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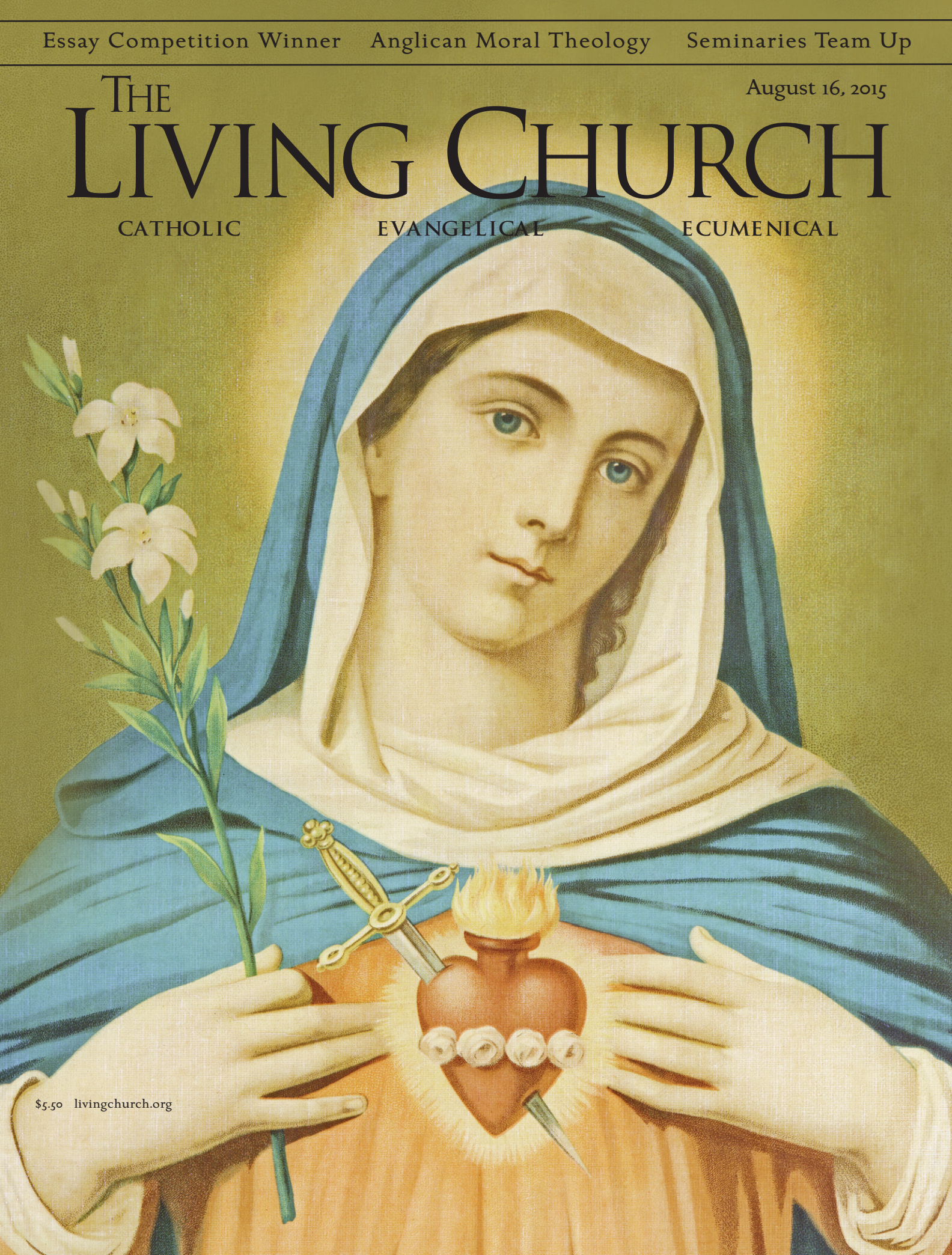

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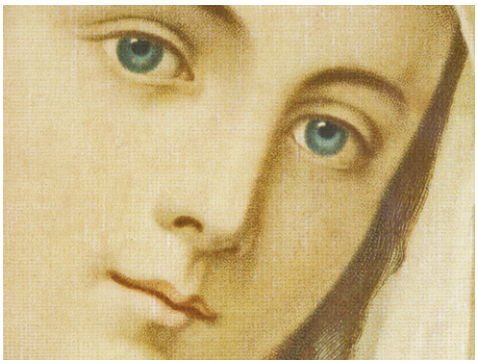
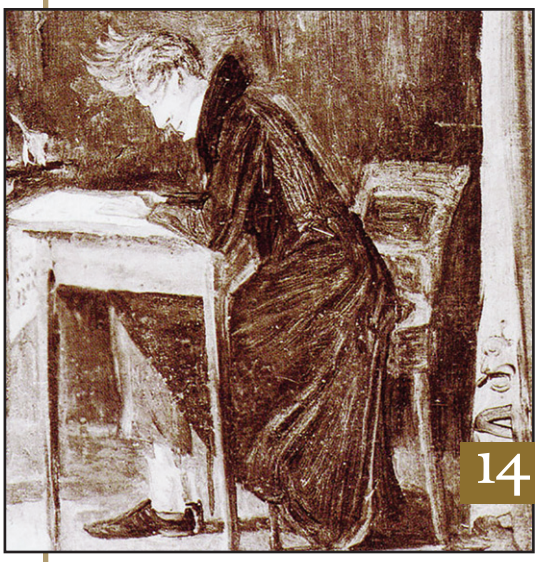
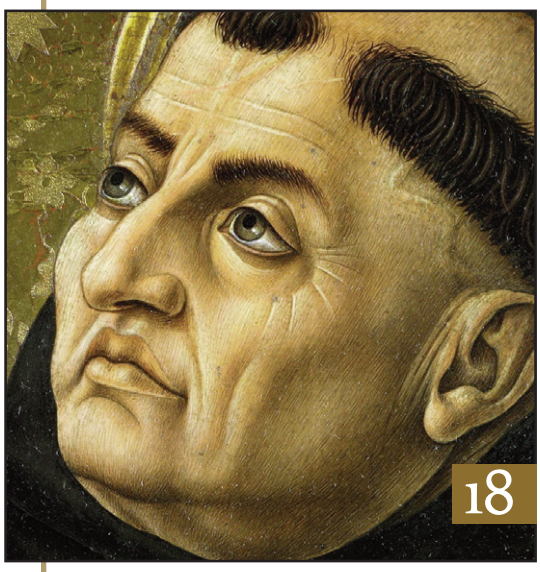


ON THE COVER

"Mary shows us how to say yes to God so that God can be born in us, can shine through our lives to accomplish great things" (see "Mary: Model, Advocate, Companion," p. 11).

The Heart of the Virgin Mary / Sedmak photo





The Living Church

THIS ISSUE | August 16, 2015

Living Church Partners

We are grateful to the Church of the Transfiguration, Vail [p. 33], the Diocese of Western New York [p. 35], and Christ Church Cathedral, Mobile, and Church of the Holy Communion, Charleston [p. 36], whose generous support helped make this issue possible.

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The former home of St. James the Great Church in Newport Beach while its members try to stop its sale. Elizabeth Schairer photo

Great Turmoil in Newport Beach

The people of St. James the Great Church in Newport Beach, California, thought they had their bishop's long-term support when they moved into the building in October 2013, after the diocese's long-term property battle with former members who joined the Anglican Church in North America. He was at the ceremony and offered his blessing.

But now they have no building because the Rt. Rev. J. Jon Bruno signed a deal in May to sell it for $15 million to a luxury housing developer. They feel betrayed, and they are fighting back.

In July church members filed a lengthy complaint, or presentment, against the bishop. It charges Bishop Bruno with 147 violations of church law, ranging from conduct unbecoming a bishop to reckless or intentional misrepresentation, under Title IV of church canons.

"We have a bishop who is doing wrong," said church member Sue Rawlings. "This church needs to survive. But we have a man, a very high person in the church, who says, *No, I want the money. I want to sell your church*. So we are doing what we can, which is why we filed a presentment saying *No*."

In a separate measure, members of St. James have asked for an alternate bishop who could replace Bruno in ministering to the congregation and, members hope, possibly scuttle the pending real-estate sale.

Canon Robert Williams of the Diocese of Los Angeles said Bruno is away on sabbatical. Williams declined to comment on the allegations in the presentment, citing pending litigation.

Bruno is suing the land's original donor, the Griffith Co., for clear title to the property at 3209 Via Lido in Newport Beach. Griffith has said it gave the property decades ago on condition that it would always remain a church, but the diocese's standing committee says the deed has had no such provision since 1984.

Bruno issued a statement July 8, explaining that his goal in selling the property is to balance "pastoral care with making responsible fiduciary decisions."

"I sincerely empathize with the sense of loss felt by many, particularly after the joint efforts of local parishioners, the former vicar, and the Bishop's Office to rebuild the mission congregation there," he wrote. "However, as I stated to the congregation on May 18, there are options available to us for ministry separate and apart from the Via Lido site." He noted that three Episcopal parishes are located within a seven-mile radius.

Behind the accusations against Bruno lie a lot of hard feelings and frustration.

The Via Lido site is no newcomer to disputes. From 2004 to 2013, the diocese waged a legal battle with four theologically conservative congregations, including a predecessor St. James congregation that tried to claim ownership of the Newport Beach property on its way out of the Episcopal Church. Finally victorious, the diocese replanted an Episcopal congregation and named it "St. James the Great." The congregation was an

With no building to call home, the congregation of St. James worships in Lido Park. Roger Bloom photo

Episcopal community of Bruno's own creation, said its vicar, the Rev. Cindy Evans Voorhees.

"We are his children," she said. "I am not a renegade priest."

What especially hurts, according to church leaders, is more than the loss of a church home. It's also how the loss happened: in a real estate deal, forged less than two years after the new church was born, reportedly without any warning to the congregation that a sale was ever in the works or part of the bishop's long-term plan.

"There has been zero communication," Voorhees said, adding that Bruno merely informed her and the congregation that he had signed the sale agreement. "He came in and he lowered the boom the last Sunday. The Monday after, he locked the doors, locked me out on my day off, sent the staff home very heavy handedly, end of conversation. Well, wait a minute — can you do that in 2015?"

Another sticking point: Bruno's authority to sell the property. According to the standing committee, Bruno said in 2009 that he would dispose of properties at his discretion after the litigation. The diocese's Board of the Corporation enabled that process on May 20 of this year by transferring the St. James building to Corporation Sole, which is controlled by the bishop alone.

The board noted that the property was given originally to Corporation Sole and that same entity had funded the litigation. But St. James parishioners say that's not how dioceses normally own or sell properties, which is another reason for the Title IV review.

What's more, the selling price is far below market value, Voorhees said. When the congregation obtained an independent appraisal after the pending sale was announced, the appraiser estimated the value at between $24 million and $32 million, she said.

Seldom has the Episcopal Church seen a case like this one, according to Peter Williams, professor emeritus of church history at Miami University (Ohio). It's rare for a bishop to battle a congregation and try to sell the building it calls home when the worshiping community is not defiant or trying to leave. It's also rare for so many people — 79 as of mid-July, including eight priests — to support a legal case against their bishop.

"This sounds like a purely secular struggle because there isn't a theological or liturgical stake," Williams said. "It's just a question of whether a congregation — which has no particular quarrel with the denomination over matters of theology, authority, or whatever — just gets into a dispute over who gets the building. I've never heard of anything like that."

To find a comparison, Williams had to look to Roman Catholicism.

"The only parallels I can think of are going on in the Catholic Church, like in the Boston archdiocese, where they've tried to close a number of congregations for financial reasons and some of the parishioners won't give up," he said.

Locked out of the building since June 29, the St. James congregation has been worshiping weekly in Lido Park, across the street from the embattled property. As worship begins, processing acolytes carry Tiki torches that can stay lit even in a stiff breeze off the Pacific Ocean. A musician plays hymns on a portable keyboard. Worshipers sit on folding chairs. It's a Eucharist that's both worship and protest. Parishioners refuse to move, despite invitations to other Episcopal congregations in the area.

Voorhees began her tenure at St. James as a volunteer vicar in 2013 and was later paid by the congregation. Neither she nor her staff ever received salaries from the diocese, she said. She's now back to volunteering in her role as priest. She still leads worship, makes hospital visits, and offers counseling to her flock.

