

Olsen on Liturgy

Rowan A. Greer III

Son of God

April 20, 2014

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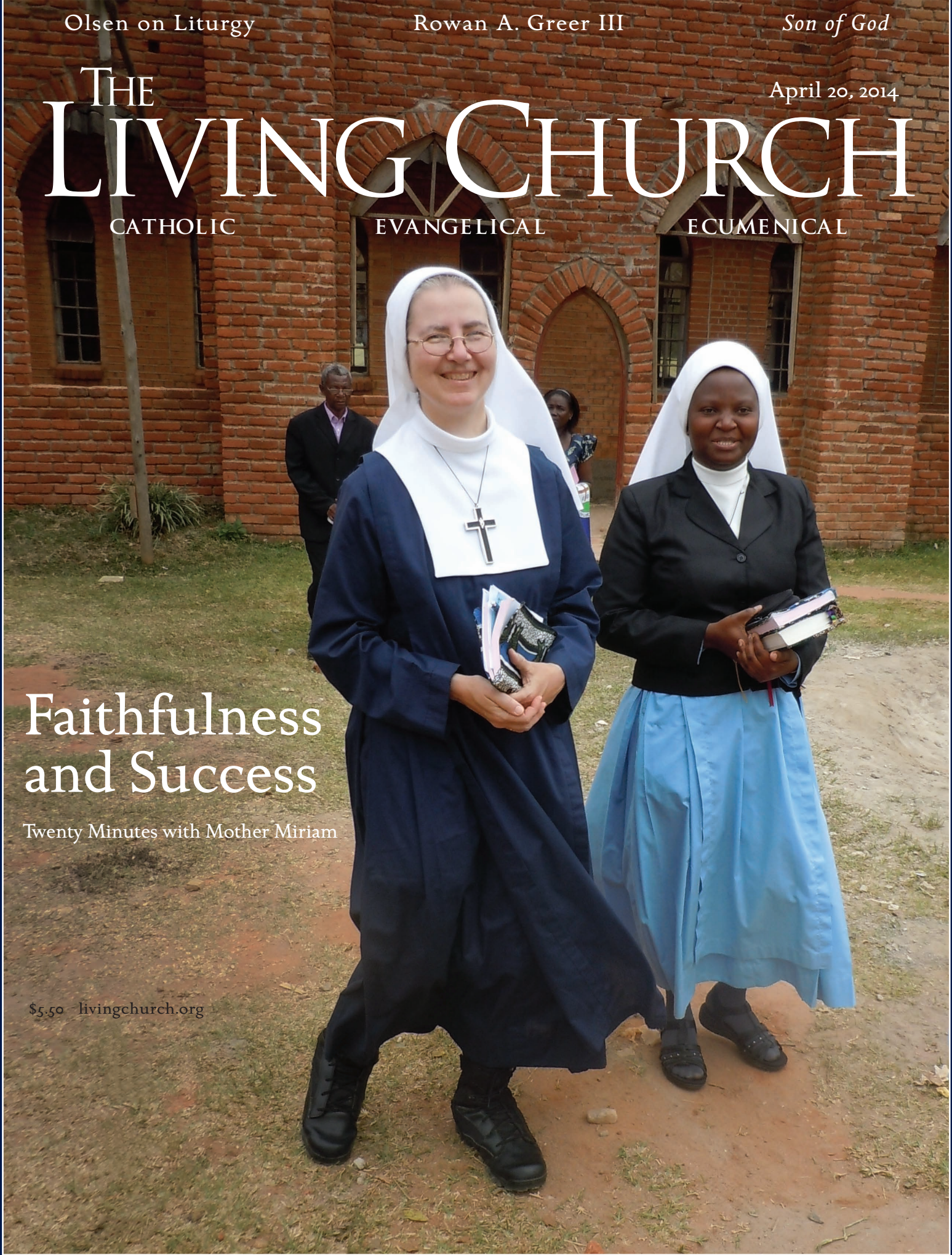
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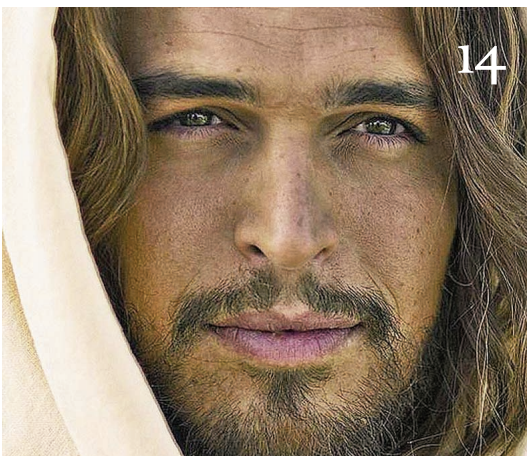
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“The monastic life is countercultural. We chose faithfulness over success because we believe that is what God is always asking of us” — Mother Miriam (see “Faithfulness and Success,” p. 8).



LIVING CHURCH Partners

We are grateful to the Diocese of Central Florida [p. 27] and St. Timothy's Church, Raleigh, North Carolina [p. 28], whose generous support helped make this issue possible.

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

San Joaquin Welcomes Bishop Rice

In the midst of hundreds of applauding and cheering supporters, the Rt. Rev. David Rice was formally seated March 29 as bishop provisional of the Diocese of San Joaquin in California's Central Valley.

"I am truly excited about experiencing the many ways in which Episcopalians in San Joaquin will continue to join in and respond to the extraordinary things that God is already doing in the lives of the people of this valley," said Rice, before the overflow gathering at St. Paul's Church in Bakersfield. He had been elected at a special convention earlier in the day.

The guest preacher at the festal Eucharist celebrating Rice's election was Archbishop Philip Richardson of the Anglican Church of Aotearoa, New Zealand, and Polynesia, who said he brought a message "to the Diocese of San Joaquin and the wider Episcopal Church in the U.S.A. that the bonds of affection between us are important and strong."

When Rice and his wife, Tracy, were called from New Zealand to San Joaquin, it "felt like losing a member of the family," said Richardson, who is also the bishop of Taranaki. He added that now they are serving another part of the extended family, which is the Anglican Communion.

"In our province of Aotearoa, New Zealand, and Polynesia there is an important obligation that we have to members of our extended family — whenever any member of that extended family begins something new or goes to a new place, other members of the family (*whanau*) go with them to support them and to present them to the people of the place they go to," Richardson said.

"So that is part of why we come to support our friends and to hand them into the care of those who will receive them."

Other guests included Bishop of



Richard Snyder / ENS photo

Bishop David Rice and wife, Tracy, greet visitors outside St. Paul's Church in Bakersfield after he was formally seated as bishop provisional of the Diocese of San Joaquin.

Auckland Ross Bay, a friend and colleague, who said he was excited to support Rice's next chapter.

"David has a great capacity to befriend people and inspire them through the relationships that he forms. He has a wonderful vision for the ways in which the mission of God can be worked out through the life of the church. He is a hopeful person who imagines a wonderful future for God's church. I am excited with him for the opportunities that lie ahead in San Joaquin."

Vicar General Brian Hamilton of the Diocese of Waiapu, where Rice had served previously as bishop, said the diocesan Standing Committee had voted to send him to the seating, "to express the esteem in which he is held and our gratefulness for his ministry among us."

"We are sorry to lose him but our loss is your gain," Hamilton said. "He brings energy, an understanding of the needs of today's church, and the vision and insight needed to lead your church. I wish you every blessing in your life and work together."

Rice, who was born and raised in North Carolina, served as a Methodist pastor for eight years before his ordination in the Anglican Church of New Zealand. He served in parishes and as dean of Dunedin Cathedral before his 2008 election as bishop of Waiapu.

He and wife, a family therapist, returned to the United States because of family commitments. Their children — Ian, 20, and Zoe, 18 — will continue their studies in New Zealand.

The Rev. Pat McCaughan, ENS

Help for a Fellow Bishop

The Rt. Rev. W. Michie “Mike” Klusmeyer, Bishop of West Virginia, has replaced the Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania, on the Joint Nominating Committee for the Election of the Presiding Bishop.

Presiding Bishop Katharine Jefferts Schori appointed Bishop Klusmeyer to represent Province III.

Bishop Baxter announced in January that he intended to resign in May because of persistent health problems. Those problems include migraine headaches, vertigo, and fatigue.

“As I have communicated to you previously my health, though improved, continues to be insufficient to the demands and duties of this sacred office,” the bishop wrote in January. “The people and

mission to which we are called need the energy and strength I cannot give.”

Baxter announced March 10 that the diocese’s standing committee has nominated the Rt. Rev. Robert Gepert, Bishop of Western Michigan from 2002 to 2013, as provisional bishop. The diocese’s next convention, scheduled for June 13-14, will vote on the nomination.

“This choice has been done in consultation with the Presiding Bishop’s Office and my support,” Bishop Baxter wrote. “He will join us later in Lent as Assisting Bishop until the vote of Convention and will then lead the Diocese through this current discernment season and the consecration of the next Diocesan Bishop on September 12, 2015.”

