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February 7, 2016

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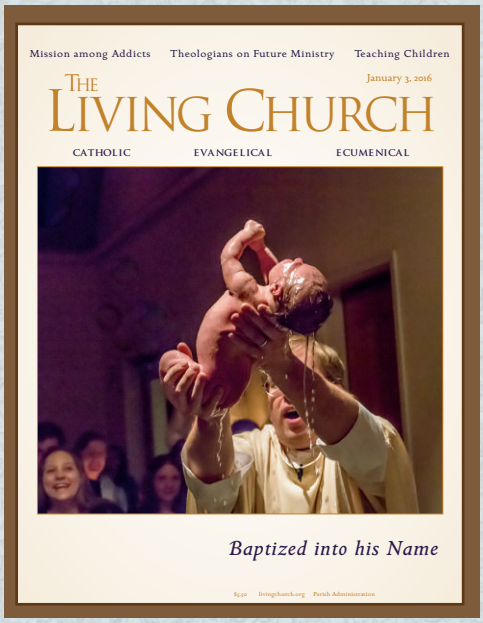

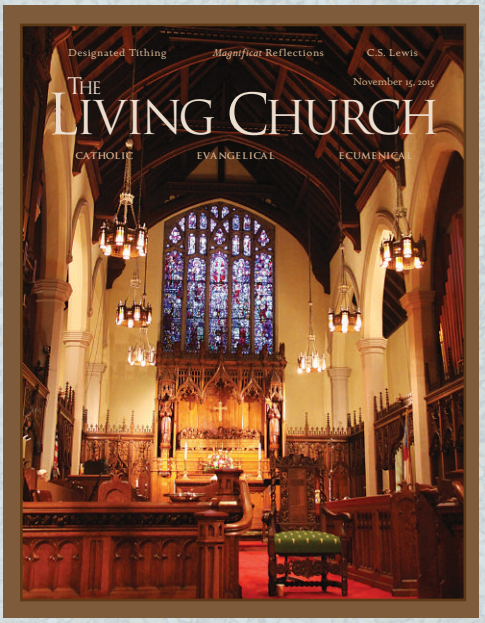

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ON THE COVER

"[T]he unanimous decision of the primates was to walk together, however painful this is, and despite our differences, as a deep expression of our unity in the body of Christ" — From the primates' communiqué (see "Three-Year Timeout for Episcopalians," p. 4).

Primates 2016 photo

The Living Church

THIS ISSUE | February 7, 2016

Living Church Partners

We are grateful to St. David's Church, Wayne [p. 25], and the Cathedral Church of All Saints, Milwaukee [p. 27], whose generous support helped make this issue possible.

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

Three-Year Timeout for Episcopalians

The Primates' Meeting in Canterbury has suspended the Episcopal Church from full participation in the Anglican Communion.

Effective for three years, the decision prohibits the Episcopal Church from representing the Communion at interfaith and ecumenical bodies or commissions. It will be denied a place on the Communion's Standing Committee and will not vote at the next meeting of the Anglican Consultative Council. It is likewise suspended from Anglican decision-making on issues of doctrine or polity.

The motion, approved Jan. 14, asks the Archbishop of Canterbury to appoint a task group to explore how relations in the Communion can be restored and mutual trust can be rebuilt between member churches divided by "deep differences."

Media managers at Canterbury released the statement ahead of their planned schedule, following an apparent leak ahead of an official briefing the next day. The primates then released a full communiqué, "Walking Together in the Service of God in the World" (bit.ly/1Kn0lBL). The initial statement became Addendum A of the communiqué.

"Over the past week the unanimous decision of the primates was to walk together, however painful this is, and despite our differences, as a deep expression of our unity in the body of Christ," the primates wrote. "We looked at what that meant in practical terms."

The Most Rev. Mouneer Anis, primate of Jerusalem and the Middle East, praised the resolution's purpose: "We affirmed with [an] overwhelming majority the traditional and biblical teaching of marriage, which is between a man and a woman for life."

In a statement, the Global Anglican Future Conference welcomed the presence of the Anglican Church in North America's archbishop at Canterbury and the action against the Episcopal Church as "recognizing the need for mutual accountability on matters of doctrine within the family of the Communion."

A press conference after the Primates' Meeting featured Archbishop Josiah Idowu-Fearon, general secretary of the Anglican Communion, and Archbishops Thabo Makgoba, Justin Welby, and Paul Kwong. Primates 2016 photo

The suspension did not extend to the Anglican Church of Canada.

It also emerged Jan. 14 that the Most Rev. Stanley Ntagali, Archbishop of Uganda, left the meeting on the afternoon of Jan. 12.