"I'm going to see them through this," Voorhees said. "If [the bishop] won't, someone needs to. They want to stay together as a church. And I felt like I'm going to be a priest to them."

St. James the Great has been a

(Continued on next page)

CORRECTION: In the feature titled "Called to Be Me" [TLC, July 26] a photo of the Rev. Caryl Marsh was incorrectly identified as that of Christine Grosh. These are the photos of both women, along with their thoughts on personal style in clerical attire.

The Rev. Christine Grosh
Rector of Trinity Memorial Church, Crete, Nebraska

What she looks for in an alb: balance

Why: "I want to choose something that is expressive of my own sense of style, but still in the role that is comfortable in my church. I have a small church, so I wouldn't want to be over the top in terms of too much lace. It would look pretentious."

The Rev. Caryl Marsh
Retired priest in the Diocese of Utah and honorary canon at the Cathedral Church of St. Mark, Salt Lake City

What she wears with her clerical shirt and collar: always a black skirt.

Why: "It identifies me as a priest. I'm traditional liturgically and theologically, and I grew up with clergy being dressed in black. But along with being a priest, I'm a woman. I was ordained 38 years ago, and I wanted people to know I was female."

Newport Beach

(Continued from previous page)

growing congregation with a strong track record, Voorhees said. St. James takes pride in being a 21st-century congregation, where missions included working with local institutions on outreach projects and hosting a school in which kids could learn to write code for websites.

"We were showing this whole new model, and it was just blossoming," Voorhees said.

When the congregation met in the building, worship would draw 125 to 150 people on an average Sunday. Attendance at July services in the park has been as large as 250.

Voorhees said the congregation was not a drain on diocesan resources. Its exact financial situation is unclear. Some congregational materials say it was financially sustainable when Bruno changed the locks, while others say it was on track to become sustainable in coming months.

Canon Williams declined to say what the diocese would do with proceeds of the sale or why Bruno deemed the sale necessary. Voorhees said that two other properties in the nine-year litigation, St. David's in North Hollywood and All Saints in Long Beach, are already generating enough revenue from a sale and a leasing arrangement to cover the $9 million cost of Corporation Sole's legal bills. In her assessment, the diocese has no compelling financial need to sell St. James.

For her part, Standing Committee President Melissa McCarthy said in a June 11 letter to the diocesan council that "the community of St. James the Great is not, nor has it ever been, the building."

"Most importantly at this time is the support for the mission of St. James the Great and all it can be," McCarthy wrote. "We pray they will be able to continue the mission and ministry to which they are being called."

G. Jeffrey MacDonald

President Obama Charms Kenyans

After Air Force One landed in Kenya on July 24, President Obama went straight to a dinner he shared with three dozen members of his extended family at a luxury hotel in Nairobi.

"Mostly we were just catching up," he said. "I think the people of Kenya will be familiar with the need to manage family politics sometimes. In these extended families, there are cousins and uncles and aunties that show up that you didn't know existed, but you're always happy to meet. And there were lengthy explanations, in some cases, of the connections. But it was a wonderful time."

He was not a stranger, after all: making his first engagement in Kenya a meeting with his family shows he respects African culture.

"There's a reason why my name is Barack Hussein Obama," he said, addressing delegates at the Global Entrepreneurship Summit. "My father came from these parts, and I have family and relatives here."

This trip came on the heels of *Obergefell v. Hodges*, the U.S. Supreme Court's ruling in favor of same-sex marriage. In Kenya it raised concern from religious groups and politicians that Obama's visit would include advocacy for gay rights. Some Kenyans planned demonstrations and protests.

He tried to steer clear of the issue until Reuters reporter Jeff Mason raised it at Obama's joint press conference with Kenya's President, Uhuru Kenyatta. "The state does not need to weigh in on religious doctrine," Obama said. "The state just has to say we're going to treat everybody equally under the law. And then everybody else can have their own opinions."

He added: "With respect to the rights of gays and lesbians, I've been consistent all across Africa on this. I believe in the principle of treating people equally under the law, and that they are deserving of equal protection under the law. The state

should not discriminate against people based on their sexual orientation. And I say that, recognizing that there may be people who have different religious or cultural beliefs. But the issue is, how does the state operate relative to people?"

Responding to the same questions, President Kenyatta differed with his guest and tactfully dismissed it as a non-issue in Kenya, saying that Kenyan cultures and religious beliefs do not condone gay or lesbian sex.

At the Global Entrepreneurship Summit Obama shared a stage with innovators, including Kenya's Judith Owigar, whose company offers technology training to young women in deprived areas.

Obama told the summit that Africa's time as a place of innovation had come, with young people, and especially women, poised to transform the continent.

He offered the young entrepreneurs start-up capital. "We've secured more than $1 billion in new commitments from banks, foundations, philanthropists, all to support entrepreneurs like you," he said.

"Second, we're connecting you with the world's top business leaders and innovators." More than 200 seasoned investors and entrepreneurs attended the summit to support young and emerging talents.

Obama turned to the need to step up support for women entrepreneurs: "We're launching three women's entrepreneurial centers: one in Zambia, one opening later this year here in Nairobi, and I'm proud to announce that the third center will be located in Mali."

He was visiting a region in fright from terrorist attacks by Al-Shabab. Kenyans condemned the U.S.-based Cable News Network for calling the region a "hotbed of terror."

In talks at State House in Nairobi with Kenya's President Kenyatta, Obama promised additional funding for counter-terrorism operations.

In an address to Kenyans at Safaricom Stadium Kasarani, Obama warned that corruption posed the worst threat to Kenya's economic growth. He praised the role of tradi-

(Continued on page 30)

Strength in Numbers

Seminaries pool their resources for effective ministry.

By G. Jeffrey MacDonald

History students at Church Divinity School of the Pacific (CDSP) might be tasting the future of Episcopal seminary education when they arrive for class this fall and find their professor is 2,437 miles away in Columbus, Ohio.

That's because CDSP and Bexley Hall Seabury-Western Theological Seminary Federation are embarking on a closely watched experiment in sharing faculty. If it works, the partnership could become a prototype for other Episcopal seminaries as they hammer out how to work together in new ways to cut costs, reduce redundancies, enhance mission, and play to one another's unique strengths.

Ferguson

"We're going to learn a lot from their experiment," said the Very Rev. Kurt H. Dunkle, dean and president of General Theological Seminary. "And hopefully we'll benefit from it."

The agreement calls for the Very Rev. Tom Ferguson, dean of Bexley Seabury, to teach a for-credit online course in church history. It marks a first step in exploring how Episcopal seminarians might cross-register and take for-credit courses at various Episcopal seminaries as they work toward their degrees.

The cross-registration concept is not entirely new on Episcopal campuses. For years, Episcopal seminarians have taken for-credit courses at nearby theological schools, where they study alongside Roman Catholics, Methodists, Jews, and others. But routinely taking courses at other Episcopal seminaries has not been feasible because of long distances between them.

That's changing in the age of the Web. Far-flung experts in key areas such as Anglican history, theology, and liturgy can now lecture and field questions on computer screens. In a time of much restructuring to reduce overhead expenses, residential seminaries see promise in the prospect of employing fewer faculty, and all the while tapping expertise on faculties at other Episcopal schools. New distance-learning partnerships help make it happen.

"The future is to break down the silos," said the Rev. Roger Ferlo, president of Bexley Seabury. "We now have the technological possibility that we didn't have before because of our physical locations."

Episcopal seminaries received nudging from the Task Force on Reimagining the Episcopal Church to find areas in which they could collaborate to increase efficiency and effectiveness. At General Convention this year, deans from the 10 Episcopal seminaries met to discuss various ideas, including sharing library storage space for their hundreds of thousands of volumes.

Ferlo

The storage-sharing concept generated only "modest interest," Dunkle said, because scholars are used to familiar systems and like knowing research materials are nearby. He expects that could change as administrators and faculty come to see how new savings could free additional funds for acquisitions and other research priorities. This fall, a GTS committee will begin developing a proposal for sharing library resources among Episcopal seminaries.

Meanwhile, efforts to share faculty are gaining momentum. One reason: seminaries are already experiencing benefits in terms of budget, mission, and recruitment. Ecumenical partnerships have been demonstrating what's possible and setting the stage for increased faculty-sharing within the Episcopal seminary network.

CDSP, for instance, contracts with Pacific Lutheran Theological Seminary to share faculty in the areas of Old Testament and ethics. In a separate agreement, CDSP shares faculty with the Jesuit School of Theology at Berkeley for teaching required courses in New Testament and history.

"These particular areas of partnership have created efficiencies and standards that strengthen our curriculum and our bottom line," said the Very Rev. Mark Richardson, CDSP's president, via email. He noted, however, that such partnerships do not happen in a snap. They are the fruit of coordination spanning years in areas from scheduling to consulting on each other's theological visions.

"For the Episcopal seminaries to enter something like this, there is work to be done on the details," he said.

At Trinity School for Ministry, close ties with the five-year-old North American Lutheran Church have helped boost enrollments and hold down costs. About 10 percent of Trinity's Master of Divinity enrollment is North American Lutheran. That's because the NALC, which formed in 2010 as theologically conservative congregations left the Evangelical Lutheran Church in America, has based its seminary at Trinity since last year.

Lutherans at Trinity take four of their required courses with two North American Lutheran faculty, who are not Trinity employees. As part of the agreement, Trinity's Episcopal students may take courses with these instructors as well.

"The nice part for us is that we get two very highly qualified, excellent faculty, and we're not paying their salaries," said the Rev. Laurie Thompson, director of the doctor of ministry program at Trinity. "It's a win-win for both of us because we're keeping our overhead and our costs down while offering a fantastic faculty."

Trinity also shares its faculty with other institutions, such as Gordon-Conwell Theological Seminary, that need pedagogical support for their Anglican studies tracks. Such programs have proliferated in recent years as close-to-home alternatives for postulants with jobs, families, or personal financial constraints. Some schools have struggled to find qualified faculty in key areas, Thompson said, and therefore they contract with Trinity to fill gaps by providing online courses for their students.

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Strength in Numbers

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For Trinity, the benefits of such arrangements include revenue for the institution, but also go beyond that. Mission is enhanced insofar as Trinity is helping prepare more of tomorrow's church leaders. What's more, as online coursework exposes Anglican studies students to Trinity, some have made the switch to enroll in its residential Master of Divinity program. Trinity hopes and expects more will follow suit.

"Our hope is that if we get them here for online classes, we can suck them into residential education," Thompson said. "We see it as a recruiting tool."

For Seminary of the Southwest (SSW) in Austin, an opportunity to bring theological education to rural areas is also helping raise the school's profile. SSW professors have videotaped lectures for use in the Iona School for Ministry, a Diocese of Texas institution that trains bivocational priests and deacons in dioceses that do not have Episcopal seminaries, including North Texas, Mississippi, Oklahoma, Wyoming, and Hawaii, among others.

The work is pure mission. Neither faculty nor the seminary is compensated for preparing course materials, which local instructors then use in parish or diocesan settings as bases for discussions. But it also keeps SSW on the radar of many a diocesan bishop who has responsibility for seminary choices.

"We feel that the dioceses that use the Iona Initiative to train deacons and bivocational clergy using our faculty will be motivated to consider Seminary of the Southwest when they are sending a student to a three-year seminary," said the Very Rev. Cynthia Briggs Kittredge, dean and president of SSW. "They'll know our faculty, they'll know our approach to theological education, and they'll be intrigued to come to the place that created that curriculum."

Among seminaries with less pressing needs to explore new faculty-sharing arrangements, collaboration with other institutions is taking other forms. At Berkeley Divinity School at Yale, students take courses with other faculty, many of whom teach at Yale Divinity School or in closely related graduate school departments, such as religious studies.

> "We're very transparent. We share our secrets of how we do this work."
>
> —The Very Rev. Ian S. Markham

"We are already sharing costs and ensuring sustainability," said the Very Rev. Andrew McGowan, Berkeley's dean, by email, "not just via denominational resources but in a wider, ecumenical context."