Monastics Gather at Lambeth Palace

The Archbishop of Canterbury welcomed more than 100 members of Anglican religious communities to Lambeth Palace March 28-31 to discuss the renewal of religious life within the Church.

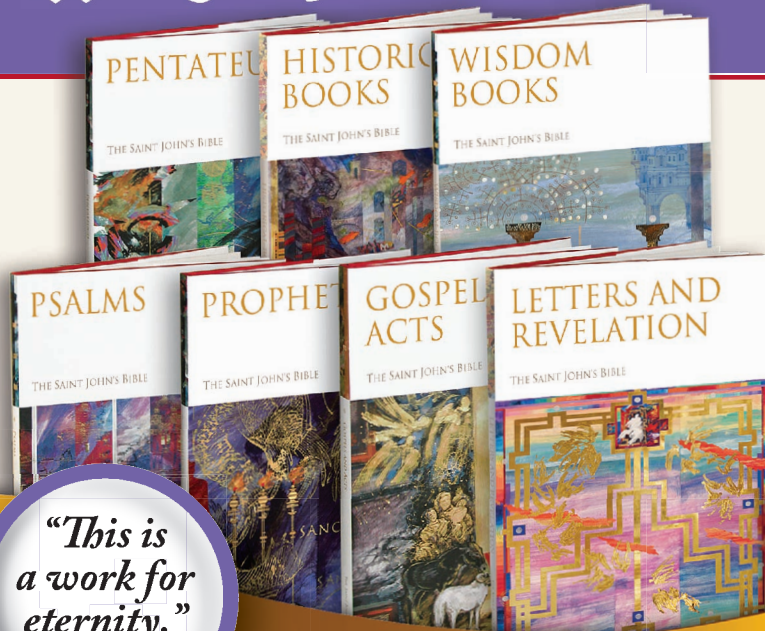
The conference gathered members of diverse religious communities — some centuries old, others newly emerging — that are bound together by a common commitment to prayer, community living, and radical service of Christ, often in demanding social settings.

The event marked a significant early step toward Archbishop Welby’s vision for the renewal of prayer and the religious life, which he has declared as a core priority for his ministry.

The conference, “Religious Life and Renewal: Exploring Roots and Shoots,” aimed to give members of

(Continued on next page)

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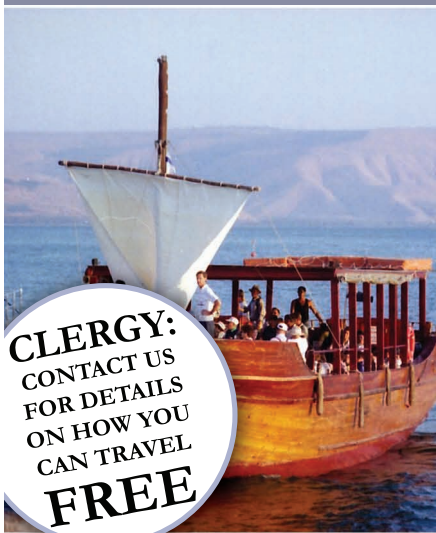
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Lambeth Palace photo

Members of religious orders take a meal break in a hall at Lambeth Palace.

(Continued from previous page)

religious communities around the country an opportunity to interact with Archbishop Welby’s vision for the renewal of religious life, to receive affirmation and build vision together, and to seek to reinvigorate and reimagine connections between religious communities and the church’s structures.

The conference followed the archbishop’s welcoming four members of the international ecumenical community Chemin Neuf to live at Lambeth Palace in February. Community members support the daily life of prayer at Lambeth Palace, ensuring the archbishop’s work is grounded in prayer, and praying especially for the unity of the Church.

“I am thrilled that people from communities in all corners of our country are gathering to talk and listen — and be inspired by the Spirit of God. Some of them may not look like conventional monks or nuns — but all of them are people I admire very deeply,” Archbishop Welby said. “They are those who have committed themselves to Jesus in radical and costly ways — without whom our church would be diminished both in depth and breath.”

The Archbishop of Canterbury’s

chaplain, the Rev. Jo Wells, said: “Future generations may look back and say, ‘In those early decades of the 21st century, the Church blossomed thanks to the growth of religious communities.’ They are bubbling up in surprising places, occasionally despite rather than because of our church, and Archbishop Justin is keen to ensure that they are celebrated and encouraged.”

Adapted from ACNS

A Tree Grows at Lambeth

Archbishop Justin Welby welcomed leaders from the Church Council of the United Evangelical Lutheran Church of Germany (VELKD) to Lambeth Palace March 1.

In anticipation of the 500th anniversary of the Reformation in 2017, the Rev. Canon Kenneth Kearon and Bishop Martin Lind planted an English beech tree in Lambeth Palace’s garden. Representatives of the Anglican Communion planted a similar tree at Wittenburg in 2009.

The Lutheran delegation included Gerhard Ulrich, presiding bishop of the VELKD, and Bishop Lind, representing the Lutheran World Federa-

tion. Canon Kearon, secretary general of the Anglican Communion, and the Rev. Canon Alyson Barnett-Cowan, director of unity, faith and order for the Anglican Communion Office, appeared on Anglicans' behalf.

"It is crucial that the agenda of our ecumenical relationships is not limited to the status of our churches in relationship to each other," Archbishop Justin Welby said after the ceremony. "We are profoundly united in the work of Christ."

Archbishop Welby noted that the Church of England's General Synod adopted the Meissen Agreement with the Evangelical Church in Germany in July 1990 without dissent, calling it a significant achievement.

In that agreement, the churches commit themselves to "share a common life and mission" and to "take all possible steps to closer fellowship in as many areas of Christian life and witness as possible, so that all our members together may advance on the way to full, visible unity."

Archbishop Welby added: "In the broader context of Anglican Communion and Lutheran World Federation relationships, I am sure this meeting will be a further sign of churches growing together and responding to the call of Christ that all may be one that the world may see who Christ is."

Bishop Ulrich said the trees planted in the Lambeth garden and in Wittenburg showed how deeply the Lutheran World Federation valued its relationship with the Anglican Communion. "It is a symbol of reconciled diversity," he said.

Bishop Ulrich added that the Meissen Agreement "gives witness to the good and trustworthy relations between the two churches."

Archbishop Welby sent greetings last month to the 8th Meissen Theological Conference, saying that Meissen has "made a significant contribution to the reconciliation process between our two nations and has enabled the establishment of a large number of vibrant partnerships and links between our churches."

Adapted from ACNS

More news on page 28



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The Rev'd. Dr. Keith Ward: British cleric, philosopher, theologian, scholar, and author of over 20 books. Dr. Ward is a Fellow of the British Academy, former Regius Professor of Divinity, University of Oxford and Canon of Christ Church, Oxford.

Canon Trevor Dennis: Former Vice Dean and Canon Chancellor at Chester Cathedral. Canon Dennis was tutor in Old Testament Studies at Salisbury and Wells Theological College and has authored several books examining the relevance of Biblical stories to our own lives.

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Mother Miriam with Mrs. Beatrice Magangani, wife of Bishop Fanuel Magangani of Northern Malawi, Sr. Silvia (left), and Sr. Jane, at a volunteer event cleaning the Mzuzu Central Hospital grounds.



COMMON LIFE

Faithfulness and Success

TWENTY MINUTES WITH MOTHER MIRIAM

By Richard J. Mammana, Jr.

Mother Miriam is the 18-year superior of the Community of St. Mary, Eastern Province, which has houses in Greenwich, New York, and Mzuzu, Malawi. Five sisters founded the community in 1865 and the Rt. Rev. Horatio Potter, Bishop of New York, received them as a monastic order.

The sisters publish books (The Monastic Diurnal Revised, vols. I and II, and the forthcoming Monastic Diurnal Noted Revised), appeared in a PBS documentary (The Hidden Life: The Story of the Sisters of St. Mary), sell goods made of cashmere wool, and make cards, calligraphy, and bookmarks.

How were you drawn to the monastic life, and how did you come to live it in the Community of Saint Mary?

Oh, Richard, God is so patient! My mother saved a picture I drew at age 6 while Hurricane Donna passed over our home in Orlando, Florida. The scene was the house across the street, and the caption I wrote was "God is love." However, it was not until I was 15 that I felt called to the religious life. I am a fifth-generation cradle Episcopalian and was privileged to attend Episcopal schools all through my growing-up years.

I remember distinctly the moment I declared my

(Continued on next page)



COMMON LIFE

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desire to be a nun. It was not in church. It was not to God. But it was to my tenth-grade gym teacher, when I refused to play powder-puff football! I was sent to the dean's office, of course; but the miracle was that he was a priest associate of one of the newer Episcopal religious orders then and knew what I was searching for. Obviously, I had started out on a very human, willful path, but God could use even my foibles to get me where he wanted me.

I always marvel at his timing. While a sophomore at the University of the South, Sewanee, I visited the Sisters of St. Mary several times. The first time I met Mother Mary Basil, who was there on official visitation from the motherhouse in Peekskill. The second time I

met Mother Mary Grace, then Mother General of the community. I loved both of them and felt I could trust them and live under their direction. There is not much glamor in my story, but a lot of personal growth and surprises on the way.