"I moved a resolution that asked the Episcopal Church USA and the Anglican Church of Canada to voluntarily withdraw from the meeting and other Anglican Communion activities until they repented of their decisions that have torn the fabric of the Anglican Communion at its deepest level," Archbishop Ntagali said in a statement. "I have left the meeting in Canterbury, but I want to make it clear that we are not leaving the Anglican Communion."

While affirming the Church's doctrine of marriage, the primates also reiterated their longstanding condemnation of prejudice and violence based on sexual orientation, resolved to offer pastoral care and service irrespective of orientation, and renewed their rejection of criminal sanctions against people who feel same-sex attraction.

The primates will meet again in 2017 and 2019. They support Archbishop Welby's plan that the Lambeth Conference meet again in 2020.

The communiqué noted the primates' discussion of several other concerns for the Anglican Communion:

• "The consideration of the required application for admission to membership of the Communion of the Anglican Church of North America was recognized as properly belonging to the Anglican Consultative Council. The primates recognize that such an application, were it to come forward, would raise significant questions of polity and jurisdiction."

The Most Rev. Foley Beach, archbishop of the ACNA, participated in the Primates' Meeting. Archbishop Welby said he did not know whether Beach would attend the meeting again in the future.

• "In the wake of the climate change conference in Paris [in December], the meeting heard about a petition of almost two million signatures co-coordinated by the Anglican Environment Network. Reports were made about moves to divest from fossil fuels, the expansion of the African deserts and the struggle for survival of the peoples

of the Pacific as island life is threatened in many places by the rise of sea levels."

• "The meeting discussed the reality of religiously motivated violence and its impact on people and communities throughout the world. Primates living in places where such violence is a daily reality spoke movingly and passionately about their circumstances and the effect on their members."

• "The primates look forward to the proposal being brought to the Anglican Consultative Council for comprehensive child protection measures to be available throughout all the churches of the Communion."

• "In a presentation on evangelism, the primates rejoiced that the Church of Jesus Christ lives to bear witness to the transforming power of the love of God in Jesus Christ."

"We commit ourselves through evangelism to proclaim the person and work of Jesus Christ, unceasingly and authentically, inviting all to embrace the beauty and joy of the Gospel," the primates wrote. "We rely entirely on the power of the Holy Spirit who gives us speech, brings new birth, leads us into the truth revealed in Christ Jesus, thus building the Church."

John Martin, in Canterbury

Addendum A of the Communiqué

1. We gathered as Anglican Primates to pray and consider how we may preserve our unity in Christ given the ongoing deep differences that exist among us concerning our understanding of marriage.

2. Recent developments in the Episcopal Church with respect to a change in their Canon on marriage represent a fundamental departure from the faith and teaching held by the majority of our provinces on the doctrine of marriage. Possible developments in other provinces could further exacerbate this situation.

3. All of us acknowledge that these developments have caused further deep pain throughout our Communion.

4. The traditional doctrine of the church in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union. The majority of those gathered reaffirm this teaching.

5. In keeping with the consistent position of previous Primates' Meetings such unilateral actions on a matter of doctrine without Catholic unity is considered by many of us as a departure from the mutual accountability and interdependence implied through being in relationship with each other in the Anglican Communion.

6. Such actions further impair our communion and create a deeper mistrust between us. This results in significant distance between us and places huge strains on the functioning of the Instruments of Communion and the ways in which we express our historic and ongoing relationships.

7. It is our unanimous desire to walk together. However given the seriousness of these matters we formally acknowledge this distance by requiring that for a period of three years the Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.

8. We have asked the Archbishop of Canterbury to appoint a Task Group to maintain conversation among ourselves with the intention of restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognising the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ.

Visit bit.ly/1Kn0lBL for the full text of "Walking Together in the Service of God in the World," the communiqué from this year's Primates' Meeting.

Responses to the Communiqué

Excerpts of reflections from bishops and other Anglican leaders. Links to full texts follow each excerpt.

The Most Rev. Justin Welby, Archbishop of Canterbury

The meeting reached a point on [Jan. 13] where we chose quite simply to decide on this point — do we walk together at a distance, or walk apart? And what happened next went beyond everyone's expectations. It was Spirit-led. It was a "God moment." As leaders of our Anglican Communion, and more importantly as Christians, we looked at each other across our deep and complex differences — and we recognized those we saw as those with whom we are called to journey in hope towards the truth and love of Jesus Christ. It was our unanimous decision to walk together and to take responsibility for making that work.

