 years."



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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.

PEOPLE & PLACES

Appointments

The **W. Robert Abstein** is interim rector of Church of the Resurrection, 1216 Sneed Rd. W, Franklin, TN 37069.

The Rev. **Patricia Cashman** is rector of Christ Church, PO Box 608, Burlington, IA 52601-0608.

The Rev. **Scott Evans** is priest-in-charge of All Saints', PO Box 35, Round Lake, NY 12151-0035.

The Rev. **Lauren Lyon** is rector of Trinity, 320 E College St., Iowa City, IA 52240-1628.

The Rev. **Larry Ort** is priest-in-charge of St. Paul's, 726 6th St., Brookings, SD 57006.

The Rev. **Jill Stelman** is priest-in-charge of Christ Church, 300 N Main St., Herkimer, NY 13350-1949.

Ordinations

Priests

Albany — **Jacob Dell**, the Episcopal Church Center, Office of Communications, 815 E Second Ave., New York, NY 10017.

Deacons

Albany — **James Krueger**, St. James', Lake Delaware, NY; **Chad McCabe**, All Saints', 3 Chevy Chase Cir., Chevy Chase, MD 20815.

Retirements

The Rev. **Robert Cowperthwaite**, as rector of St. Paul's, Franklin, TN.

The Rev. **Mickey Richaud**, as rector of Trinity, Clarksville, TN.

Deaths

The Rev. **Everett L. "Terry" Fullam**, known widely for leading St. Paul's Church in Darien, CT, died March 15. He was 83.

Born in Montpelier, VT, he was a graduate of Gordon College and Boston University. He was ordained deacon in 1966 and priest in 1967. His leadership of St. Paul's from 1972 to 1990 encompassed the most active years of the charismatic renewal within the Episcopal Church. Author Bob Slosser wrote *Miracle in Darien* about the growth of St. Paul's under Fullam's leadership.

After leaving St. Paul's, Fullam moved to Ormond Beach, FL, and continued a

ministry of evangelism and teaching until 1998, when he suffered a stroke. He is survived by Ruth A. Fullam, his wife of 61 years, and two children.

Bertram Albert Medley, Jr., died at Calvary Hospital in New York City March 11 after a long battle with cancer. He was 69.

Born in Philadelphia to a family of Seventh-day Adventists, he discovered a love of broadcasting while attending high school. He was a graduate of Temple University and began a 33-year career with NBC News in Atlanta. He worked in bureaus in Cleveland, Washington, D.C., and Tel Aviv before joining the network's headquarters in New York City.

After retiring from NBC in 2001 he became director of television and new media for Trinity Wall Street in lower Manhattan. He was working as the producer for a program featuring the Archbishop of Canterbury when the terrorism strikes of September 11, 2001, occurred. After leaving Trinity in 2007, he helped a new start-up channel, "K24" in Nairobi to develop into a 24-hr. news station.

He is survived by a sister, Diane; brother, Carlos; and nieces Bethany Medley Smith, April Jeanene Medley and Deidre Medley Coutsumpos.

The Rev. **Harry A. Reis, Jr.**, died February 5. He was 79.

Born in Port Chester, NY, he grew up in Byram, CT, and was a graduate of Harry Wagner College, Nashotah House Theological Seminary, and the University of Bridgeport. He was ordained deacon and priest in December 1959.

He served several congregations in New York before training in 1977 to become a vocational rehabilitation counselor for the state's education department. As a counselor he helped people disabilities find employment. He served as a supply priest for the Diocese of Long Island.

Fr. Reis is survived by his wife of 33 years, Margaret; a son, Jason; daughters Amy and Donna; and his first wife, Eileen Schlossman.

The Rev. Canon **Warren E. Richardson**, who told his family that he wanted "He mended broken churches" as his epitaph, died January 24 in Fern Park, FL. He was 86.

Born in Evanston, IL, he served in the

(Continued on page 44)



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Though we are still in Lent, there is anticipation in the dramatic retelling of the dry bones story and the raising of Lazarus. Easter is coming, and it will surely come in the only way Easter truth is told, through stories.

How many times has it seemed to God's people that all hope was lost? "Our bones are dried up, and our hope is lost; we are cut off completely" (Ezek. 37:11). Let the story tell itself. The hand of the Lord puts me in the midst of a valley. It is full of bones, very many and very dry. The voice speaks: "Mortal, can these bones live?" (Ezek. 37:3). Walking in the cemetery where the bones of my dear daughter rest, the place also where over many years I have said many times, "In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ, " I am faced at moments, among the old trees and the old graves and the river, with my own dark doubt. I am neither sure nor certain. "O Lord God, you know" (Ezek. 37:3). Blessed are those who mourn and believe almost nothing. God is not far from this emptiness.