How has CSM changed during the time that you have been a sister?

I entered in 1975 when most of the post-Vatican II upheaval of the 1960s in the religious orders had settled down. I am one of the last sisters in the community to have experienced community life at the Mother House of the Eastern Province when it was a thriving community of 35 sisters in six branch houses. That changed shortly after my novitiate. We all remember Mother Mary Basil as the one called to close all those branch

houses, bring sisters back to the motherhouse, and reinvent the service of the sisters to the Church through the retreat and Benedictine hospitality ministry. For 15 of those years I was the youngest in the house.

CSM has always adapted to outside influences because the sisters were service-oriented, even when their last-remaining capacity was prayer. When I entered, the days of running large schools, hospitals, homes for orphans or troubled teenage girls were numbered. The number of sisters was declining, and the increasing governmental regulations made it impossible to fulfill the obligations of both a religious and a social service professional. We chose the *Opus Dei* gladly, as we would like to think Mother Harriet, our foundress, would have chosen. The monastic life is countercultural. We chose faithfulness over success because we believe that is what God is always asking of us.

The consequence of that choice was a cascade of circumstances that pointed to our eventual relocation from the metropolitan New York area to upstate New York in the Diocese of Albany. When we closed St. Mary's School in Peekskill and ultimately sold it to a real estate developer, our time in Peekskill was limited. Peekskill had grown into suburbia for New York City. In 1870 Mother Harriet had envisioned the rural Peekskill convent for training her young sisters in monastic prayer and giving elderly sis-



Children of Likoma Island, Malawi, lead Mother Miriam from St. Peter's Cathedral back to the boat.

ters their well-deserved respite in prayer. It was no longer that rural oasis in 1980.

I was elected the Eastern Mother Provincial in 1996 while still one of the two youngest sisters in the house. In studying our history, I found that only Mother Harriet and Mother Mary Ambrose (the first western sister elected Mother Provincial in Kenosha, Wisconsin) were younger upon their election. Clearly, the sisters knew that radical change was in the air. It was a time to honor the wisdom of the past and find the common thread into God's Kingdom for us all in a new era.

In my 18 years as mother, so far I would say that the two major changes for us were the coming of the Malawian Sisters in 1999 and the relocating and building of a new motherhouse at Christ the King Spiritual Life Center in the Diocese of Albany in 2003. My beloved Malawian sisters have taught us much about the gospel life as we laughed, cried, and struggled our way to a common understanding of the sacrifice and joys of living as a monastic family.

Sr. Martha, the first Malawian novice, today will tell you that she is my memory. I have a terrible memory, especially if I do not write things down. As a novice, she was convinced that I did not love her because I always forgot to get her needed things. Now she has learned the weakness of my education compared to hers. Her learned memory skills are phenomenal compared to mine, but it does not mean she loves me more than I love her. The American sisters taught the Malawian sisters what we knew about prayer, theology, church history, animal husbandry, computers, and bookkeeping. They are well positioned to make the transition into the 21st-century Anglican Communion the African way.

The second change, the move of the American sisters to Greenwich, was a community-accepted reality from the moment the city of Peekskill planned to declare the convent road a public thoroughfare in 2000. Only one sister departed this world during my time as mother in Peekskill. Life was just too interesting right then. The five sisters over 85 when we moved all lived into their 90s. Life was a fun time of making new friends and dreaming new dreams for the kingdom, and still is. We are an integral part of the Diocese of Al-



Mother Miriam repairs a chasuble for the missions of the Diocese of Albany.

bany's Christ the King Spiritual Life Center, doing the things we do best: pray, teach, preach the gospel, lead retreats, raise much of our own produce, meat, and cashmere goats. Our aim is the wisdom of the Benedictine balance of prayer, study, and manual labor — all food for the soul in the school of the Lord's service.

Who have been the most important influences in your monastic life?

I should say first that the rector in my childhood parish, Christ the King, Orlando, Florida, was the one who instilled a love of the Lord in me. I remember my confirmation at age 10 with joy because I understood that I was now allowed to receive the Body and Blood of our Savior, a most magical moment for me.

Mother Mary Basil was a role model in wisdom, patience, and trust in God. She gave me a lot of scope as

(Continued on next page)



Mother Miriam speaks at an annual St. Mary the Virgin Pilgrimage at the convent in Greenwich, New York.



COMMON LIFE

(Continued from previous page)

a novice to research Canon Winfred Douglas's work and finish the plainsong adaptation for the *Monastic Diurnal Noted Revised*.

I have Dr. Burton Grebin, the president of St. Mary's Hospital for Children, Bayside, New York, to thank for supporting my desire to go to Fordham University's Graduate School of Business. At the time it seemed a crazy thing for a nun to do, but without the skills learned there, I do not think we could have organized the Greenwich relocation successfully and debt-free. Frankly, working under him for five years at the hospital saved my vocation as a religious. As a young sister, I was too restless and hungry for new experience and learning for a purely contemplative lifestyle. Fortunately, ours is a mixed life of prayer — yes — but also work and study.

I have lots of heroes besides Mother Harriet, among the monastics of the past: Evagrius Ponticus for his masterful understanding of temptation; Benedict, the father of us all; Aelred of Rievaulx because he was not afraid to encourage true friendships among his Cistercian brethren; Dame Laurentia McLachlan of Stanbrook Abbey, who is known for her plainsong scholarship, her unusual friendship with the old renegade George Bernard Shaw, and as a model for Rumer Godden's *In this House of Brede*; and lastly, Dom Gregory Dix for his theological schol-

arship, both in *The Shape of the Liturgy* and in his last work, *Jew and Greek*, on the formation of the Apostolic Church.

In our conversations over the last 15 years, I have learned that we both have Mother Harriet, one of the founders of CSM, as a close spiritual advisor. What do you think she is telling her community today?

Yes, you are right. Since I was a young sister I have always wished I could sit down with Mother Harriet and have a heart-to-heart chat with her. Everything I could dig out of the archives pointed to an extraordinary lady with ardent devotion to Jesus Christ. She convinced me that the only-child attitude was not what I wanted in life. Her desire for family attachments, growing from her loss of parents at an early age and of her elder sister as a young adult, brought her to the doorstep of Dr. Augustus Muhlenberg's new Sisterhood of the Holy Communion.

However, the trials of balancing prayer and the nursing work of that sisterhood led her to leave with the other founding sisters to begin CSM. Their conviction that prayer came first, and that the work flowed from prayer, is the foundation of our monastic rule, which has always accepted a flexibility in our work as anything a woman is capable of doing. She had no models to follow and yet instinctively was able, with Dr. Dix's spiritual guidance, to interpret the vows of poverty, chastity, and obedience to mean

simplicity, cheerfulness, and self-mortification. In this way, the community resists the world, the flesh, and the devil, as the old baptismal rite says.

What is your greatest hope for the monastic life in Anglicanism today? In the Episcopal Church in the United States?

I stumbled across some writings by Shane Claiborne and Jonathan Wilson-Hartgrove a while back where the term “New Monasticism” was being bandied about. I was fascinated to see a young Methodist and Baptist take up Dietrich Bonhoeffer’s term for his seminary in the midst of 1930s Nazi Germany. They awakened a thirst in me that our community’s conscious witness be a life lived as Jesus described in the Sermon on the Mount. It is quite exciting that Gen Y and Millennial Protestant brethren are thinking this way. Would that we lived closer to them or that they would visit us! The old and the new have much to share.

I think that Anglican monastic life has become as infected with western cultural malaise as has the institutional Church. My hope is for us as monastics to become once more a “voice in the wilderness,” saying, “Prepare the way of the Lord.” St. Benedict did it by forming the “School of the Lord’s Service” amid the chaos of the fall of the Roman Empire. St. Francis did it in the decadence of the Holy Roman Empire in the late Middle Ages. The Anglican revival of monasticism began in the heart of Victorian England’s industrial revolution when the poor were enslaved to the very machinery that was supposed to liberate the worker from drudgery.

My greatest hope is to be a faithful Christian. As God has called a few good women into this unique oblation of a vow of poverty, chastity, and obedience according to the Rule of the Community of St. Mary, I hope we will

have the courage to challenge the Church outside of its comfort zone on the royal road of the Cross. Economics and ecology point to the problems of selfishness in our western world. I believe relearning how to live as community under God will be part of our salvation.

Where do you see CSM in five years? Ten years? Twenty years?

We’ll still be here in Greenwich and Mzuzu, Malawi. Seriously, I think I am glad that I have no idea where CSM will be in five years. I learned how to do five-year plans at Fordham, but I have yet to see one that survived beyond the second year without significant changes and surprises. God acts while we make plans. I take comfort that he does not need large numbers of monastics to carry out his kingdom plans. Sr. Thérèse of Lisieux was a firm believer in the power of her interces-

sory prayer for the missions of the Church. She was only one sister, but united with the Bridegroom, great things happened for the advancement of God’s work and kingdom.