At Virginia Theological Seminary, sharing resources happens in a non-academic area that nonetheless reflects one of the school's well-known strengths: fundraising. With an endowment of $161 million plus dividend income from a restricted gift of Coca-Cola shares worth $300 million, VTS feels no great pressure to cut faculty costs. Instead, the school collaborates with its Episcopal peers by inviting their development teams to visit and learn the methods of VTS.

"One of the good things that we can provide each other, and I think we can provide more of this, is opening up our institution at no charge to people in admissions, people in recruitment, and people in development," said the Very Rev. Ian S. Markham, dean and president. "We're very transparent. We share our secrets of how we do this work."

Episcopal seminaries might just be scratching the surface of working together. In years ahead, they might discover benefits in pooling their buying power to purchase any number of goods and services, from basic supplies to back-office support to property and casualty insurance, according to Dunkle, who hopes they will seriously explore the possibilities.

Sharing faculty could be just the beginning, but even that will require time before schools decide whether they are comfortable with doing more of it. Seminary of the Southwest, for instance, has not invested significantly to build essential infrastructure, including an information technology platform, which the school would need if it were to cross-register Episcopal seminarians in for-credit SSW classes. The school has focused elsewhere in recent years, such as by supporting the Iona Initiative.

"Collaboration is a value in itself," Kittredge said. "But because of our resources and wanting to deploy them most strategically, collaboration that's going to make more work or be more expensive would not be something we would want to do."

August 15: St. Mary the Virgin

MARY: Model, Advocate, Companion

By F. Washington Jarvis

In the *Magnificat*, Mary expresses a stark truth about human life: "He hath put down the mighty from their seat and hath exalted the humble and meek." One hundred years ago, the most important and powerful person in the world was President Woodrow Wilson. I doubt that most of us today think very often about Woodrow Wilson, if we think about him at all. Two hundred years ago, the most important and powerful person in the world was Napoleon Bonaparte, who had just been defeated and banished. I doubt that most of us today think very often about Napoleon.

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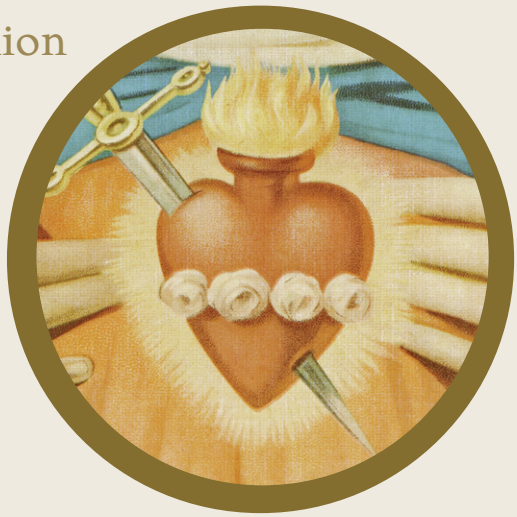
MARY: Model, Advocate, Companion



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And yet more than 2,000 years after the birth of an obscure Jewish peasant girl, millions upon millions not only remember Mary but venerate her and seek her help. Mary was not the most important or powerful person in the world 2,000 years ago, yet today there are multiple shrines to her on every continent and in countless parish churches in every corner of the earth.

Several years ago I went to the French shrine of Our Lady of Lourdes, to meet up with a group of boys and teachers from Eton College in England where I was chaplain. These boys were joining 20,000 European young people who spend part of each summer at Lourdes caring for the sick, bathing them in the waters there. If you go to Lourdes in the summer, you can join the tens of thousands who gather every night for the candlelight procession. The same is true at Fatima in Portugal and at the other Marian shrines. My own parish in Boston's inner-city Dorchester is not Lourdes, but on Sundays when I try to light a candle at our shrine of Our Lady, I find that every candle has already been lighted.

> Mary knows how bad life can be. I know I'm a nobody; I'm not important. I know God is very busy dealing with important people and important things. I don't want to bother God; so I just ask Our Lady to put in a word for me. And she always does.

When the angel Gabriel came to Mary, she was "much perplexed by his words." She recoiled from giving her life to God: "Why me?" Nevertheless she said yes: "Behold, I am the handmaid of the Lord; be it unto me according to thy word."

Model

Mary is our *model* because she said yes to God. She became pregnant with God, filled with God, "full of grace." And that is the vocation of every one of us — male as well as female: To be pregnant with God, to let God be born in us, to let God fill our lives.

"My soul doth magnify the Lord," Mary said when she became pregnant. Mary is saying, "God can shine through me to do amazing things. God can use even me to set other lives on fire." Mary shows us how to say yes to God so that God can be born in *us*, can shine through *our* lives to accomplish great things for others.

When I was 11, I experienced something that made an indelible impression on me. It involved my paternal grandmother, Ruth Wilson Jarvis. She was born to privilege and, like many intellectuals at the turn of the 20th century, her family was not religious. Religion, they believed, was for the uneducated and the unsophisticated. My grandmother moved in her late 60s to the small Ohio town where I grew up and next door lived an Italian-American couple, devout Roman Catholics, whom I will call the Marinos. The Marinos were not sophisticated; they went to work after they finished high school. One summer morning when I was at my grandmother's house, Mrs. Marino came over for a cup of coffee, and my grandmother chose the occasion to interrogate her about her devotion to Our Lady. Mrs. Marino replied, "Mrs. Jarvis, Mary had such a hard life. She even had to watch her son be put to death. So I feel that Mary understands me; she knows how bad life can be. I know I'm a nobody; I'm not important. I know God is very busy dealing with important people and important things. I don't want to bother God; so I just ask Our Lady to put in a word for me. And she always does." When Mrs. Marino went home, my grandmother immediately said to me, "Can you believe such ignorance?"

Even at 11, I realized that my grandmother's attitude was condescending, haughty, and arrogant. By contrast, Mrs. Marino's attitude of simple humility touched me; and her understanding of her place in the universe seemed far more attuned to reality than my richly intellectual grandmother's understanding of her place.

Mary's Son said: "Blessed are the poor, for theirs is

the Kingdom of Heaven." Those words might be better translated as: "Blessed are those who realize how poor they are, who realize their need of God." Mrs. Marino knew how poor she was, and was therefore open to the reality beyond. "He hath filled the hungry with good things and the rich he hath sent empty away."

Advocate

In that same moment, I also learned from Mrs. Marino that Mary is more than our model. Mary is our *advocate*. She can put in a word for us. She can "pray for us." We can see Mary as advocate in St. John's description of the wedding at Cana. The bride's parents have embarrassingly run out of wine, and Mary turns to Jesus to say, "They have no wine." Jesus seems annoyed with her implicit request: "So *do* something." She puts Jesus on the spot, and he says, in essence, "Don't push me. Not here, not now." Mary does not argue but simply turns to the servants and says, "Do whatever he tells you."

And then look what happens. Because of his mother's request, Jesus turns the enormous stone jars of water into a plentiful supply of wine. St. John's main purpose in recounting what happened at Cana is to show us that the presence of Jesus transforms the dull, plain water of mere human existence into the rich wine of joyful, exuberant human life. But St. John also shows us that Jesus does what Mary asks him to do. She is a powerful advocate.

Mary is not a goddess; we do not worship her. When we kneel at one of her shrines, we are not asking her statue to pray for us. We are asking Mary — whom the statue represents — to pray for us. And wherever we are we can ask Mary to pray and advocate for us. We can turn to her as we would turn to a friend who understands us because of all she went through in her earthly life: giving birth in a stable, fleeing to Egypt as a refugee, and ultimately witnessing the death of her child. We turn to Mary, especially when our lives are a mess, because Mary has experienced all the deepest valleys.

When I was in college, I worked summers on the section gang of the Norfolk and Western Railroad alongside the permanent employees, a group of self-described hillbillies. Not one of them had gone beyond the eighth grade and two could neither read nor write. Midway through my first summer some of the guys started asking me to write letters for them to their families and girlfriends back in West Virginia. They would tell me what they wanted to say and then they would add: "Come on, now, make it real good." That is exactly what Mary does for us. Our prayers are feeble and inarticulate, so we ask Mary to give wings to our prayers. We ask her: "Write my letter to God — and make it real good."

Companion

Finally, Mary is not only the Mother of God, she is also our mother. She stayed with Jesus from his birth to his crucifixion, and she is there for us from birth to death as our *companion*.

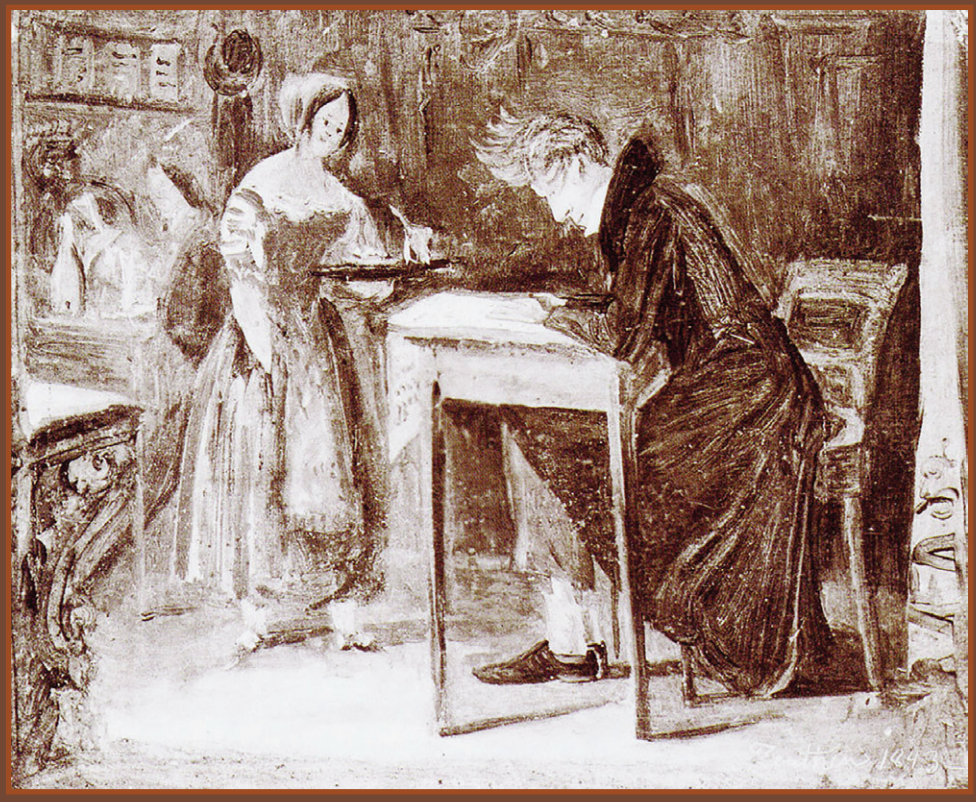
As the best of mothers, Mary can rebuke us, call us to task, show us our selfishness, and bring us up short. And as the best of mothers she can enfold us in her arms. The other day, I watched a couple of small boys playing around like little hellions until one of them went tumbling down a set of steps with predictable results. The boy's mother picked him up, asked where it hurt, hugged him briefly, and set him back on his feet. That is exactly what Mary does for us. She is there when we fall. She herself has known every depth of despair that we can ever know. She understands our loneliness, our emptiness, our brokenness, our sorrow, our grief. And when we crash, she sets us back on our feet.

I have served 39 of my 50 years in the priesthood at All Saints' Ashmont, and have knelt there thousands of times at the shrine of Our Lady. Mary has sometimes rebuked me for my insensitivity, for my neglect of the sick and needy, for my rush to judgment, for my undue pride in my meager accomplishments. Many times I have knelt down running on empty, totally drained, and received everything I needed to carry on.

"He hath put down the mighty from their seat and hath exalted the humble and meek." The supposedly powerful and important of this world come and go and are largely forgotten. But for 2,000 years, generation after generation has turned to someone whom the world of her time regarded as a nobody: Mary, the Jewish peasant girl and Mother of God. I happily add my small voice to the mighty chorus of millions upon millions across time and space: "Hail Mary, full of grace, the Lord is with thee. … Holy Mary, mother of God, pray for us sinners now and at the hour of our death."

The Rev. F. Washington "Tony" Jarvis has been priest associate at All Saints' Ashmont in Boston for 39 years. He is director of the educational leadership and ministry program at Berkeley Divinity School at Yale and former headmaster of the Roxbury Latin School.