God works over the dry bones, pulling them together, growing and grafting sinew and flesh, covering the new humanity with new skin. God calls the breath to come from the four winds and breathe upon the slain. Resurrection is this: "I will put my spirit within you, and you shall live" (Ezek. 37:14). Resurrection is the business of God, working precisely in those moments and seasons of life in which it seems that all hope is lost. God so acting. "They lived, and stood on their feet, a vast multitude" (Ezek. 37:10).

These new bodies are not simply "in the flesh." Flesh alone would inevitably return to the valley of dissolution. No, the breath came into them, and *they lived*; and this "Spirit is life and peace" (Rom. 8:6). To be more specific, "If the Spirit of him

who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you" (Rom. 8:11). The contrast of flesh and spirit is resolved as the Spirit elevates and transforms mortal bodies. The whole life of sanctification is presumed in this text: not, as is often thought, a resurrection to occur at the close of the age. The transformation of mortal bodies and carnal affections is the present work of the Holy Spirit. Though the work is thoroughly divine, it is one in which we are to play our part by cooperating in both our own liberation and that of others.

Lazarus is dead. Although informed of Lazarus' illness, Jesus deliberately delays his return to Bethany. When Jesus finally says, "Let us go to him" (John 11:15), Thomas, who was called the twin, invites his fellow disciples to a death of their own. "Let us go, that we may die with him" (John 11:16). Thomas is in on the mystery. He knows that Lazarus is every man and woman and child. He knows perhaps as well that Jesus weeps and trembles not for one man alone but for humanity putrid in sin and spent in decaying death. Jesus speaks: "Lazarus, come out!" (John 11:43). Then Jesus speaks directly to us: "Unbind him, and let him go" (John 11:44).

The Church is that wonderful and sacred mystery in which, through word and sacrament, we receive for ourselves the presence of the Risen Lord. It is also the place where we set each other free.

Look It Up

Read Ps. 130:1. I don't worry about being sure as long as I still have the capacity to cry.

Think About It

Resurrection *from death*.

*V. Respice et levate capita vestra.
R. Quoniam appropinquat redemptio vestra.*

This occasion presents an extraordinary challenge to the preacher. The normal momentary silence before the beginning of the sermon should, perhaps, be extended just a bit, not as a false gesture of profundity but as a momentary rest from the tidal wave of emotion stirred by the reading of the Passion. As with all suffering, and consummately so in the case of the Messiah's death, explanations and objective analysis should be avoided at all cost. We are in the thick of a horrible and horribly beautiful story.

At first the day begins with what feels like a happy scene. Parishioners take to the streets with their blessed palms, welcoming Jesus as he comes into the city. Even then, however, we see a "city in turmoil" (Matt. 21:10). And we hear the crowd saying, "This is the prophet Jesus from Nazareth in Galilee" (Matt. 21:11). This is an affront to power, foreshadowing everything to follow.

The betrayal of Jesus is universal. "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). Judas, however, is the narrative focus of how deeply personal betrayal is. We can only betray from the inside; we must be counted a friend. At supper, Judas dips his hand into the common cup and touches Jesus. He steps forth in the darkness, calls Jesus "Rabbi," and then kisses him. "Then all the disciples deserted Jesus and fled" (Matt. 26:56). Peter denied him three times, as Jesus foretold. The backdrop, the scenery and people, seem to fall away as Jesus stands more and more in his absolute loneliness and his searing silence. "He did not regard equality with God as something to be exploited, but emptied himself" (Phil. 2:6-7).

His humanity trembles at all that unfolds. "I am deeply grieved, even to death" (Matt. 26:38). He "threw

himself on the ground and prayed, 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want'" (Matt. 26:39). Thus the king of glory goes to Golgotha's tree. He dies, but not merely as we die. He takes death as a curse, as abuse, as ridicule, as total rejection — and in the midst of it all he brings his consuming love.

What happened? They arrested him and took him; they spat on him and struck him and slapped him. They bound him. They flogged him and stripped him, adorned him in purple ridicule, crowned him with thorns, mocked him. The crucifixion is hardly mentioned: "And when the soldier had crucified Jesus, they divided his clothes among themselves by casting lots" (Matt. 27:35). And then, with a few words, the story unveils the depth of human depravity. "The soldiers sat down there and kept watch over him" (Matt. 27:36). They watched. And they enjoyed it.

Our story is about Jesus. Around Jesus we see disciples, Caiaphas, Pilate, scribes and elders, soldiers and the crowd. We are these people. We have each turned away, and in many ways, from the Lord of all Love. And yet he comes to us; he is going to Galilee.