When you’re not singing chant or listening to it, what’s your favorite kind of music?

My all-time favorite is Bach’s *Pasacaglia and Fugue in C minor*, BWV 582, and my second favorite is Bach’s *St. Matthew’s Passion*. My sisters laugh at me when I say that I only like music written before 1820 (when Beethoven succumbed to the Romantic Era), but I still enjoy some of the 1960s folk groups’ social commentary songs, like the Beatles’ “Fool on the Hill” and “Let It Be.” They just don’t have the spiritual depth of Bach.

Richard J. Mammana, Jr., is archivist of THE LIVING CHURCH.

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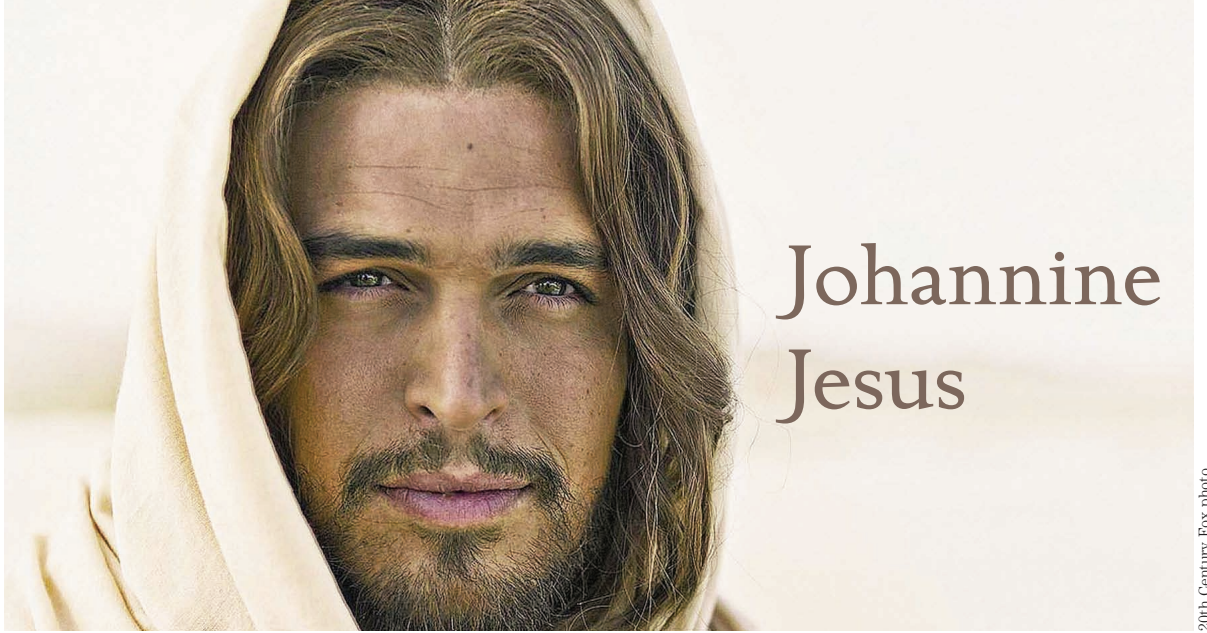
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20th Century Fox photo

Johannine Jesus

Review by Clint Wilson

A couple of weeks ago a grandmother received a call from her grandson who asked if she would be interested in seeing a movie with him. Like many grandmothers, she is a seamstress of generations, and keenly fond of her grandchildren. Imagine her surprise when her grandson asked not to see *The Lego Movie* but *Son of God*.

Imagine also this woman as one who longs for all of her grandchildren to be baptized and grow in their faith. She clears her schedule with evangelistic gusto and heads over to pick up her grandson. She is surprised and delighted when his sisters, two cute and peppy elementary students, ask to come along. Will this movie spur opportunities for catechesis, or even

scenery often strays from the corresponding geography of biblical accounts. The computer-generated imagery, especially of the Temple and Jerusalem, is lame, while the Blessed Virgin Mary's nose seems plastically perfected. The narrative is choppy, presumably because many of the scenes were pasted together from an earlier television rendering, and the seams remain visible.

But the film commendably alights on the Johannine motif of Jesus as a heavenly Son, placing it in the "high Christology" school. And viewing the life and ministry of Jesus within the larger narrative of the Apostle John, finally from Patmos, tele-scopically situates the work of this heavenly Son beyond his public earthly ministry. In other words, the film underlines and animates the divinity of Jesus Christ.

I probably won't see the movie again nor take my youth group or college students to see it. I'm more inclined to take them to *Noah* or *The Hobbit: The Desolation of Smaug*. But I am glad *Son of God* was released. It delivers the gospel basics and will, I am sure, serve the kingdom in countless ways around the globe. Even if it only made a difference in the lives of three little kids I'm fond of — which, by the way, it did — it would be worthwhile.

Son of God

Directed by Christopher Spencer
20th Century Fox/LightWorkers Media

more? After all, the film will focus on the entry of the infinite into the finite for a full 138 minutes.

The woman was my mom, and those grandchildren were my nephew and nieces. I admit that I have mixed feelings about *Son of God*. It will surely bless many, but it could have been much better. The

The Rev. Clint Wilson is a curate at the Church of St. David of Wales in Denton, Texas.

Looking at the Ground

Simplicity suck ambition
from my quicksand soul,
so dead to delight (once known,
now common, now useless),
so forward looking in a meadow
with my loves on a cool day in spring.

Wring out, heart, your true joy.
Wash away whispers of the new, the next.
Root down and know this good place,
this present joy.
Smile,
and sleep soundly.

Charlie Ritch



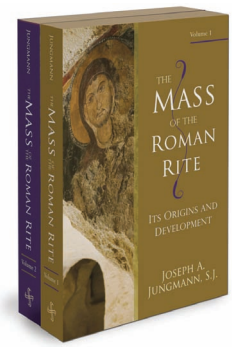
Returning to Jungmann

Review by Derek Olsen

Composed in the chaos of the Second World War, *The Mass of the Roman Rite: Its Origins and Development* brought an order and clarity to its subject with profound, far-reaching effects. Indeed, Joseph Jungmann's scholarly masterpiece exerted powerful effects upon the liturgical work of the Second Vatican Council and, through it, upon western liturgical traditions, including the Episcopal Church and its Book of Common Prayer (1979). This seminal work receives new life in a two-volume reprinting in the Christian Clas-

sics series from Ave Maria Press.

Jungmann begins with a survey of the rite's development. He weaves a narrative that leaves no questions as to his theological commitments, beginning with a simple patristic service of the gathered assembly's praise that — under the influence of Gallican elements — becomes a clergy-driven mystery of God's work. His discussion of the allegorization that proliferates in Gothic Mass commentaries serves to underscore that the eucharistic rite had been transformed — for the worse — from a communal celebration to a mysterious drama that the faithful were to observe from afar.



The Mass of the Roman Rite Its Origins and Development

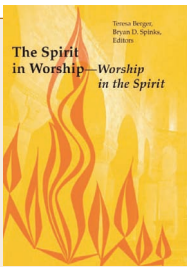
By **Joseph A. Jungmann, SJ.**

Ave Maria Press. Pp. 1,056 (two volumes). \$49.95

Succeeding periods only continued the trend, further divorcing the reception of the sacrament from the liturgy. A few bright spots are presented, notably in the German Enlightenment, when attempts to communicate the substance of the liturgy in the vernacular and the introduction of vernacular hymnody drew the community back into the eucharistic action. The Roman Catholic Restoration, however, snuffed these embers of reform, and Jungmann's history concludes with a call to reformation, envisioning a vernacular Mass, transparently understandable on its own terms, enacting the community's thank offering to God.

After sections on the theology of the Eucharist and the various forms of the Mass used in his day, he discusses the elements of the Mass. Each individual part is treated with reference to its historical development and theological meaning. His choice of certain historical themes frequently underscores his perspective of how the elements should be treated in a reformed Mass.

Jungmann wrote at a critical time in the 20th century. Energy was building for a revision of the eucharistic rite. Significant reforms to the Breviary had already been accomplished; everyone knew that the Missal was next. The first tentative changes to Holy Week appeared five years after the publication of Jungmann's work. Additional revisions in 1962 led to the major reform represented in the 1970 Roman Missal. From our perspective, it is instructive to see how Jungmann's suggestions were acted upon during the



The Spirit in Worship—Worship in the Spirit

Edited by **Teresa Berger** and **Bryan D. Spinks**. Pueblo Books. Pp. 336. \$39.95

The Spirit in Worship—Worship in the Spirit is a collection of essays proceeding

from an international conference hosted at the Yale Institute of Sacred Music in 2008. Divided into three sections ("Foundations," "Historical Trajectories," and "Newer Ecclesial Movements"), it grapples with the often elusive presence of the third person of the Trinity within Christian worship. Well-known scholars such as N.T. Wright, Paul Bradshaw, and Melva Costen headline, but are ably complemented by other contributors ranging from professors to pastors, including Darlene Zschech, worship leader at Hillsong Church in Sydney.