Søren Kierkegaard in the coffeehouse, by Christian Olavius Zeuthen, 1843



A Radical Call

Kierkegaard's Concept of Church Reform for Every Age

The sixth annual Student Essays in Christian Wisdom competition attracted papers from a range of students at Anglican seminaries and university divinity schools. As ever, our judges evaluated the papers blindly, with no knowledge of the name or institutional affiliation of the author.

Cassandra Swick, a student at Wycliffe College in the University of Toronto, took the top prize with her paper, "A Radical Call," which THE LIVING CHURCH is pleased to publish in this edition. The other winners were: Second place: **Lyndon Jost**, Wycliffe College, University of Toronto: "The Bible that Jesus Read: The Inception, Reception and Fulfillment of Israel's Scriptures" • Third place: **Ragan Sutterfield**, Virginia Theological Seminary: "The Beginning of Wisdom: Recovering Our Creatureliness in Job and Proverbs."

We are grateful to the judges of this year's competition: **The Rt. Rev. John C. Bauerschmidt**, Bishop of Tennessee • **The Rev. Jordan Hylden**, doctoral student at Duke Divinity School • **Mother Miriam, CSM**, superior of the Community of St. Mary, Eastern Province.

By Cassandra Swick

Søren Kierkegaard's requirements for those who would reform the Church are extraordinarily high and are meant to apply to very few people — he expects no such worthy reformers in his own age, though he would gladly be "all bows and deference to him, the extraordinary" (all citations from *For Self Examination/Judge for Yourself!* trans. Howard V. Hong and Edna H. Hong ([Princeton, 1990], p. 211). The model he holds up as the true reformer is Martin Luther, "only one solitary man … disciplined in all secrecy by fear and trembling and much spiritual trial for venturing the extraordinary in God's name" (p. 213). Each aspect of this description is essential to what Kierkegaard requires of the reformer.

First, the reformer must be a single individual with "an immediate relationship with God" (p. 211). For Kierkegaard, Luther could not have been the reformer he was if he had been anything other than one solitary man — for instance, if he had been someone who defined himself primarily by social consensus and who

shunned the wisdom found in prayerful solitude. God's Word, and the introspection required to be shaped by it, cannot be heard if one falls prey to the sort of worldly communication "designed merely to jolt the senses or to stir up the masses, the crowd, the public, noise!" (p. 48). The heart requires silence to hear God.

Second, the reformer must be "disciplined in all secrecy by fear and trembling and much spiritual trial." It should be clear to us now what Kierkegaard might mean by "in all secrecy." The reformer's heart should be in a personal relationship with God that can only be nurtured by silence. But we learn something more: the reformer is disciplined by something or someone external. Some radical form of transformation is required, attained from the intense humility and suffering of fear and trembling and spiritual trial.

Finally, only then, transformationally disciplined, is the reformer prepared for "venturing the extraordinary in God's name." Kierkegaard does not give any specific examples here of what venturing the extraordinary might look like, and this is perhaps intentional. For him, venturing reliance upon God is something that is qualitatively different from the categories of this world, requiring us to "relinquish probability," which refers to our attachment to specific worldly outcomes (p. 100). Venturing is "eternally … your victory," but "it is just as possible, precisely as possible, to fail as to succeed" (p. 100). The reformer, then, is equipped to venture the extraordinary in God's name, but there is no guarantee that anything will go as envisioned. Disciplined by God in solitude and in fear and trembling, the reformer is in a position to refer all that happens to God's authority, and to be free from dangerous earthly attachments that can jeopardize true, God-driven reformation.

It is not surprising that Kierkegaard, with such a high view of the vocation of the reformer, warns very strongly against the dangers of those who bring false reform. He writes that "dabblers in reforming are more corrupting than the most corrupt established order, because reforming is the highest and therefore dabbling in it is the most corrupt of all" (p. 212). This view might seem extreme, but if a reformer must be thoroughly transformed by God in fear and trembling before being in a position to do any reforming, the corruption is that the dabbler's reformation comes from human and not divine authority. Reformation on human terms can introduce some troubling and self-centered motivations, for instance with those people who would reform "in such a way that reforming becomes a pleasure, a profit, etc., instead of its being in the highest sense a matter of being willing to reform, that it means bringing sacrifices, being willing to suffer" (p. 131).

People grow confused about the meaning of reformation.

People grow confused about the meaning of reformation. Again, the problem here is one of misplaced authority. Finding the humility only to be willing to reform if necessary, and to sacrifice and suffer for the sake of reformation, is not a human phenomenon. It is a divine one. As with Luther, one reaches the point of such humility through spiritual trial, which Kierkegaard describes as being someone who is "like a lion imprisoned in a cage; and yet what imprisons him is remarkable — he is by God or because of God imprisoned within himself" (p. 20). Such a radical trial is unimaginable for most of us, yet it is what Kierkegaard requires if one is not to be a dabbler. It is only natural for sinful humanity to fall short of such a standard and to desire reformation anyway. But for Kierkegaard this does not in any way mitigate the corruption caused by dabbling in reformation. The substitution of human categories for divine will can cause too much damage to all parties involved. Far better, then, to avoid the category of reformation entirely in the likely case that no one steps up with the singular call of the reformer. Except in very rare cases, the established order "should stand, be maintained" regardless of its errors (p. 20). The dangers of those who try to reform without full dedication are too great for it to be any other way.

Kierkegaard finds that dabbling in reformation is all too common. In fact, he goes so far as to say that "the evil in our time is not the established order with its many faults. No, the evil in our time is precisely: this evil penchant for reforming, this flirting with wanting to reform, this sham of wanting to reform without being willing to suffer and make sacrifices" (p. 213). He characterizes his age as one in which both the desire and the attempt to reform the Church are widespread.

Again, his language of "evil" might seem a bit extreme. One would think there would be greater evils in his time than the penchant to flirt with reforming the Church. But we must understand his use of "evil" just as we understood "corrupt." The evil is that people would toy with what is highest — which for Kierkegaard can only be accepted or rejected, acceptance being good and rejection being evil. The way that the evil of false reformation manifests for

(Continued on next page)

A Radical Call

(Continued from previous page)

Kierkegaard in his age is through a devaluing of an ideal that should properly be "uncommonly elevated" (p. 213). People have lost the ideal of true reformation and its constituent inwardness and discipline in the noisiness of the age. The public as a reified entity comes to replace inward silence and transformation. Kierkegaard claims that it is an invention of his age that people now believe it is "number (the numerical), the crowd, or the most honored and most honored cultured public from which reformations proceed" (p. 19). This might be appropriate for reforms "in street lighting, in public transportation" but not in Christianity where, of course, reformation is to come from the individual who is transformed by God's discipline (p. 19).

There is an obvious qualitative difference between the number and the individual: number is not seen as a collective of individuals, but as an impersonal entity, something directly opposed to true individual identity. With the loss of silence brought on by the public or the crowd, which is now enamored with "reformation," there is a sort of explosion. He writes: "now that all want to reform, there is an uproar as if it were a public dance hall. This cannot be God's idea but is a foppish human device, which is why, instead of fear and trembling and much spiritual trial, there is: hurrah, bravo, applause, balloting, bumbling, hubbub, noise — and false alarm" (p. 213). Kierkegaard distinguishes between God's idea and "foppish human device" in these terms. In an age when people feel entitled to shout about reformation in a public forum amidst hurrahs, balloting, hubbub, and noise, Kierkegaard questions whether their desire for reformation is borne through something like Luther's radical self-humbling and fear and trembling before God — a vocation so radical that Kierkegaard found it lacking in his entire generation — or whether it grows from other, more human, motives. He prays that the evil he perceives in his age may also be perceived, "if possible, everywhere, and God grant that wherever it is heard it may be earnestly considered" (p. 213). Whether Kierkegaard's prayer was answered is a mystery, but his dedication to his ideal of reformation and his challenge to his age remain uncompromising.

One shortcoming in these sections pertaining to Church reform is the lack of a robust Christology (which lack does not pertain to the work as a whole); Christ is no doubt implied in the radical relationship one is to have with God, but there is little talk of grace. This is an important point as we think about applying Kierkegaard's argument to our own situation. On the one hand, we in the Episcopal Church and the Anglican Church of Canada can and should find ourselves challenged by the warning against hasty reformation borne of noise and ballots rather than prayerful humility. It is a constant danger for all of us, regardless of where we find ourselves, to let the "uproar" of the rushing world and its ever-changing expectations drown out the still, small voice of God, whose eternal words are so much greater than our small concerns as to make them straw. Hasty decisions and shallow living must be avoided. On the other hand, each generation of the Church is composed of sinners in need of grace and constant correction. Christ has promised us these gifts. We will make mistakes again and again — even Martin Luther made grave errors in his time — and all that any of us can do is seek to be as faithful as possible in our day. The wait for a perfect reformer would be never-ending.

"Now that all want to reform, there is an uproar as if it were a public dance hall. This cannot be God's idea but is a foppish human device, which is why, instead of fear and trembling and much spiritual trial, there is: hurrah, bravo, applause, balloting, bumbling, hubbub, noise — and false alarm."

Cassandra Swick is an MTS student at Wycliffe College, University of Toronto.

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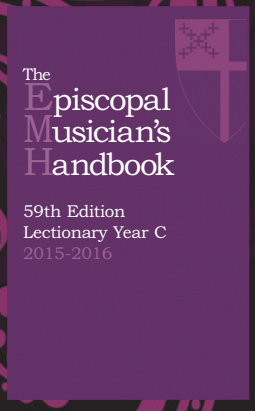

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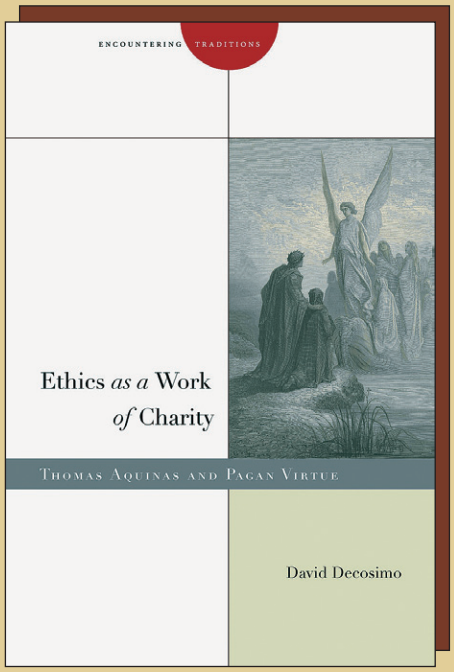
Aquinas and Virtuous Pagans

Review by Jordan Hylden

Every day, all of us engage with family, friends, and neighbors whose beliefs about God and the good life differ substantially from our own. We do so at home, at work, at church, in school, and most everyplace else. Your neighbor across the street is a devout Muslim, and your yoga instructor two doors down is a devout Krista Tippet listener who professes a deep and capacious (if somewhat vague) spirituality, yet both of them dedicated themselves wholeheartedly with you to cleaning up the park down the road. How shall we think about these differences in belief? Shall we conclude that religious differences with neighbors do not really matter, since they are evidently good people who happen to believe different things? Or, if we are convinced of the difference that Christian faith and practice makes for the moral life, must we conclude that what look like virtues in non-Christian neighbors are not really virtues after all? Must we choose between the importance of what we care about and believe in and the goodness of those who hold otherwise? Is there a third way?

David Decosimo of Loyola University Maryland thinks so, and he thinks he has found it in the theological ethics of Thomas Aquinas. His book *Ethics as a Work of Charity: Thomas Aquinas and Pagan Virtue* is a deeply careful attempt to respond to what he calls the "challenge of outsider virtue," by taking a close look at Thomas's affirmation of the moral rectitude of ancient pagans such as Cicero and Aristotle, along with his practice of listening carefully to their voices and incorporating much of their thought into Christian theology.

Thomas, Decosimo argues, found a way to affirm both pagan virtue *and* the difference that Christ makes, theology *and* justice, Augustine *and* Aristotle, Church *and* world. Thomas "welcomes pagan virtue *for charity's sake*, not against but because of his Christian convictions, construing pagan virtue itself as the outworking of God's gifts" by which we are "caught up in the Father's work of bringing all things to himself through the Son in the Spirit." In Thomas, Decosimo finds an all-encompassing trinitarian vision in which the surpassing excellence of Christ's grace does not devalue the real excellence of the virtues that sustain our common life today, Christians, Muslims, and Krista Tippet-listening yoga instructors included.