We remain committed to being together, albeit we asked that [the Episcopal Church], while attending and playing a full part in our meetings and all discussions, will not represent the Anglican Communion to other churches and should not be involved in standing committees for a period of three years. During this time we also asked that they not vote on matters of doctrine or how we organize ourselves.

It's clear in Christian teaching that it's not for us to divide the body of Christ, which is the church, but also that we must seek to make decisions bearing each other in mind, taking each other seriously, loving one another despite deep differences of view.

bit.ly/1JZOHC0

The Most Rev. Mouneer Anis, Bishop of Egypt with North Africa and the Horn of Africa, and primate of the Province of Jerusalem and the Middle East

Two different kinds of reactions arose after the release of the communiqué. Some reacted with outrage and others with triumph. Sadly I found little grace in these reactions. I recalled the compassionate words of Jesus in Luke 13:34, "Jerusalem, Jerusalem, you who kill the prophets and stone those who were sent to you! How often I have wanted to gather your people just as a hen gathers her chicks under her wings. But you didn't want that." I feel that we need to pray so that we may have such Christ-like compassion.

I appeal to everyone to spend this coming three years in a more constructive contemplation on how to restore our impaired Communion. How can we move ahead and advance the mission of our Lord? What kind of suitable structure can we have to guarantee that we will not be distracted away from the purpose God has put before us? Let us not think in terms of triumph and defeat, instead we have to fix our eyes on Jesus, the author and the perfecter of our faith.

I am aware of those who challenge the authority of the primates to make decisions. I would say that the decisions of the Primates' Meeting as they appeared in the communiqué are not new; they are "consistent with previous statements" from the different Instruments of Communion.

bit.ly/1OI1l5g

The Very Rev. Andrew McGowan, dean and president of Berkeley Divinity School and professor of Anglican Studies at Yale Divinity School

First, it has to be said that the gathering of primates has stretched the limits of any authority they have, in "requiring that for a period of three years the Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee." The primates do not actually have control over the membership of such bodies, which typically relate to the more broadly constituted Anglican Consultative Council.

While global Anglican leaders who are not part of the Primates' Meeting will not be pleased by the presumption involved in this statement, and there will almost certainly be some fallout about it behind closed doors, nevertheless the primates' views will be taken seriously, and interpreted as though they had spoken with proper authority (urging, calling on, etc.) rather than with an apparent prelatical lack of self-awareness. In other words,

Curry: Disappointed but Pressing On

Presiding Bishop Michael Curry released a video statement Jan. 15 regarding the majority decision at the 2016 Primates' Meeting.

"This is not the outcome we expected, and while we are disappointed, it's important to remember that the Anglican Communion is really not a matter of structure and organization," Curry said.

He said instead that the Anglican Communion is a network of mission and relationship.

Curry acknowledged the pain this decision brings to some in the church, and added that the Episcopal Church remains a constituent member of the Anglican Communion.

"We are the Episcopal Church, and we are part of the Jesus movement, and that movement goes on, and our work goes on," Curry said. "And the truth is, it may be part of our vocation to help the Communion and to help many others to grow in a direction where we can realize and live the love that God has for all of us, and we can one day be a church and a Communion where all of God's children are fully welcomed, where this is truly a house of prayer for all people."

the [Anglican Consultative Council] and national groups who actually make appointments to the committees referred to will almost certainly adhere to the principle that has been outlined.

bit.ly/1OFu7Ug

The Rt. Rev. John Bauerschmidt, Bishop of Tennessee

Let me repeat my own words following another Primates' Meeting in early 2007. "We need ways in which the Communion can hold together in spite of difference, and pursue a common life. Those ways will come through consideration of the church, 'that wonderful and sacred mystery' (BCP, 291). I'm sure that the church referred to in this prayer is a worldwide phenomenon with its roots firmly planted in the earliest times, growing and reaching out to the future. A Communion in which there is no way to reach a common mind about the extent of difference will not be able to grow together, or even hold together. Insisting that our present differences are not enough to divide us will not convince others who believe differently. Instruments are needed by which we can engage each other and hold each other accountable, and not simply be churches that are talking past each other."

I reaffirm my commitment to the Diocese of Tennessee, the Episcopal Church, and the Anglican Communion of which the Episcopal Church remains a part. I encourage myself and every member of our diocese to be humble and generous as we engage the work that lies before us.

bit.ly/1nlrzEi

The Rt. Rev. Matthew Gunter, Bishop of Fond du Lac

We belong to one another. But, we have been reminded again this week that such belonging can be difficult. Perhaps the most significant and encouraging line in the communiqué is this one:

"Over the past week the unanimous decision of the primates was to walk together, however painful this is, and despite our differences, as a deep expression of our unity in the body of Christ."