This collection represents a fascinating intersection in contemporary liturgical discussion. Since the liturgical reformations proceeding from Vatican II in the western liturgical churches, deeper encounters with Orthodox traditions — both eastern and African — and with Pentecostal tradi-

tions have raised larger questions concerning the place of the Spirit in worship. These essays collect voices from all three centers, placing them in relation to one another with thought-provoking results. As an edited volume it does not come to any firm conclusions, but certainly presents directions and perspectives for further work.

Particularly fruitful are some of the encounters between traditions represented within the book. Simon Chan, a minister in the Assemblies of God and professor of systematic theology from Singapore, provides a fascinating cross-cultural engagement with Eastern Orthodox traditions. Likewise, Teresa Berger's second look for the presence of the Spirit in the medieval Roman tradition bears fruit outside of the narrow limits of the authorized Mass liturgies.

Liturgists, theologians, and clergy who wish to be engaged in the continuing conversation will want to have this book on their shelves.

Derek Olsen

process of reform. And most of them were. Jungmann's understanding of the Mass is not simply an inventive synthesis by a scholar with keen pastoral sensibilities. It became the dominant perspective that lay beneath the reform of the missal, our prayer book, and associated Lutheran, Presbyterian, and Methodist worship resources since Vatican II.

The reprinting of this work at this time strikes me as particularly significant: it appears as the first fully post-conciliar generation comes of age. The Lutheran Book of Worship (1978), a work fully informed by Jungmann's synthesis, shaped my earliest liturgical memories. My entry into the Episcopal Church was nurtured by my experiences with the 1979 prayer book. Even the Traditional Latin Masses I visited periodically during college and seminary stood in conscious awareness of this text. My worship experiences and liturgical education have been profoundly shaped by Jungmann's interpretation. As my generation comes of age, it is fitting that we once again return to Jungmann, read his words, weigh his arguments, and assess his heritage.

Often polemical, always learned, Jungmann's work stands as a harbinger of the changes wrought in Vatican II as well as a direct cause of them. More than 60 years later, some of his conclusions have been overturned by subsequent scholarship — but none can be ignored. Jungmann's perspective has become the central scholarly narrative through which the Eucharist is seen. This book has defined modern liturgy, and remains essential reading for modern liturgists.

Derek Olsen is the secretary of the Standing Commission on Liturgy and Music of the Episcopal Church. He served as liturgical editor of the new revision of the St. Augustine's Prayer Book and is completing a book for Forward Movement on the spirituality of the prayer book.

Awake to Life

The story of the raising of Lazarus (John 11:1-45) is a teaching tool, helping us to understand Jesus as the source of resurrection and life. This Gospel has an important place in the Lenten readings in Liturgical Year A, preparing us for the great feast of Easter. Reading and meditating upon it has been part of the ancient preparation for baptism on Easter Eve.

In *Lazarus, Come Forth!* John Dear has written a series of meditations on the text that invites us to a deeper understanding of Jesus' confrontation with death as a principality and power. Fr. Dear grounds his lifelong commitment to action for peace in Jesus' action for life. Jesus confronts death and brings Lazarus forth to life, and Fr. Dear argues that we face the same confrontation regarding the culture of death and its kingdom and the culture of life and its kingdom.

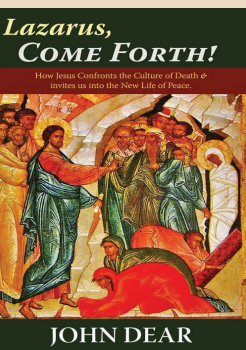
His writing style is part meditation, part polemic, part plea. The meditations concern finding life in a culture of death. The polemic concerns recognizing that the world in which we find ourselves is very much bound by death. The plea is that we participate in our own liberation from death while also obeying the command of Jesus that we "come forth."

I did not enjoy reading this book. Its writing style seemed stilted, it seemed preachy, it seemed, well, Jesuit. But I read it. And I read it again. I did not like it much the second time. Now it felt too simple: Jesus is all compassion, the world is all violence, the violence is overcome by love, the operant behavior of the kingdom of peace, and so forth.

And yet after several readings Fr. Dear's meditative reflection remains in my head and heart. Fr. Dear understands the urgent need for us as believers to heed Jesus' commands or directives to "Take away the stone," and like Lazarus to "Come forth!" and finally unbind and free the dead self from the culture of death.

Fr. Dear's witness to the power of the Lazarus event, and its meaning for those who seek the kingdom of peace, both in his life and ministry and in this small book, is very powerful. The text is a primer in biblical reflection for those confronting the powers and principalities that bring death.

It was worth the struggle to read, and more, it is worth the struggle to continue engaging.



Lazarus, Come Forth!

How Jesus Confronts
the Culture of Death
and Invites Us into
the New Life of Peace

By **John Dear**. Orbis.

Pp. 144. \$20

*The Rev. Mark Harris
Lewes, Delaware*

Christology for Mind and Heart

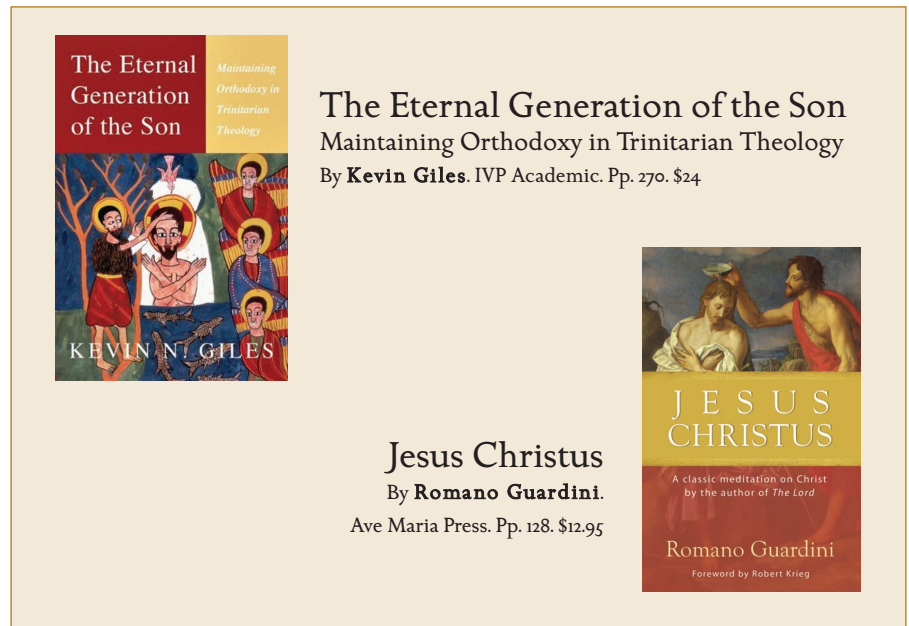
By Justyn Terry

These two books by Kevin Giles and Romano Guardini offer rich reflections on the person of Jesus Christ. Both authors accept the classic Chalcedonian formulation of Christology, that Jesus was truly God and truly man, and offer meditations on what this means for our spiritual lives (Guardini) or for other theological commitments (Giles).

Guardini was a Roman Catholic theologian and philosopher from Italy who was mentor to Pope Benedict XVI. He wrote *Jesus Christus*, first published in Germany in 1957, while working on his masterpiece, *The Lord* (1937). It offers meditations on the birth, life, ministry, death, resurrection, and ascension of Jesus.

Every chapter offers fresh perspectives on familiar biblical texts that are communicated with admirable simplicity. This is scholarship in service of the Church at its best. John's gospel is the main focus of the study and Guardini may be faulted for allowing the other evangelists so little place here, even saying that "the ultimate revelation was made only by John" (p. 82). But we should remember his dual goals: to seek a new viewpoint, and, therefore, to see Jesus in a new light (p. 50). In both of these, he has surely succeeded.

Giles is an Anglican from Australia who served in parish ministry for 40 years and has previously written on the role of the Church and on Christian ministry. Here he presents an apology for belief in the eternal generation of the Son of God in the light of questions raised about it by several evangelical theologians who do not see this doctrine being taught



in Scripture and fear it might lead to Arianism.

Writing as an evangelical, Giles shares the high views of Scripture of those with whom he is contending. But rather than seeking individual texts that support the doctrine, he wants to show that a biblical-theological examination of the whole sweep of Scripture is needed. Moreover, study of the history of doctrine shows how creedal formulations developed and how they were later defended. Both of these Giles carries out with great care and skill.

As Robert Letham points out in his foreword, one of the strengths of this book is that it addresses the much-misunderstood post-Reformation slogan of *sola Scriptura*. It does not mean that the Bible is the only source of theology but that it is its ultimate authority. The theological traditions of the Church are indeed to be studied, as the magisterial Reformers themselves showed so clearly. The book also makes a very strong case for the eternal generation of the Son of God and effectively counters fears

The Eternal Generation of the Son
Maintaining Orthodoxy in Trinitarian Theology

By **Kevin Giles**. IVP Academic. Pp. 270. \$24

Jesus Christus

By **Romano Guardini**.