Ethics as a Work of Charity

Thomas Aquinas and Pagan Virtue

By **David Decosimo**.
Stanford. Pp. 376. $65

While the lion's share of Decosimo's book is a careful exegesis and analysis of Thomas's texts, he begins and ends by situating his project within today's conversa-

(Continued on next page)

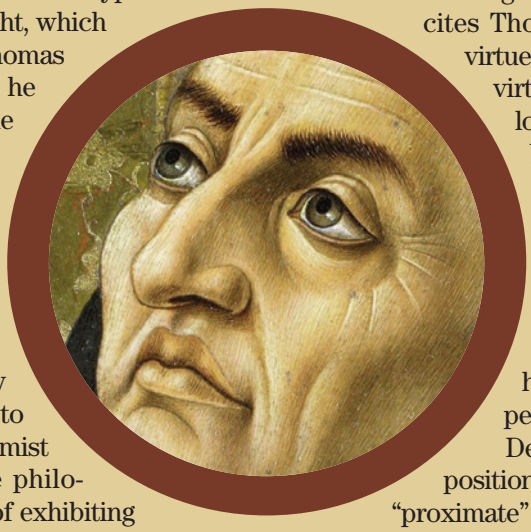
St. Thomas Aquinas, 13th-century Dominican friar and theologian, by Carlo Crivelli (c. 1435-95)

Aquinas and Virtuous Pagans

(Continued from previous page)

tion. As he recounts, much of the conversation is carried on as an argument between "hyper-Augustinian" Thomists such as John Milbank and Alasdair MacIntyre and "public reason" Thomists such as Robert George or John Finnis (and alongside them, bearing an odd resemblance, many liberal Protestants who do not care much for Thomism of any variety). The hyper-Augustinians tend to preserve Christian distinctiveness by swallowing the bitter Augustinian pill, namely, that all pagan virtues are merely "splendid vices," ordered not toward the triune God and Christ's peaceable kingdom but instead toward the violent ends of imperial Rome (or America, as the case may be). The "public reason" Thomists, on the other hand, may just as well be Aristotelians for all the difference that theology makes for their ethics: natural law, right reason, and basic goods stand for them at the ready to serve as a neutral public language for all.

But according to Decosimo, neither type of Thomist actually gets Thomas right, which is a shame, since it's the real Thomas we need. Decosimo offers what he calls "prophetic Thomism" as the resolution. Led on by charity, and convinced that the Logos is at work in various and sundry ways to draw all things to himself, the prophetic Thomist seeks to find elements of truth in whatever she encounters, and is prepared to accommodate it by drawing distinctions to relate it to other truths she knows. The Thomist distinction, then, is simply the philosophical face of charity, its way of exhibiting scrupulous care even to strange outsider voices. Prophetic Thomists know that the stranger, after all, might be Christ in disguise.



With respect to pagan virtues, the most important distinction that Thomas made was between acquired and infused virtue, or otherwise put, the human moral virtues (justice, fortitude, temperance, and prudence) and the theological virtues (faith, hope, and love). For Decosimo's Thomas, the human moral virtues are not second-rate, false, or scattershot in effect: rather, they are of cardinal importance for the whole of life together in time, true virtues that habituate us to live well in the *polis*, the natural end to which we are proportioned. They can be acquired without grace even after the Fall, and many pagans have done so. As far as they go for our earthly common life, these virtues are perfect, and so pagans such as Cicero and Aristotle are justly admired as morally good. But because God calls us not only to live in the city of man but also in the new Jerusalem, the human moral virtues are imperfect with respect to their end. God also gifts us with further virtues for our journey toward friendship with Christ, and they are of surpassing excellence. But surpass does not mean negate; grace does not destroy nature. For Thomas, then, Aristotle and Augustine both have portions of the truth, if only we make the right sort of distinction between them.

Of course, Decosimo knows that little of this interpretation is uncontested. Much of the book consists of an exhaustive substantiation of his view from the texts of Thomas, whose corpus he learned under the watchful eyes of John Bowlin and Jeff Stout, his former teachers at Princeton. Decosimo spends much time contesting the notion that for Thomas pagan virtues are "loosely held" and "disconnected," like a not entirely reliable disposition to be courageous in battle, not necessarily tied to prudent good sense about when to charge and when to retreat. Although Thomas envisions the existence of such dispositions, that is not at all how he understands pagan virtue, Decosimo argues. Unlike some recent interpreters, he cites Thomas's habits treatise. By saying that virtue is a habit, Thomas is saying that a real virtue is *difficile mobile*, difficult to dislodge, by definition. So too, a moral virtue by definition is "connected" to all the others: courage is necessarily prudent, as well as just and temperate, or it's not worthy of the name. Decosimo does painstaking exegetical work to show that the kind of virtue Thomas affirms of pagans is true virtue, a stable habit that generates good actions that perfect our natural capacities.

Decosimo finds further evidence for his position in Thomas's discussion of "honest" and "proximate" goods. Centuries before, Augustine had given a great deal of thought to the relationship between love of God and love of neighbor. His *uti/frui* ("use/enjoy") distinction in early formulations ran the risk of making it sound as though one could only "use" the neighbor for the sake of enjoying God. Struggling with this, he eventually hit upon the idea while preaching on 1 John that the two loves need not be in competition: one can love the neighbor in God and God in the neighbor simultaneously, for God is love. Thomas systematizes this insight, holding that some "proximate" or "honest" goods are meant to be loved *for their own sake*, not just instrumentally for the sake of the ultimate good of beatitude. Such penultimate goods (preeminently, the common good of life together in the *polis*) are truly perfective of our nature, even if we are also called to go "further up and further in" to fellowship with God. Moreover, the penultimate has within itself a certain ordering to the ultimate, as a signpost and arrow pointing beyond itself to the Word in whom it has its being.

Perhaps the most intriguing, and also the most vexed, chapter is Decosimo's attempt to ferret out what

Decosimo does painstaking exegetical work to show that the kind of virtue Thomas affirms of pagans is true virtue, a stable habit that generates good actions that perfect our natural capacities.

Thomas meant by saying that pagans sin if they do something good in itself (like almsgiving) for the sake of their *infidelitas*, but that they do not sin if they do it for the sake of one of God's gifts, such as the good of nature. Thomas thinks that we do not act willy-nilly, but generally order our actions in an overall direction: there is some "final end" toward which our lives point. As such, how we conceive of that end matters. The miser who thinks the point of life is accumulating ducats or florins is, for this reason, morally corrupted, and so are all who hold false beliefs about life's final end. For almost all of us, Thomas thinks, Final End Conceptions are religious in character. So just to the extent that the pagan possesses false Final End Conceptions and orders actions to the end of *infidelitas*, the pagan will act wrongly.

The striking thing, however, is that even with this relatively strong view of the importance of our Final End Conceptions for the morality of our actions, Thomas still affirms that the pagan can do morally good acts. How so? Thomas is not entirely clear on this point, but Decosimo suggests that we make two distinctions: between "strong" and "weak" *infidelitas*, and between Final End Conceptions that are salient for particular actions and those that are not. Consider, he suggests, the case of Christopher Hitchens. There is a man, if there ever were one, possessed of firm Final End Conceptions, which included beliefs about the nonexistence of God and the poisonous character of the Christian religion. His "strong" *infidelitas* was his strong opposition to Christianity. By contrast, a person with "weak" *infidelitas* would simply have believed things that contradicted the faith, without bothering to write a book running it down. Nonetheless, Hitchens believed many things, and many of those beliefs were good and true: his *infidelitas* was only sometimes salient for his moral actions. Put together, then, Decosimo suggests that for Thomas, *infidelitas* need not always be the salient portion of one's Final End Conception for a moral action, and that even "actions with final ends that include weak *infidelitas* among them might still count as good." When one adds in Thomas's allowance that those who have not genuinely heard the Christian faith are excused from their *infidelitas* (a category that might extend quite broadly), then the door is open wide indeed to understand how many pagans can do good in accordance with the gift of nature.

The difficult issue here, as Decosimo acknowledges, is Thomas's discussion of the virtue of religion and the natural duty to love God above all. Thomas does not think that post-lapsarian humanity is capable of loving God above all; as such, this is the chief difference between pagan virtue and the acquired virtue of Christians, for whom this is possible by grace. But this is no small difference, for religion according to Thomas is the chief of the moral virtues, since it takes up all of our faculties and directs them to their proper end in God. Decosimo acknowledges the possibility of reading Thomas to say that pagans cannot acquire the virtue of religion without grace. If this is true, the architectonic role of religion for Thomas may create serious problems for Decosimo's interpretation of him as affirming pagan virtue. Decosimo acknowledges the problem but suggests that Thomas may be inconsistent here, and that those committed to prophetic Thomism might want to modify their teacher on this point.

To affirm the *possibility* of pagan virtue, of course, is not the same thing as predicting its *probability*. Thomas, like Aristotle, thought that acquired virtue was all too rare in human affairs. But unlike Aristotle, he thought alongside Augustine that this spoke to our status as "creatures in desperate need of healing, grace, and rebirth." For Decosimo, "public reason" Thomists and their liberal Protestant cousins are too often guilty of deemphasizing this key Augustinian (and indeed biblical) truth. But the "hyper-Augustinians," though they take their stand on affirming it, run the risk of externalizing acquired virtue to be a truth about the "world" rather than the Church.

Decosimo may not always be fair in this criticism, but insofar as we see ourselves as faced with the false choice of affirming *either* Christian distinctiveness *or* outsider virtue, it hits home. Decosimo has helped us see a better way, recovering an aspect of Thomas's theological ethics with possibilities that have not always been acknowledged. Decosimo has written a landmark book of lasting importance. Shall we, when faced with a world that has burned for far too long with violence and rage between people of differing faiths, have nothing more to offer than the soothing nostrums of political liberalism? "Put away your gods and your beliefs, and instead eat, drink, and be merry, for tomorrow we die." That has not worked and will never do, since our hearts are restless for God and we must be born again. Within the heart of medieval Christendom, Thomas Aquinas found a way to affirm Christ *and* Aristotle, Cicero, Maimonides, and Avicenna. Perhaps we can learn to do the same.

The Rev. Jordan Hylden, a board member of the Living Church Foundation, is a doctoral candidate in theology and ethics at Duke University Divinity School.

IMAGE

CULTURES

Summertime

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Richard Hill
Dallas, Texas

Like Trees Walking

And when he had spit on his eyes and laid his hands on him,
he asked him, "Do you see anything?"
—Mark 8:23

Imagine a smooth-barked fig tree
shuffling along the earth's curve,
knees buried in dirt —
Or the bent olive I touch every morning
reaching to return the greeting.

Strange, but an improvement on
darkness.

Forty years beneath the rustling shadows
of men's hands and arms and voices.
One touch ushered me into a haze of sunlight.

These vague trunks nod and wave,
awakened by some unfathomable breath.
My hearing is sufficiently acute
to perceive a rising wind —
not to discern where it is going.

What if trees could shout,
raise nascent voices in song
and clap their hands?

Master ... touch me again.

Jonathan Kanary

VERSE

Yes, Virginia, There Are Anglican Moral Theologians

Review by Stanley Hauerwas

Daniel Westberg begins his *Renewing Moral Theology: Christian Ethics as Action, Character, and Grace* with the observation that a number of years ago, when he was preparing to teach Anglican moral theology, he discovered that the systematic work in moral theology represented by Kirk, Mortimer, and Dewar had not been followed up by subsequent Anglican moral theologians. Some have suggested the problem is deeper than Westberg's observation about recent work or non-work in moral theology. They argue that there has never been a moral theology associated with the Church of England or the Episcopal Church. There are no doubt many reasons for the absence of moral theology in the Anglican tradition, but surely one reason is the presumption that you did not need to think about ethics for an established church when or if one could assume a high level of moral consensus about right and wrong and good and evil.