Suggesting Easter, but not saying it, I recommend this. Take his body from the cross. Wrap him with all your affection. Place him in the new tomb of your own body. Now wait.

Look It Up

Read Isa. 50:4-9a. An unsolved riddle until, in the fullness of time, Jesus.

Think About It

It will not hurt you to admit that however faithful you try to be, you have turned away from the Lord of Glory. Admitting this, you see only his grace and love.



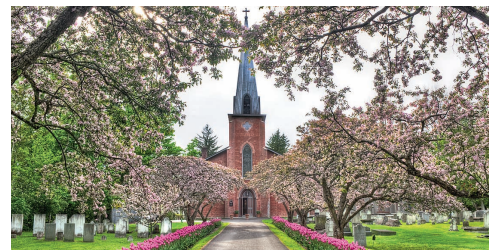
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PEOPLE & PLACES

(Continued from page 41)

U.S. Navy during World War II. He was an alumnus of Northwestern University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1961.

Richardson served as rector of the Anglican Church of Christ the King in Freeport, Bahamas, in 1967-70.

During his many years in the Diocese of Central Florida, which began in the early 1990s, Canon Richardson divided his time between selling cement and serving as a supply priest. His specialty was interim ministry to congregations, many of them split by disagreements. The Rt. Rev. John W. Howe appointed Richardson as an honorary canon in 1999 because of his ministry of healing and bridge-building.

Richardson was the first liaison officer between Central Florida and the Diocese of Jerusalem. His new duties included traveling to Israel, Syria, Jordan, Lebanon and the Gaza Strip, as well as mission work in Africa, the Caribbean and Central America.

He is survived by his wife, Pamela H. Richardson; sons, Warren, Jr., and Kenneth; two stepchildren, Joseph Moine and Holly Moine; two grandchildren; and two stepgrandchildren.

The Rev. **Alvin Robinson**, who was ordained to the priesthood 60 years ago, died January 16. He was 85.

He was born in Silver City, Panama, and grew up in Jamaica. He was a graduate of St. Peter's Theological College, Oxford University, City University of New York, New York University, and Boston University. He was ordained priest in 1954 in Kingston, Jamaica, and received into the Episcopal Church in 1965 from the Church in the Province of the West Indies. As an Episcopal priest he served congregations in Florida, Massachusetts, and New York.

Fr. Robinson is survived by his wife of 51 years, Winsome Davis Robinson; a son, Chris Robinson of Minneapolis; two grandchildren, Kaily and John Robinson; one sister, Myrtle Robinson of Palm Coast, FL; and three brothers, Justin Robinson, Vincent Robinson, both of Palm Coast, and Leslie Robinson of Howard Beach, NY.




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christcathedral.org

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stdavidsdenton.org

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LIFETIME THEOLOGICAL EDUCATION OPPORTUNITIES

2014 Continuing Education & Lifelong Learning Opportunities

THIS COMING YEAR, consider taking a course at Virginia Theological Seminary. *Increase your knowledge. Deepen your faith. Lay or ordained, seeker or believer, leader or listener: Come learn with us!*

Grant Writing Workshop

March 24 – 25, 2014

Finding God in Your Body

April 5, 2014

Dr. Martin Marty

April 25, 2014

Sparkling in the Darkness: The Spirituality of Pauli Murray

May 2, 2014

Study Refresher

April 28 – May 2, 2014

Prepare/Enrich: Training for Marriage Preparation for clergy & lay counselors

May 2 – 3, 2014

Evening School End-of-Year Celebration

May 7, 2014

Faith, Work & Vocation

May 7, 2014

e-Formation conference: faith for a digital, connected world

June 2 – 4, 2014

Spiritual, Leadership & Mission

June 16-20, 2014

Governance & Mission

June 16 – 20, 2014

Sacred Texts

June 23 – 27, 2014

Spirituality, Liturgy and the Arts

June 23 – 27, 2014

Weeklong Ministry Refresher

Scheduled individually

The Word, the World and the Whisper

Tues., 7:30 PM – 9:30 PM

Sept. 2 – Nov. 18, 2014

Theological Toolbox: Intro to Theological Education

Wed., 7:00 PM – 9:00 PM

Sept. 10 - Oct. 29, 2014

Life & Ministry in Retirement Conference

Oct. 2014

Prepare/Enrich: Training for Marriage Preparation for clergy & lay counselors

Oct. 25, 2014

Religion and the Civil War Lecture Series

Nov. 2014

Shepherds, Stable, Star and... Popcorn?: The Nativity of Jesus in the Movies

Dec. 12, 2014



*Calendar subject to change



For details, visit
www.vts.edu/lte