Ave Maria Press. Pp. 128. \$12.95

that such teaching might lead to Arianism. He provides a very satisfying journey through the biblical and theological case for the doctrine.

Giles is less convincing in his attempt to show how this issue is tied to the question of the ministry of women. He believes that those who question the eternal generation of the Son of God thereby subordinate the Son to the Father, not just in role but in substance, which inevitably leads to the subordination of women to men in ministry. As an advocate of the ordination of women, I am concerned that Giles blurs a distinction between ontological and functional subordination in the Trinity that may indeed be sustained, and by so doing weakens both his theological argument and his case for women's orders.

These are two fine books that will enrich the mind and renew the heart of all who read them.

The Very Rev. Justyn Terry is dean and president of Trinity School for Ministry.

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Berkeley Divinity School at Yale



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Jesus' Presence

Review by Dale Rye

Awhile back, I once visited a congregation that used “Blessed is the one who comes in the name of the Lord” instead of the historic language of the Eucharist. I asked why, when Christians had been using the acclamation for nearly 2,000 years to celebrate the past, present, and future coming of Jesus among his people. It soon became clear that the priest saw liturgy as primarily an opportunity for individuals who “came in the name of the Lord” to share their commitment to “respect the dignity of every human being.” God was not at the Eucharist in any special sense and the future was in our hands. I have encountered the opposite tendency as well: churches that emphasized the eucharistic presence as a miracle wrought by the priest and witnessed by the congregants as something entirely outside their everyday lives. The only future that mattered was the individual’s fate in heaven or hell.

The tension between such views is the focus of *Eschatology, Liturgy, and Christology* by Thomas P. Rausch. He argues that the ancient Christian understanding of these subjects was comprehensive. The meaning of eschatology is not exhausted either by social activism to hasten the kingdom of God or by the four Last Things (death, judgment, heaven, and hell). The meaning of Christ is not exhausted by the historical Jesus or by the eternity of the Son of God. The meaning of liturgy is not exhausted by fellowship or by adoration.

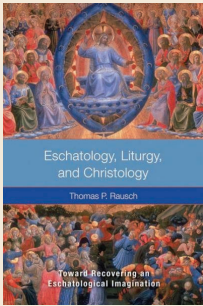
This book is a short, readable summary of the recent discussion, particularly in Catholic circles, of how these subjects relate to one another. All agree that *body of Christ* names the universal

Church no less than the physical being of Jesus and the elements received in Communion. Rausch describes contesting efforts to explain the relationship between these “bodies.”

Rausch is clearly sympathetic to the argument (made by Roger Haight, SJ, among others) that Jesus was driven by an eschatological vision of the kingdom of God. The implication is that we, too, should be committed to working (alongside those of other faiths) for the realization of the kingdom. Rausch also recalls the warnings of Pope Emeritus Benedict XVI that eschatology cannot be reduced to ethics, liturgy cannot be reduced to community-building, and Christology cannot be reduced to historical study. Benedict and Rausch, like Karl Barth, insist on an infinite qualitative distinction between Creator and creatures. As a wise friend of mine observed, “God is God and folks is folks; folks ain’t God, and God ain’t folks.”

In our daily actions, and supremely in the Eucharist, we participate in something that is present largely by anticipation. That participation is nevertheless a real presence, not just a subjective notion of solidarity with a great teacher. And yet the body of Christ is not objectively perceptible to a neutral observer; the concrete attributes (accidents) of human nature, of a community, and of bread and wine remain. We must live within that tension. As Rausch writes: “The real Jesus is Emmanuel, God with us, who lives in the divine presence and is already bringing the *eschaton* when we celebrate the Eucharist. So, like the early Christians, we pray, *Maranatha!*”

Dale Rye is an attorney in Georgetown, Texas.



Eschatology, Liturgy, and Christology

Toward
Recovering
an Eschatological
Imagination

By **Thomas
P. Rausch, SJ.**
Liturgical Press.
Pp. 184. \$19.95

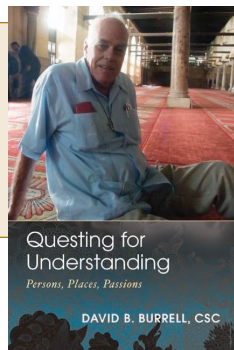
Global Pilgrim

Review by Thomas P. Rausch

David Burrell's book is part personal memoir and part intellectual autobiography. Describing himself as a lover with a propensity to love whatever he was engaged in, he looks back on his 80 years with gratitude and insight. He thought in high school he might become a priest, but his father asked only that he go to college first. He did, to the University of Notre Dame, where he was drawn to enter the university's sponsoring community, Holy Cross. That began a life of scholarship and travel that has continued to shape him.

He studied at the Gregorian University in Rome with Bernard Lonergan and at Yale, where he was the first Roman Catholic priest to earn a doctorate there. He reflects on the richness of being with Holy Cross seminarians from French and English Canada, Latin America, and South Asia, particularly Bangladesh, and of learning languages. For 42 years he taught at Notre Dame, serving three terms as chair of its theology department. But he also spent time in other places, cultures, and communities — Bangladesh, Jerusalem, Cairo, and Nairobi — that gave him a great sensitivity to the riches of Islam and what he calls its palpable sense for the presence of God, nurtured in hospitality. For two terms he was rector at the Tantur Ecumenical Institute in Jerusalem, giving him the ability to reflect both appreciatively and critically on the state of Israel. His books draw on Jewish and Muslim sources, as well as those of his own faith.

Burrell obviously has a great capacity for friendship, with both men and women, including Thomas Stran-sky, Theodore Hesburgh, Sebastian Moore, Marcel-Jacques Dubois, Michael Fitzgerald (former prefect of the Pontifical Council on Interreli-



Questing for Understanding

Persons, Places, Passions

By David B. Burrell, CSC. Cascade. Pp. 130. \$16

gious Dialogue), and Elena Malits, CSC, a dear friend to whom he dedicates his book. And these are just a few of those who appear. He tells a wonderful story about William Sloane Coffin, chaplain at Yale when Fr. Burrell studied there. When President Kennedy was assassinated, Burrell called Coffin to ask what Catholics might do. "Dammit, have Mass," said Coffin. He credits a retreat led by Helen Luke and visits to her community at Apple Farm, not far from Notre

Dame, as bringing to life the idea of "gender complementarity," making his vision increasingly stereoscopic. And he quotes a spiritual director's advice about friendship: "be honest with your spiritual director, and let your relations with one another be inclusive of others, rather than exclusive." This little book by a modern-day pilgrim is both rich and wise.

The Rev. Thomas P. Rausch, SJ, is T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University.

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Rowan A. Greer III: A Generous Scholar-Priest

By Christopher A. Beeley

Last month marked the passing of a great scholar-priest of the Church. On March 17, 2014, the Rev. Prof. Rowan A. Greer III of the Berkeley Divinity School at Yale died after several years of on-and-off illness. He was 79. A native of Dayton, Ohio, Greer studied at Yale College, General Theological Seminary, and Yale Graduate School, from which he earned his PhD in 1965. He then taught at Yale Divinity School and Berkeley Divinity School at Yale for nearly 35 years, first as a professor of New Testament and eventually as the Walter H. Gray Professor of Anglican Studies.

Generations of Berkeley and Yale graduates remember Greer for his devotion to his students, his deep erudition, and his great sense of humor. Following his ordination as a priest in 1960, he served St. Paul's Church, Fairfield, Connecticut, Christ Church and St. Thomas' Church, New Haven, and St. Peter's Church, Charlotte, North Carolina, as well as the chaplaincy of Edinburgh Theological College and many years in St. Luke's Chapel at Berkeley.

Greer is widely known among his former students as a devoted teacher and a model of the Anglican scholar-priest. He taught staple courses in patristic theology, the history of biblical interpretation, Church history, the British Anglican tradition, the history of pastoral ministry and spirituality, and patristic Greek. His courses were popular, and he often taught more of them than was required. As a teacher Greer was exceedingly generous. He lectured effortlessly on a broad range of subjects and typically returned student papers with several pages of written comments. Unsurprisingly for someone with his faith and erudition, his preaching was always thoughtful, inspiring, and deeply biblical.

For most of his adulthood Greer pursued the semi-monastic life of a scholar within the seminary community, faithfully keeping to the daily routine of chapel, study, and classroom, with regular walks in East Rock Park, and always conducting himself with a noble reserve. Whether in the classroom, the office, or the park, Rowan could usually be found in the company of one of his golden retrievers, MacGregor, Montgomery, or Macintosh. In chapel, when he was not celebrating the Eucharist, he faithfully prayed with the community, sitting in the back row and following the readings in his Syriac, Hebrew, or Greek Bible.

Greer helped to train hundreds of Episcopal and other Christian clergy and lay leaders, and a number of doc-

toral students, many of whom are now teaching the next generation and some of whom have already retired. Stanley Hauerwas spoke for many when he identified Greer as the faculty member who had had the greatest influence on his general outlook, in his essay "Enduring, or, How Rowan Greer Taught Me to Read" written for Greer's Festschrift, *Reading in Christian Communities: Essays on Interpretation in the Early Church* (Notre Dame, 2002), edited by David Brakke and Charles Bobertz. Although Greer abhorred praise and recognition, many others followed suit. Hans Urs von Balthasar, for example, lauded Greer's volume on Origen of Alexandria.