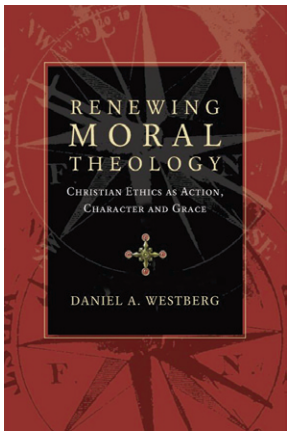
It may be objected that such a consensus never existed in America, but it is nonetheless the case that the Episcopal Church has not been known for the development of moral theology or Christian ethics. Though some Episcopalians describe their work as "moral theology," a description used primarily by Roman Catholics for the kind of reflection generated by confessional practice, in fact most Anglican thinkers do "Christian ethics." Christian ethics is a relatively new discipline that was the outgrowth of the social gospel refined through the work of Reinhold and H. Richard Niebuhr.

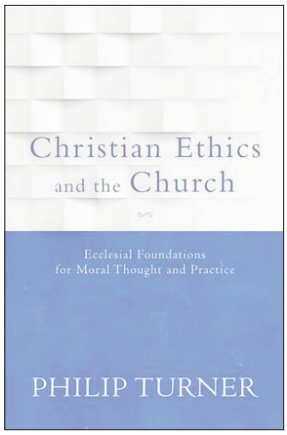
Whether there is a tradition of Anglican moral theology cannot be decided in this review, but I am happy to report that though there may not be a tradition of Anglican moral theology there are Anglicans who do very good work in ethics. Westberg's book is clearly one such work, a book that is probably closer to moral theology than Christian ethics, but we also now have Philip Turner's appropriately titled *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice*. Westberg's and Turner's books are the result of years of reflection and teaching moral theology/Christian ethics. They are accomplished scholars who write with an authority that is well-earned. Though their books are very different, the clarity of argument as well as the generosity toward those with whom they differ is evident on every page of these important works.

Some may wonder, however, whether either book can be identified as "Anglican." Each reflects the influence of that remarkable mind named Oliver O'Donovan, but O'Donovan's influence is not sufficient to make either book "Anglican." O'Donovan, to be sure, is a theologian and ethicist who reflects fundamental Anglican theological developments, but it remains unclear how one should understand O'Donovan's unique but powerful perspective as Anglican. Similarly, there is no question that Westberg and Turner are personally "deep Anglicans" but that is not sufficient to locate their work in an ongoing tradition called Anglican moral theology.

For example, Westberg, who had earlier written a fine book on Thomas Aquinas, makes Thomas his major conversation partner for his account of the Christian moral life. There is, of course, nothing wrong with that but it is nonetheless the case that, despite Thomas's influence on Hooker, Aquinas is not generally identified as a theologian in the Anglican tradition. In a similar fashion, Turner turns to John Howard Yoder to develop his argument that, given the challenges before the Church in our day, the fundamental focus of theology and ethics must be on how the Church can discover her fundamental identity and calling that comes from God rather than on questions of personal holiness or how Christians are to relate to the surrounding social and political order. As one deeply influenced by Yoder I cannot help but applaud Turner's appropriation, but it is important to remember that in the past Anglicans have not exactly been hospitable to Anabaptists.

Though Westberg's and Turner's books are obviously quite different they can be read as complementary. Westberg provides an extremely clear and constructive account of Aquinas's moral theology. He quite rightly, I believe, refuses to make central Aquinas's account of natural law. Instead Westberg fo-





Renewing Moral Theology

Christian Ethics as Action, Character, and Grace

By **Daniel A. Westberg**. IVP Academic. Pp. 281. $25

Christian Ethics and the Church

Ecclesial Foundations for Moral Thought and Practice

By **Philip Turner**. Baker Academic. Pp. 320. $26.99

cuses on Aquinas's account of action, practical reason, and the virtues. Particularly welcome is his chapter on conversion to Christ, in which he supplements his account of Aquinas's ethics with christological reflections derived from, among others, Calvin and Barth. His christological reflections, moreover, are important for his perceptive analysis of the theological virtues of faith, love, and hope and their relation to the moral virtues of justice, fortitude, and self-control.

I may have a quibble with some of his judgments; for example, I do not think patience is a subvirtue of fortitude. But that small disagreement may reflect a deeper worry that Westberg, like Thomas, may not have a sufficient eschatology. In general Westberg's presentation of Aquinas's moral theology is not only clear but insightful for how we should think and live as Christians. For example, reflections about the relation between love and joy are not only theologically profound but significant for pastoral practice.

What Westberg does not do, however, is situate his analysis of Aquinas, as Turner does, in terms of the ecclesial reality we currently confront. I have no doubt that Turner would think we need the kind of account of human action and the virtues — Turner calls them "graces" — we find in Westberg, but it is equally the case that Westberg would find Turner's stress on the Church at least compatible with his account of the virtues. Turner develops his argument for the centrality of the Church for how we do Christian ethics by beginning with a chapter on Cassian as representative of a stress on individual holiness, a chapter on Walter Rauschenbusch as an advocate of ethics understood as the transformation of the social order, and a chapter on John Howard Yoder as a champion of the common life of the Christian fellowship. Turner acknowledges his position is closer to Yoder's but he nonetheless criticizes Yoder for having a too idealistic account of the Church.

The heart of Turner's book, however, is the two chapters on Ephesians. Indeed one of the most attractive features of Turner's position is how he engages Scripture to develop his argument that Christian ethics' central focus must be on the Church as the manifestation of the unity of all people the worship of God makes possible. Turner reads Ephesians as an account of the common life of the Church that reflects the glory of God found first and foremost in the crucifixion and resurrection of Jesus. Turner then "tests" his reading of Ephesians by exploring the gospels of Matthew and Luke to show how Matthew's concern for holiness and Luke's emphasis on the social manifestation of the kingdom can be read as expressions of the same Pauline emphasis found in Ephesians.

Having made his case scripturally, Turner then provides a systematic chapter that engages questions of the relation of Christ and culture. Turner argues the issue is not how Christ might transform a culture but rather how Christ can form a culture. Such a formation is necessary if the Church is to foster a devout and holy life, as well as be a witness to the social orders in which she finds herself. Many will be particularly interested in Turner's fine-grained account of the challenge the Church faces to sustain marriage as an estate established by God in a social order in which marriage is thought to be a contract between autonomous agents for their personal fulfillment. Turner ends his book by an extended conversation with O'Donovan's account of how Christians should understand the goal of governing and, in particular, the role of authority. Turner's development of these themes makes fascinating reading for no other reason than that they at once suggest that Yoder and O'Donovan share some fundamental judgments that make their disagreements all the more interesting.

Westberg and Turner have written substantive books that should be read by anyone concerned to think through what it might mean to do Christian ethics. Whether these books are sufficient to represent something called Anglican moral theology or Christian ethics is not clear. What is clear, however, is Westberg and Turner, as well as Sam Wells, have done work that clearly suggests that theologians in the Anglican tradition have something to say about ethics that is important for all Christians.

Stanley Hauerwas is Gilbert T. Rowe Professor Emeritus of Divinity and Law at Duke Divinity School.

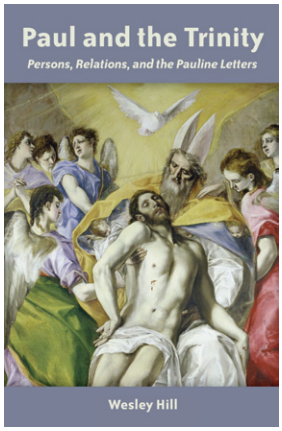
Qualified Cheers

Review by N.T. Wright

Do the earliest Christian writings support the fifth-century trinitarian creeds and dogmas? A line of liberal scholarship, looking back to Socinus and even Arius, says No. *Paul and the Trinity* says Yes: only if we read Paul's words in the light of later expositions of the mutual trinitarian relations can we grasp his real meaning. I declare an interest: I agree with the Yes, but not with the way Wesley Hill gets there. (While his book was in the press I published on the same topic, in chapter 9 of *Paul and the Faithfulness of God*.)

Hill is assistant professor of biblical studies at Trinity School for Ministry in Ambridge, Pennsylvania. His book creatively straddles the traditional divide between biblical and systematic theology, making *Paul and the Trinity* important not only for what it says but for what it does. Disciplinary specializations have often colluded with cultural and ideological presuppositions to make "New Testament studies" and "Patristics" antithetical rather than complementary. Hill challenges this head-on.

Hill concentrates on recent debates, though he does not make it clear that these mean what they mean within a longer story. For most of the last 150 years the underlying scholarly assumption was that early Christianity morphed from "Jewish" to "Hellenistic," with the question being, when and how did this happen? For some, the early Jewish mode was the purest and most original. Others assumed that "Jewish" meant legalistic ethnocentrism, needing rescue by law-free Hellenism. The latter position was reflected in Christology: Wilhelm Bousset's *Kyrios Christos* argued that Paul abandoned Jewish messianism and constructed a view of Jesus based on non-Jewish "Kyrios" cults. This position carried a powerful, if internally contradictory, appeal to three groups: to German and other Christians who wanted Paul to teach a non-Jewish Christianity; to liberals eager for a supposedly pure, simple, and non-Patristic theology; and to Jewish thinkers wanting to reclaim Jesus (and perhaps also Paul) as good Jews who would have been horrified to think of incarnation, let alone a Trinity.



Paul and the Trinity
Persons, Relations, and the Pauline Letters
By **Wesley Hill**. Eerdmans. Pp. 224. $26

That is the back story for the debates against which Hill lines up his proposal. James D.G. Dunn, whom Hill mentions frequently, argued that Paul had a Jewish and therefore "low" Christology, with a "higher" view only emerging later with John and Hebrews. Others like Geza Vermes and the famous book *The Myth of God Incarnate* (neither of which Hill discusses) insisted that phrases like "son of God," in their original context, carried no Nicene implications. The assumption was still that "Jewish" meant "monotheism" and therefore ruled out high Christology; for a high Christology one needed Hellenism, leading to the philosophical arguments of the later Fathers. This assumption, and these conclusions, have now been undermined by writers like Martin Hengel, Larry Hurtado, and Richard Bauckham. I have added my own two cents: the early Jewish Christians held a "high" Christology. Hurtado in particular challenged Bousset (and, with him, Dunn and others) head-on. Most think he succeeded.

It is therefore initially surprising that Hill places Dunn and Hurtado on the same side of a different divide. They both began with "Jewish monotheism," and asked whether Paul fitted Jesus into that, with Dunn saying "not quite" and Hurtado saying "yes, just." Hill argues that this is the wrong way to go about it. Paul does not set up an abstract Jewish "monotheism" and then assess Jesus' status against it. For him, the word *God* itself is already substantially reconfigured around *Jesus*, both meaning what they mean in relation to the other, and both also spoken of in close relation to the Spirit.

Hill invokes a supposed "counter-tradition" within New Testament scholarship, embodied in articles by Nils Dahl, Leander Keck, Francis Watson (Hill's supervisor for his Durham doctorate), and Kavin Rowe, all of whom, but most particularly Watson, argue that for Paul

the word *God* itself, rather than being merely imported from earlier Jewish belief, means what it means in relation to Jesus and the Spirit. Since this cannot be a new "God," it must mean that God himself is now disclosed, through the gospel events, "as having always been differentiated" (p. 109).

Hill argues that the categories developed by the Fathers offer a more satisfying way of explaining Paul's texts than those theories that remain content to speak of the Son's "subordination." There is no "competition" between Father and Son, argues Hill. There is an "asymmetrical mutuality" between Father, Son, and Spirit, not a sliding scale between a "high" and "low" Christology with the Spirit left out somewhere on the side (producing the early "binitarianism" suggested by some scholars).

This is a bold and interesting argument. It deserves careful pondering not only for its proposals about using later trinitarian theological categories to understand Paul but also for the wider challenge of seeing the first five Christian centuries as a continuum rather than in two different compartments — which raises important questions about Scripture and tradition. Hill is in my view right to challenge a method that sets up the question in terms of a simple "high or low" Christology, and to invoke "relational" categories instead. This represents an important step forward.

There are, however, five ways in which I think this thesis could be filled out, modified, and perhaps adjusted.