Despite his cloistered lifestyle, Greer had a formative influence on the study of patristics in the United States, and his scholarship garnered an international reputation. He began as a specialist in Antiochene Christology. His first book, *Theodore of Mopsoestia, Exegete and Theologian* (Faith Press, 1961), which appeared four years prior to his PhD dissertation, "The Antiochene Exegesis of Hebrews," and his 1966 article "The Antiochene Christology of Diodore of Tarsus" remain classic works on the subject.

Yet Greer's scholarship had its greatest influence in two related areas: patristic biblical interpretation and the spiritual and pastoral theology of the early Church. Greer adeptly showed the way in which early Christian biblical interpretation constantly involves theological, ecclesial, and social commitments, and that those commitments are in turn informed by the community's reading of Scripture. Greer's work in patristic exegesis was pioneering. For many years his treatment in *Early Biblical Interpretation* (Westminster, 1986), written with James Kugel of Harvard, was the most reliable account of early Christian

(Continued on next page)

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(Continued from previous page)

hermeneutics. His insight into patristic exegetical methods was in many ways ahead of its time. In the 1960s and '70s, while others were championing the supposedly objective potential of historical-critical scholarship, Greer was already signaling the sort of community-based and integrative hermeneutics that many of us now take for granted after the “linguistic turn” and the ascendancy of various theoretical approaches.

The second major area of Greer's influence lies in the spiritual and pastoral dimension of early Christian theology. From his 1974 article on early Christian hospitality to his award-winning book *Christian Hope and Christian Life: Raids on the Inarticulate* (Crossroad, 2001: Association of Theological Booksellers' 2001 Book of the Year), Greer gave sustained attention to the deep continuities that exist between Christian theology and Christianity as a social phenomenon. The fullest expression of the theme came in Greer's monograph *Broken Lights and Mended Lives: Theology and Common Life in the Early Church* (Penn State, 1986), a work that ranges from classical soteriology to the practicalities of family, hospitality, and Christian politics. As Greer put it, “Theology in the early Church was always directly or indirectly concerned with the common life of Christians. . . . And even more the technical aspects of early Christian theology were designed to explain this Christ and his significance” (p. vii).

A few years earlier he had published a work that covers both subjects, his translation and introductory essay on Origen for the Classics of Western Spirituality series, a much-used book still treasured by many readers (Paulist, 1979). The theme of theological spirituality reappears again in *Christian Hope and Christian Life*, which covers Augustine, Gregory of Nyssa, John Donne, and Jeremy Taylor and is one of the finest recent works on Christian eschatology. It is no accident that Greer was chosen to write the chapter on “Pastoral Care and Discipline” for the new *Cambridge History of Christianity* (2007, vol. 2).

Greer argued that early Christian theology prior to the fifth century was initially framed by the late-ancient quest for virtue, after which Augustine caused a shift of emphasis from human striving to the sovereignty of God. The Antiochenes' emphasis on the full



and independently existing humanity of Christ appealed to Greer's interest in moral freedom. While this view of the period no longer holds sway — Augustine too was deeply influenced by late-ancient eudaimonism and the quest for personal virtue, and many earlier theologians held a strong doctrine of prevenient and persevering grace — Greer did an enormous service to both Church and academy by showing the communal and ecclesial dimension of early Christian biblical interpretation and the social, ethical, and

pastoral significance of early Christian theology. Among his many other works are *The Captain of Our Salvation: A Study in the Patristic Exegesis of Hebrews* (Mohr/Siebeck, 1973), *The Sermon on the Mount, with an Introduction, Parallel Texts, Commentaries* (Oxford Limited Editions Club, 1977), *Fear of Freedom: A Study of Miracles in the Roman Imperial Church* (Penn State, 1989), and *Anglican Approaches to Scripture: From the Reformation to the Present* (Crossroad, 2006).

Perhaps his greatest scholarly gift was as a translator of patristic texts. Students were often surprised to notice that, when Rowan was fluidly reading a biblical text in a slightly recognizable translation, there was only a Greek or Hebrew Bible in his hand. His undergraduate degree was in Classics, and he remained a disciplined philologist until his dying day. After his retirement from teaching in 2001, he continued to publish excellent translations of early Christian texts, including a set of commentaries, *The “Belly-Myther” of Endor: Interpretations of 1 Kingdoms 28 in the Early Church*, with Margaret Mitchell (Brill, 2007), and, returning to the subject of his first book published nearly 50 years prior, Theodore of Mopsuestia's *Commentaries on the Minor Epistles of Paul* (Brill, 2010).

Together with Origen and the Antiochene theologians (and related to both in interesting ways), Greer had a special interest in Gregory of Nyssa. On entering his office, amidst clouds of pipe smoke and the dog curled up on the floor, one could often find a Greek volume of the *Gregorii Nysseni Opera* propped up on the writing table before a thick yellow tablet of notes. Gregory of Nyssa formed a major part of *Broken Lights* and *Christian Hope*, and, as I discovered almost accidentally over lunch two years ago, Greer had been

preparing a new set of translations and a synoptic essay on Gregory's understanding of Christian salvation. Thanks to the assistance of another former student, J. Warren Smith of Duke Divinity School, the book will appear later this year as *One Path for All: Gregory of Nyssa on the Christian Life and Human Destiny* (Cascade).

In the end, I am struck most of all by the encyclopedic breadth of his knowledge and his unflagging devotion to the craft of scholarly priesthood. Rowan had such an exemplary gift for making complicated matters seem clear that the effect was often deceptive. To the uninitiated it was rarely apparent just how much he had read and absorbed, when in fact he had mastered the fields of New Testament criticism, early Church theology and history, modern English church history, and much else besides, with a breadth of expertise that few academics today achieve. Rowan also loved English literature and drama. He read widely in the English canon, and in the summers he would drive to Canada with his brother and sister-in-law to attend the Stratford Shakespeare Festival.

Life at the Divinity School was not always easy for Rowan. He witnessed several periods of major transition and turmoil, from Berkeley's initial affiliation with Yale in 1971 through the drive to save the Quad and the renovations and controversies of the 1990s. But Rowan proved to be steadier than they were. He persevered untiringly until his retirement, serving the school in the way he knew best, as a scholar of the early Church, a devoted teacher, and a bringer of constant mirth and the sobering perspective of the centuries. Like many former students, I fondly recall being hosted for dinner in his home. The conversation, both witty and down-to-earth, earthy and urbane, was accompanied by succulent lamb and mint jelly, vegetables and potatoes, and a fine Scotch after dinner — all of which was of course “no trouble, no trouble at all.”

Rowan preferred to keep to New Haven. He rarely attended academic conferences or church meetings, and after two years of parish ministry in Charlotte following his initial retirement, he returned to New Haven permanently to be near the Yale libraries. For nearly half a century, he said his prayers, kept at his research, and encouraged all manner of students and colleagues. Many noted how willingly he attended to the least scholarly students as much as to the brightest lights. He had a gift for drawing out the genius in even the most ignorant question, teaching you so subtly and charitably as to almost hide the fact that you didn't already



know it. Rowan's anti-elitist refinement reflected both his sense of good theology and his culture and politics. By all accounts, he rarely realized what a model he was of what it means to be a priest or a scholar in the Church, or both.

Like his Cappadocian exemplar, Gregory of Nyssa, Greer held fast to the promise of the Resurrection through all the struggles of life. A colleague at another seminary once told me that when her father died, the most moving note of condolence she received was from her former teacher Rowan Greer. He spoke of death with realism and candor, and he unsentimentally commended the hope of one day sharing in Christ's resurrection from the dead. For all who knew him, Rowan Greer was inimitable and irreplaceable, a beloved teacher and a faithful priest of the Church. Yale Divinity School will host a memorial service for him in the fall.

Into thy hands, O merciful Savior, we commend thy servant Rowan. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive him into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light. Amen.

In 2003 the Rev. Christopher A. Beeley succeeded Rowan Greer as Walter H. Gray Associate Professor of Anglican Studies and Patristics at the Berkeley Divinity School at Yale.

Christ the Gardener

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In 1511, the German artist Albrecht Dürer fashioned a woodcut of Mary Magdalene's encounter with the resurrected Jesus in John 20. Mary falls down before her Lord who has come back to her, the same man who only days before had died a wrenching death. But this does not happen all at once.

Mary woke on Easter morning the way many of us have woken up after the death of someone we love so very dearly. We wake in those early hours and there is a sense of disorientation and confusion. Something is wrong but we are not able to say what. And then it hits us: she is gone; she has died. Mary woke that morning in a kind of fog as she made her way to the tomb, to anoint the body of Jesus. She was on her way to close the books on Jesus, to wrap things up. Many of us have been there too: cleaning out the closets, closing checking accounts, making all the final arrangements. Perhaps we have experienced death in other ways: in broken relationships, in broken marriages, in addiction or abandonment. We find ourselves closing the books and shuffling on.

When Mary gets to the tomb, though, she is horrified to see that Jesus' body is missing. She does not greet the empty tomb with shouted praise but rather with a more understandable response: she assumes that some fiend has added insult to injury and taken his body. *He cannot have dignity even in death*, she must have thought. And then she sees a man whom she believes is a gardener. This is no small detail! That Christ seems to be a *gardener* has cosmos-rippling overtones. Dürer captures this in his woodcut by giving us Christ in a big, floppy — almost goofy — sunhat. He stands erect with shovel over his shoulder ready for work, ready to till soil, ready to make green things grow.

This is Christ the New Adam. As sin and death entered the world through one man, the failed gardener of Eden, now life flows from the resurrected Christ. Mary sees this man she thinks is a gardener and asks him where the body is. She still does not seem to recognize him. Then Jesus, who had spoken life and hope and peace to her brokenness, breathes out her name, *Mary*. He says her name and at once her eyes open to him.

This raises questions for us. What soil needs to be tilled in our lives? What have we written off as no more than dust and ash? Where have we thrown our hands in the air and doubted that anything could be done? In our marriage or work? In our parenting? In the face of poverty in our communities? Or is it even deeper — perhaps in despair over death itself? Where have we fallen prey to definitions of what is “realistic,” or the world's narrative of what is possible and impossible?

We claim to follow a Lord who overcame death itself, who stands ready to make green things grow. He stands with his shovel to till the soil of our lives.

Alleluia! The New Adam is here.
Alleluia! Christ is risen!

Look It Up

Read John 20:15-16 and see the Lord.

Think About It

What is realistic?

Locked Doors

Fear operates in the void. In some respects it draws its strength from our own imagination. What will happen, we ask ourselves, if I turn that corner? What will happen if I take this risk at work? What will those test results show? Should I check that the door is locked again? We did this sort of thing as children. What was that noise in the dark? Is there a monster in the closet?

Recently I heard of the phenomenon of monster repellent. One gets a generic spray bottle, fills it with water, and then creates a label that reads "Monster Spray." Before bed, a fearful child can spray it around her room. Only later in life do fears grow more complicated and the comforts of monster spray no longer work. Our fears still draw from our imagination, but the possibilities become more concrete.

The disciples sat together in a room behind locked doors. They were terrified of what was on the other side. They were terrified of what might happen to them. Jesus, though, appears and speaks the word they need: peace. And not only does he comfort them and resolve their terrors; he sends them out into the world where they certainly will come face to face with the animus that drove them to lock up the doors. The child fears a monster that is not there. The disciples were afraid of being rejected and even killed — quite sensibly, as the blood of the martyrs testifies.

But Jesus speaks peace nonetheless, and empowers with the Holy Spirit to go into the world sharing the good news that death itself has been overcome, that all the teeth and the claws of monsters have no ultimate power. In a similar way fear gripped Thomas. Fear shaped his sense of the way the world must work. Even in seeing Jesus, he would not believe until he verified the wounds himself. And Jesus

obliges. Again he speaks the needful word. He brings peace and resolves the fear, breathes out hope and courage, and reveals the truth.

It is interesting to note that the author of the fourth gospel tells us these stories as he closes his work. He tells us of locked doors and wringing hands. He tells us about fear and doubt and anxiety. To be sure, the possibility of death — even martyrdom — is not removed. But the lordship of fear is toppled. This is St. John's purpose in concluding his work, and he tells us as much.

Jesus did many other things that are not contained in these pages, but what is written will inspire us to believe, to trust in faith, and walk past the locked doors in the knowledge that the resurrected Jesus is Lord. If the doors are locked, nothing can get in, but we cannot get out, and neither can the good news that we have. On the other side of the locked door, beyond safe confines, stands a world filled with monsters. But their teeth and claws cannot reverse the new reality, that life has swallowed up death.

Alleluia! Christ is risen!

Look It Up

Read John 30:31.

Think About It

Who do you trust?



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The Diocese of Central Florida is making it a priority to recruit, educate, and raise up new leaders, both lay and ordained, for common mission. Our Institute for Christian Studies, Cursillo, and the Commission on Ministry have joined Bishop Brewer in helping establish new standards for discernment and training for those seeking ordination.

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David Yeago Heads to Ambridge

David Yeago will join the faculty of Trinity School for Ministry and of the North American Lutheran Seminary (NALS) of the North American Lutheran Church (NALC) in the fall. He is the second Lutheran to join Trinity’s faculty as a part of its new relationship with the NALC. Yeago first came to Trinity’s campus last summer as one of the keynote speakers for the 2013 Ancient Evangelical Future Conference.

“I am honored and delighted to join the faculty at Trinity School for Ministry in partnership with the North American Lutheran Seminary,” Yeago said. “Trinity’s commitment to the historic Christian faith, focus on biblical theology, and passion for the mission of the gospel correspond to my own priorities as a Christian the-

ologian. I look forward to new friendships with new colleagues as we work together to form students for service to Christ and his gospel in the Church and in the world.”

“We are delighted to welcome David Yeago to our seminary,” said the Ven. Mark Stevenson, Trinity’s academic dean. “David is highly respected in the field of theology and he will be a wonderful addition to our teaching team.”

Trinity began its partnership with the NALC last summer when the convocation of the NALC voted to make Trinity the seminary center of its training network, the North American Lutheran Seminary. The Rev. Amy Schifrin joined Trinity’s faculty in January to teach Lutheran worship and homiletics and to direct the NALS.

Virginia Seminary Plans More Housing

During its February meeting, the Board of Trustees for Virginia Theological Seminary (VTS) approved the project proposal from a task force formed in the fall of 2013 to proceed with the building of additional on-campus housing for VTS seminarians.

The underlying concerns regarding housing were driven by the financial impact to the seminary due to rising rental costs in the Alexandria area and whether satisfactory rental housing would continue to remain available in near proximity to the campus. The first recommendation to build on-

campus housing for married students was considered in the 1980s. Then the monthly rent for a two bedroom apartment was \$610. Today that same apartment rents for \$1,738 a month with every expectation that rental prices in the Alexandria area will continue to increase each year. The decision by the board reflects that the time had come to address the matter.

“If we do not take advantage of this opportunity now, then we are unlikely to do this work for at least another decade,” said the Very Rev. Ian S. Markham, dean and president of VTS.

Top Prize for Cardboard-Cathedral Designer

Shigeru Ban has won the 2014 Pritzker Architecture Prize for his designs, including the interim Christchurch Cathedral in New Zealand.

Ban, 56, will receive the award at a ceremony at Amsterdam’s Rijksmuseum on June 13, recognizing his work creating community buildings for disaster victims around the world.

In the last 20 years, he has worked with locals, volunteers, and students in places hit by natural or man-made disasters to design and construct low-cost and recyclable shelters and buildings.

The \$5.3 million transitional Anglican cathedral opened to the public last year, incorporating 98 beams encased in cardboard and with seating for up to 700 people.

Ban responded to the prize with humility.

“I must continue to listen to the people I work for, in my private residential commissions and in my disaster relief work,” he said. “I see this prize as encouragement for me to keep doing what I am doing — not to change what I am doing, but to grow.”



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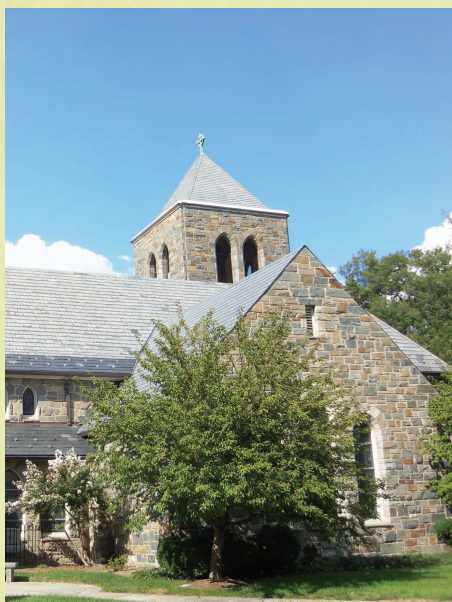
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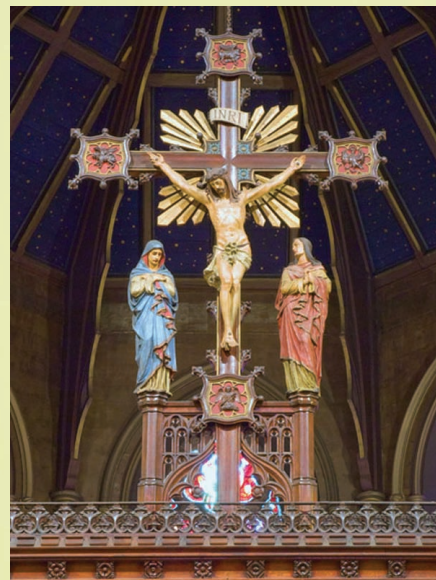
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