First, Hill does not appear to see why monotheism remained important to Paul. Paul was the apostle to the pagans; pagan polytheism was his main target. Monotheism was not, for him or his Jewish contemporaries, an abstract analysis of the inner being of the one God, but the polemical belief that Israel's God was the true God and that the pagan gods were a sham. This is not to be waved aside by pointing out that the term *monotheism* itself is of fairly recent coinage. Belief in the one God remained vital in the early Church, against both paganism and gnostic dualism. It is, indeed, the main reason why the developed doctrine was trinitarian rather than tritheistic.

Second, Hill never reckons with the importance of messianism for Paul. He uses the word *Christology* in a fuzzy way, to include general reference to Jesus within a statement about God. He does not seem to notice that "son of God" for Paul continues to carry messianic meaning (he does not discuss Psalm 2) while being filled with new ("incarnational"?) content, as in Romans 8:3 or Galatians 4:4. This brings into play the entire story of Israel, summed up in the faithful Messiah, in a way that I believe ought to be fruitful for a full account of who Paul's "God" really is.

Third, when Hill suggests a relational reading of statements about "the God who raised Jesus" and the like, the argument requires more than these phrases can supply. Here I found his treatment of Romans 4 particularly unconvincing, which is a shame since he makes it foundational. Paul's identifying of God as "the God who raised Jesus" is parallel to biblical statements about "the God who rescued Israel from Egypt." These are important, but (to put it gently) it is not immediately obvious that they carry any proto-trinitarian sense.

Fourth, Hill never explores Paul's understanding of what it means to be human. The idea of human beings as image-bearing agents, reflecting God's

(Continued on next page)

Qualified Cheers

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wisdom into the world, could be extremely fruitful for his project. Psalm 8 offers a "high" view of the human vocation within the overall praise of the one God. Instead, Hill (like some others) assumes that Dunn is correct to suggest that an "Adam" Christology would mean a "low" Christology, and so fails to see how it might actually work within a fully Nicene, and indeed Chalcedonian, model.

Fifth, Hill never takes account of the fact that the dynamic and relational account of "God" demanded by Paul's language might be better understood not with fourth-century categories but with existing, though often ignored, Jewish ones. In Israel's Scriptures, "God" was both the creator and the Exodus-God, who came to dwell in the midst of his people. Paul arguably understood the events concerning Jesus, and the gift and continuing agency of the Spirit, in those terms: new creation, new Exodus, and the newly tabernacling divine Presence.

Within those interlocking biblical and Jewish frames of reference, many Jews retrieved the *narrative* of Scripture in terms of Israel's God coming back in person to reveal his glory in a sudden rescue operation (Isa. 40 and 52 come to mind). This plays into the Temple theology that is arguably central to Paul's vision of both Jesus and the Spirit but that again Hill never incorporates into his scheme. For a fully trinitarian theology of Paul, then, we do not have to "amplify" his voice by importing categories from later centuries (p. 171, quoting R.R. Reno). We should instead note the ways in which some ancient Jews told the story of the one God, and the ways in which the death and resurrection of Israel's kingdom-inaugurating Messiah compelled Paul and others to tell that same story in terms of Jesus and the Spirit.

With that, the theological relationship between early Jewish Christianity and later Greek theology is posed afresh. Wesley Hill's book raises this perennial question in an exciting and provocative manner, and for that we may be thankful.

The Rt. Rev. N.T. Wright is professor of New Testament and early Christianity at the University of St. Andrews, Scotland.

President Obama in Kenya

(Continued from page 7)

tional civil societies in caring for the poor.

Obama's visit has been the highlight of the year in Kenya. As Kenyans change how they treat each other, particularly women and youth, and spread prosperity through good governance, it will be attributed to this visit and President Obama's words: "No society can thrive on exclusion."

The Rev. Canon Francis Omondi, in Nairobi

Bishop Sprints at Convention

The Anglican Communion's first mission theologian got an early jump during General Convention on his task of identifying "new Augustines" in the Global South.

The Rt. Rev. Graham Kings, formerly Bishop of Sherborne, began in his role as mission theologian in the Anglican Communion on July 15. The new seven-year post is supported by a partnership among Durham University, Church Mission Society, and the Archbishop of Canterbury.

But even before Bishop Kings began his job in England, he was in the United States outlining his vision for the role and providing a glimpse of what is to come. That meant nudging the primates of Brazil, South Korea, and Pakistan to reflect theologically at a luncheon panel sponsored by Virginia Theological Seminary's Center for Anglican Communion Studies and the Compass Rose Society.

As the panel tackled the sweeping topic of God's mission and the Anglican Communion's future, Kings invoked the Church as depicted in Acts, especially the arrival of Gentiles into what had been a Jewish community of believers.

"The Gentiles flooding into the Church produced tensions, changed its character, and renewed its theology," Kings said. "Something similar is happening in the worldwide

Kings

Church today, with the shift in its center of gravity having moved from the North to the South of the world."

Kings said he aims to serve rising theologians, including some in the Global South whom God might use as the Augustines of their time, much like the great fifth-century bishop and theologian, Augustine of Hippo.

On July 26, a 100-degree day in Salt Lake City, the crowd of 75 at the Hilton Salt Lake City Center got a taste of what a new network of theologians might produce.

The four bishops agreed that God's mission involves witnessing to liberation found in Christ. It must be lived in and through relational partnerships, including those that are highly challenging. But what the future will require is apt to vary widely from one ministry setting to the next.

The Most Rev. Samuel Robert Azariah, Primate of Pakistan, urged "a theology of tolerance" to guide Christian-Muslim relations in his country, where blasphemy laws put Christians at daily risk of arrest.

"In my context, I see the cross as the mission of God, which brings me life, hope, and resurrection," Archbishop Azariah said.

The Most Rev. Paul Kim, Primate of Korea, said peacemaking is no mere abstract idea for his people. Koreans are trying to overcome deep-seated resentments against the Japanese, who occupied their peninsula for most of the first half of the 20th century.

"It's important that we have respect for each other, that we will be able to meet and talk and listen to each other," Archbishop Kim said through a translator. When his translator finished, he added in English: "We be patient."

Beyond making peace with persecutors, the Church also has a God-given mission to stand with those who suffer the brunt of unjust systems, both economic and political, said the Most Rev. Francisco De Assis da Silva, Primate of Brazil.

"The charisma is to be beside, aside, or on the side of the people who are suffering too much from unjust structures in politics and in economics," Archbishop da Silva said. He said a theology of liberation has weakened over time in Latin America as a more conservative, confessional theology gained traction in recent decades. But the time is right for another shift in theological discourse, in his view.

"We have a unique opportunity to change from a confessional position to a more engaged, a more incarnational, theological reflection," da Silva said.

For his part, Kings said the Anglican Communion's calling "is to be Catholic, evangelical, and ecumenical." In practice, that involves the disciplines of meeting together as Anglicans. It also involves remembering how the Church, like the Trinity, is inherently interconnected.

(Continued on next page)

Bishop Kings at Convention

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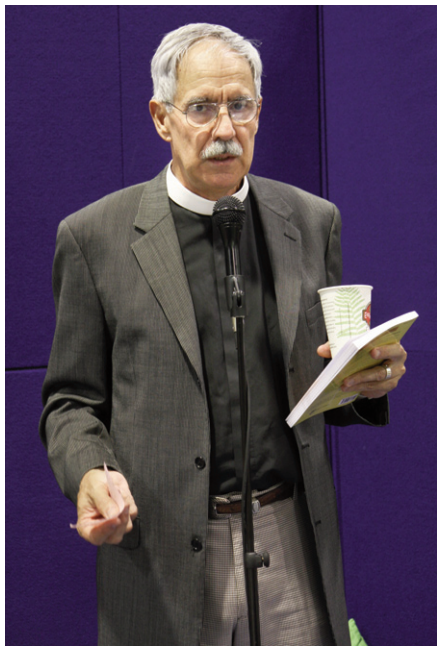
Bishop Kings quoted from the Archbishop of Canterbury's foreword to *Living Reconciliation*: "I am eager to encourage each of us to take full account of the way in which decisions of one province echo around the world. The impact of their echoes is something to which we must listen in the course of our decision-making, if we are not to narrow our horizons and reject the breadth of our global family."

G. Jeffrey MacDonald

Cabrero-Oliver New BCP Custodian

The Rev. Juan M. Cabrero-Oliver will be the 9th custodian of the Book of Common Prayer. He was appointed by Presiding Bishop Katharine Jefferts Schori and approved by General Convention.



Cabrero-Oliver

The Rev. Canon Gregory Howe, the 8th custodian, mentioned the pending appointment during an interview with Brendan O'Sullivan-Hale and Holli Powell on their Acts 8 Moment podcast, *The Collect Call*.

In closing the episode, O'Sullivan-Hale mentioned Cabrero-Oliver as the new custodian.

Cabrero-Oliver is a longtime liturgist, former president of Associated Parishes for Liturgy and Mission, and a prolific author on Latino ministry, liturgy, and gay spirituality. Beginning in 2009 he served as an assistant for Hispanic ministry in the Diocese of Long Island.

His writings include *Ripe Fields: The Challenge and Promise of Latino Ministry* (Church Publishing, 2009) and "Why Gay Marriage?" (*Journal of Men's Studies*, 1996). He was a participant in the Second Consultation of Episcopalians on Same-Sex Unions in 1996.

Global Briefs

Bishop Treweek Demurs

"I don't feel like a pioneer," said the Rt. Rev. Rachel Treweek, the Church of England's first woman to become a diocesan bishop, after her consecration July 21. "It just so happens that I am pioneer in this, but lots of men and women have been pioneers throughout history."

She added: "I am so hugely grateful for those who fought for this day, for women to be consecrated and serve Jesus as they've been called. I hope, more than anything, this sends a message that Jesus calls people of all diversities, and I hope now we will see so many more women."

The Church of England chose the feast day of Mary Magdalene for her consecration alongside Dame Sarah Mullally, suffragan bishop of Crediton (in the Diocese of Exeter).

Drifting from Church Weddings

A new study by the University of Oxford has showed a drift away from church weddings in the U.K. Churches and civic offices accounted for less than half of marriage ceremonies. Couples instead choose to marry in a stately home, castle, or favorite garden. Just one in three couples marry in church. More than half of all first weddings occur in approved premises such as a hotel; 37 percent are in church, and 10 percent are in a civic office. The study showed that two-thirds of couples who married in church had been living together before the wedding.

Church of England in Numbers

Everyone Counts, the report of a congregational diversity audit carried out in autumn 2014, says that in a theoretical Church of England congregation of 100 people, 59 would be female, 11 would be children age 11 or younger, 19 would be 76 or older, seven would be minority ethnic Anglicans, and 37 would have at least one health issue or disability (including eight with mobility impairments and three with mental-health conditions).

Correction

TLC's report of the Communion Partners' Salt Lake City Statement [July 26] failed to include the name of the Rt. Rev. David M. Reed, Bishop Coadjutor of West Texas.

SUNDAY'S READINGS | 12 Pentecost, August 16

First reading and psalm: 1 Kgs. 2:10-12; 3:3-14 • Ps. 111

Alternate: Prov. 9:1-6 • Ps. 34:9-14 • Eph. 5:15-20 • John 6:51-58

How Our Redemption Works

"How does it work?" The question is very modern. We are able to ask the question because we live in the modern age, in which discovery after discovery enables us to ask and to expect to receive an answer. After all, what is Google for? Those who listened to Jesus, those who much later heard John's Gospel read, those contemplating the sacraments to this day, ask, *How can this man give us his flesh to eat?* The Church has divided on this question.

Jesus had fed the 5,000, and then, according to John's Gospel, compared that feeding with how God fed the Jews as they wandered through the wilderness on their way to the Promised Land. God saved his people from starvation, but not from death. Jesus claims that he will feed those who follow him, and that his followers will never die. It was only in the 16th century that doubt was expressed whether John 6 was about the Eucharist, and that doubt stemmed from arguments about how Jesus was present in the bread and wine at Holy Communion. *How can this man give us his flesh to eat? How does it work?*

The real question is this: *How, by offering his body and blood, his life for us, does Jesus offer his life to us?* Christ has died. Upon this response depends our faith and our hope. On the Cross Jesus surrendered his life for us. As we live in him and he in us, we too are drawn into that offering. "You have died, and your life is hid in Christ with God" (Col 3:3). Christ is risen, and through baptism we too have been raised to new life, a life that is eternal. Christ will come again, "and his kingdom shall have no end." The Eucharist draws us to a renewed faith in all that Christ is, has done, and will do for his people, as we are offered in him to the Father. "Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever."

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Look It Up

Read John 6

Think About It

Meditate on these words: "That we may dwell in him and he in us."

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SUNDAY'S READINGS | 13 Pentecost, August 23

First reading and psalm: 1 Kgs. 8:(1, 6, 10-11)22-30, 41-43 • Ps. 84

Alternate: Josh. 24:1-2a, 14-18 • Ps. 34:15-22 • Eph. 6:10-20 • John 6:56-69

Jesus Meets All Needs

When we study a section of the gospels, three questions present themselves: What does this passage mean? How did those who originally hear the words interpret them? How did those who later heard the passage read to them interpret the meaning? Certainly by the time John's Gospel became generally available, the early Church had established its manner of worship and some core teachings used to instruct enquirers. It's no surprise that from early times John 6 was interpreted in the light of eucharistic worship. Early Christians did not define precisely how Jesus is present in bread and wine, but they believed it to be true. The whole ritual of preparing converts for baptism presumed that the final privilege of being a Christian culminated in being able to receive Holy Communion. During the years of preparation many would find the teachings too hard to comprehend. Some would fall away but others, like Simon Peter, would say: "Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God."

Jesus taught the words recorded in John 6, before the Eucharist was instituted. Those who originally heard him must have understood him in quite a different manner. Jesus fed them by the lakeshore. He had satisfied their human needs. Yet, Jesus taught, that was not enough. Human needs and activities need to be transformed by the spiritual. That never means that the physical is in some manner antithetical to the spiritual. In Creation God made the material. It was good. Humans fell. Sin corrupted that which was good in the material. In Jesus, the material, the human is restored to the spiritual: to union with God. Jesus did not tell the crowd that he would not satisfy their hunger, or heal the sick. That remained an integral part of his ministry. He did say that there was something more important and that was for them to realize that through Jesus those who were the chosen people must also choose to live in God.

It is interesting that John's Gospel depicts this as a pivotal moment in our Lord's ministry. From this point many fell away to join those hostile to Jesus or fell back into apathy. Among those were people identified by the term *disciple*. They could like what he did, even accept him as a prophet, but to kneel before him as Savior was just too much.

Yet in linking the miracle of feeding to participating through Jesus in unity with God, Jesus anticipated what he would do at the Last Supper and what the Church has continued to do until this day. Yes, Christians feed and heal, seek to meet the material needs of those seeking help, but always in the context of offering Jesus, present in bread and wine.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read 1 Cor. 11.

Think About It

How does your participation in offering and receiving the Eucharist enliven the totality of your being?

SUNDAY'S READINGS | 14 Pentecost, August 30

First reading and psalm: Song 2:8-13 • Ps. 45:1-2, 7-10

Alternate: Deut. 4:1-2, 6-9 • Ps. 15 • James 1:17-27 • Mark 7:1-8, 14-15, 21-23

Jesus' Higher Standadard

Much has been written and preached about Jesus' attitude to the Jewish law, most of it critical. The Reformation caused a great deal of sound and fury about law and gospel, as if there were no gospel in law and no law in gospel. The Gospel of Mark demonstrates a more nuanced approach.

The law, instituted in the Ten Commandments, underwent a continued development. During the captivity, which deprived the Israelites of a temple where sacrifice might be offered for sin, law substituted for sacrifice. Even after Israel returned from captivity and restored the temple, the law remained, developed, and became a parallel system of belief and practice. The Pharisees, founded during Jewish resistance to Greek occupation, were the major law-enforcement lobby in first-century Judaism. They were aided by lawyers, the Scribes Jesus condemned in the gospels. The idea of separation of church and state, of civil and religious law, was unknown and would not be known until the 18th century.

Jewish law, as it related to hygiene, was rather advanced and very sensible. Kosher laws protected people from infection in an age without refrigeration. Washing hands and feet became matters of good manners, always more formidably observed than mere legal restrictions. Jesus protested when he was not afforded this simple courtesy and redirected foot-washing as a symbol of mutual love.

In Mark's gospel Jesus defended his disciples from the Scribes and Pharisees. It seems the disciples had been observed entering homes without having their hands washed. Jesus does not denounce the law. He accuses the leaders of hypocrisy: "You abandon the commandment of God and hold to human tradition."

Jesus delves deeper. He posits the idea that it is much easier to observe rituals and demand that other people comply than it is to obey the injunctions contained in the law God gave to Moses on Sinai. Jesus ticks off the basic breaches of the Ten Commandments: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. Jesus draws a distinction between external and internal sins.

While failure to observe hygiene may threaten one's own safety and that of others, the really dangerous activities, threatening the individual and the community, begin in the mind and demonstrate themselves among religious people as notorious hypocrisy. The strength to resist temptation comes not from law observance but from the forgiving grace of God in Jesus, by which the Holy Spirit enables us to keep the commandments by resisting temptation and, when we fall, relying on God's forgiving grace, rather than hiding our sins under a cloak of religious observance.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read Mark 7:1-23.

Think About It

Compare Jesus' list of sins that begin in the mind with the Ten Commandments.

200th anniversary, St. James', Batavia

The Eaton Summer Reading Program

Christ Church Cathedral
115 S. Conception St., Mobile, AL 36602
251.438.1822 | christcathedralmobile.org

Christ Church, Mobile, was founded in 1822 as the first Protestant church in Alabama. Initially, all Protestant denominations met together in a frame building that stood on the present site. Denominations departed over time to build their own houses of worship further west, leaving the Episcopal congregation to found itself as Christ Church Parish in 1823. The present building was begun in 1835 and consecrated by Bishop Leonidas Polk of Louisiana in 1842. Reconstructions followed hurricanes in 1906 and 2005. In April 2005, Christ Church was designated the Cathedral Church of the Diocese of the Central Gulf Coast.

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From the day its doors opened in 1848, Church of the Holy Communion has cherished these essentials:

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FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond,VA. Please contact us by phone at **800-233-5247** or by E-mail at **festflags@aol.com.**

POSITIONS OFFERED

RECTOR: St. Paul's Episcopal Church, Darien, Connecticut, is seeking a new Rector who is Charismatic, Bible-based, Spirit-filled, and Born-again with a strong and diverse skill set. The most important strengths we seek in our new Rector are pastoral care, spiritual maturity, biblical preaching, and recognition of the importance of individual and corporate prayer. We enjoy lively worship, music, and fellowship; and we hope to expand our outreach to the community and the world. We draw our members from a wide geographic area and diverse denominational backgrounds, all uniting in an embracing service where passing The Peace may take some time! Our mission statement is "To Know Christ and to Make Him Known." Our Parish Profile may be viewed at the OTM website and at our Parish website www.stpaulsdarien.org. If you feel called to serve God's mission at St. Paul's, Darien, and want to help us grow in the next exciting chapter of our life in Christ, then we would like to be in conversation with you. Please email your OTM profile**, CV/Resume, and a Letter of Interest to The Rev. Lee Ann Tolzmann, Canon for Mission Leadership at The Episcopal Church in Connecticut at: latolzmann@episcopalct.org. Application deadline is August 25, 2015.**

ASSOCIATE: St. John's, Roanoke, VA, corporate-sized parish at foot of the Blue Ridge, seeks energetic associate to participate in liturgical, sacramental and pastoral life, complete 4 member clergy team discerning our future, incorporate newcomers, develop lay leadership, refocus family ministries. We value strong preaching, creativity, teamwork, collegiality in a healthy, growing parish. Learn about us at www.stjohnsroanoke.org. Send OTM and resume to Judy Stark, **judystark.roanoke@gmail.com**.

RECTOR: St. Dunstan's Episcopal Church, San Diego, a program-sized, committed Lay Ministry-based parish, seeks a unique priest to help us continue with the joy and love we've been rediscovering. We are big in outreach, have a transition in staff underway (with no current paid assistant), and are looking for a Rector who is strongly biblical, considers prayer essential, with strengths in preaching/teaching and demonstrable past success in a comprehensive spiritual gifts/vocations-based strategy for outreach and mission. We've been involved over the years with Cursillo, Renewal, OSL, Faith Alive, Daughters, Alpha, etc., and look to be alive in the Holy Spirit, lifting up Jesus Christ, to the glory of God the Father, so all the world will come to know Him. Candidates should have at least 4 years of ordained service and be strong in personal self-discipline and holiness. A seasoned priest will be competitively compensated. **Contact: David Bagley, newrectorsearch@stdunstans.org. Application deadline Sept. 1.**

POSITIONS OFFERED

RECTOR: St. Philip's Church in Charleston, South Carolina, in existence since 1680 and a founding member of the Diocese of South Carolina, is in search of a new rector. St. Philip's Church is interested in a strong preacher who is a visionary that can reach across generational lines, to all age groups. Please submit resume and list of references to **St. Philip's Church, Attn: Rector Search Committee, 142 Church Street, Charleston, SC 29401** or electronically to **stphilipsrectorsearch@gmail.com. Deadline for resumes is August 24.**

ASSISTANT PRIEST: St. James' Church, Texarkana, Texas, an anglo-catholic parish of the Diocese of Dallas, seeks an associate priest. Details are available online at **www.stjamestxk.org**.

ASSOCIATE RECTOR — COMMUNITY LIFE: Saint Luke's Parish, Darien, CT, a large, active Episcopal church, is seeking a full-time Associate Rector for Community Life, with primary responsibility for Inreach and Outreach programs. The successful candidate will be a strong advocate for leading our congregation to grow in faith through service. Parish housing is provided. For more information and a job description, look for the Associate Search tab on our website: **www.saintlukesdarien.org**

PASTOR IN PEBBLE BEACH: Our Church in the Forest pastor is now retiring after sixteen years of gifted service. At the onset of taking this post he was advised by his mentor, "When you leave there for Heaven, it will be more of a lateral move!" Perhaps this view will attract your interest as well.

Located in Pebble Beach, California, our 250-person, multi-denominational congregation of primarily retired folks is grateful to be here. Most have chosen to reside in this Central Coast location with its abundance of beauty and culture as well as its temperate weather.

For those candidates interested in the full-time minister position at Church in the Forest, we ask but a few questions: Would you enjoy conducting one weekly worship service (except for major celebrations) accompanied by professionally performed classical music in a beautiful, glass-fronted chapel? Can you deliver a well-polished sermon with intellectual fiber? Do you like people and are you willing to provide supportive pastoral care? Do you have a sense of humor? Do you dislike committees? Would you prefer not to have innumerable administrative responsibilities such as a choir, multiple church services, Sunday School and constant fundraising? If you answered "yes" to these questions, you might be interested in exploring further!

Should your strong academic background and successful, senior ministerial history prompt you to consider applying, please visit our website at: www.churchintheforest.org and click on the "Pastor Search" button on the home page. If you have additional questions, you may contact **David Nee, Chair, Search Committee, at: search@churchintheforest.org.**

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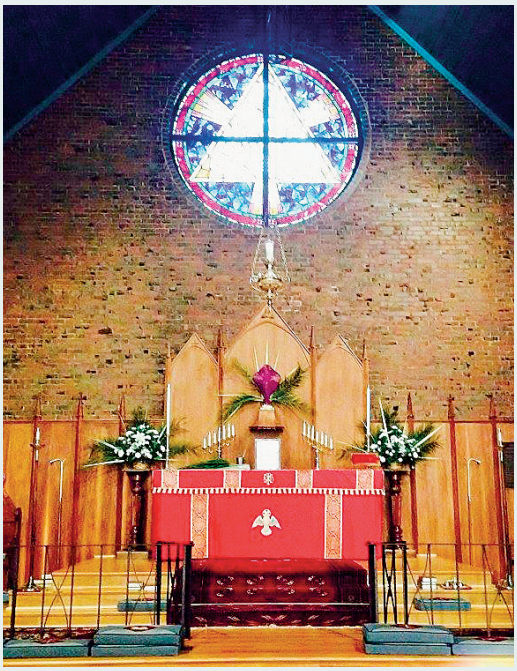

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(Continued on next page)

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