To be a member of the Church is to be bound to all other members by the enduring bond of baptism. Because we are bound to one another, we walk together. Because we sometime disagree with one another or act in ways that hurt one another, that can be a painful thing. It is the pain of love. To be in in real communion is difficult. It requires dying and rising. It requires patience, perseverance, and endurance. It requires the power of the Holy Spirit. And, as Archbishop Thabo Makgoba of the Province of Southern Africa said at the press conference at the close of the meeting, "The Holy Spirit is not done with us."

conta.cc/1OvTASc

The Rev. Gay Clark Jennings, president of the House of Deputies

The people most likely to suffer from this news are faithful LGBTI Anglicans and their allies, especially in Africa. I

(Continued on next page)

Responses to the Communiqué

(Continued from previous page)

count many of them as my friends and colleagues, and today I am especially praying that this new message of exclusion does not fuel more hatred and homophobia and make them even more vulnerable to violence and discrimination than they already are. In their communiqué, the primates "condemned homophobic prejudice and violence" and "reaffirmed their rejection of criminal sanctions against same-sex attracted people." I was heartened to read these words, but mindful that I have read a similar statement from a previous primates meeting. I hope that this time the primates mean what they have said.

Please join me in renewing our commitment to General Convention Resolution A051, which calls us to use resources developed by African Anglicans working to curb anti-gay and anti-transgender violence and discrimination; to build relationships with and learn from African Anglican scholars whose biblical interpretations affirm the dignity and humanity of LGBTI people; and "to pray for the safety of our LGBTI sisters and brothers, their families and communities, and for the scholars and activists who tirelessly work on their behalf."

bit.ly/1KqI8Dy

The Rev. Peter Carrell, director of education, Diocese of Christchurch, New Zealand

Only a little bit of dust has settled after [Jan. 14's] storm through Anglicanland, following what turns out to be a partial release, "Addendum A," of the ultimate communiqué of the Primates 2016 meeting/gathering. Part of that dust settling is a comment I read — somewhere — that, in the end, a sober reflection concludes, [the Episcopal Church] has been sanctioned for being out of step in doctrinal innovation, not for pioneering new gospel obligations or implementing justice for the hitherto marginalized LGBT community and so forth.

bit.ly/1S41vbU

The Rev. Ephraim Radner, professor of historical theology, Wycliffe College, University of Toronto

To reaffirm communion as vigorously as the primates did, simply by clearly articulating their ongoing commitments to its Anglican form, is … not a "mere" symbolic gesture. It is an act of generative hope.

What will come of it is another matter. The Episcopal Church's leaders have already made statements that thumb their nose at the whole idea that communion involves basic commonality in "fundamental" truth. Their commitment to the justice of gay inclusion stands opposed to the notion, stated by the primates, that "the traditional doctrine of the church in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union," and that the American church's "change in their Canon on marriage represent[s] a fundamental departure from the faith." It is hard to see how these two views will ever be reconciled. The initial term of the Episcopal Church's demotion is for three years, presumably to allow the Americans' General Convention a chance to respond. But that response is unlikely to narrow the gap in commitments.

bit.ly/1QdW5Jt

The Rt. Rev. Gregory Brewer, Bishop of Central Florida

Clearly, there are far-reaching consequences to the primates' decision that have yet to be played out. The message coming out of this communiqué was that each branch of the Communion cannot choose to exist on its own terms and disregard the impact it may have on the rest of the Communion. We are interrelated and global. Much of the conversation around our divisions reflected a growing sense of a new balance of power between various branches of the Communion. This is a good thing. There have been times when the new landscape of post-colonial Anglicanism has been treated with disdain by the West. Sometimes the public comments by Western bishops about bishops in the Global South has

been condescending and, occasionally, racist. The Global South does not need to "catch up" with our Western cultural values. Instead, we need to find ways to learn from each other and together seek the mind of Christ who transcends and judges all of our cultures.

bit.ly/1n9og2d

The Rt. Rev. George Sumner, Bishop of Dallas

Someone called me today and asked, "Are we still part of the Anglican Communion?" Constitutionally, we define this in Dallas as communion with the See of Canterbury, and by this measure the answer is an unequivocal "Yes." However, the decision of this past week is, while not surprising, saddening and disquieting. The wound in our communion is real. At ground level, closer to home, I believe we are still welcome as brothers and sisters to most of our fellow Anglican Churches, especially since we are a diocese which shares the teaching of the tradition and of the Communion (we see this, e.g., in the recent statement of the Church of the Sudan).

We have not come to the last chapter of this story! It is undoubtedly clear that God has an important role for dioceses like ours. I will keep you updated — you for your part need to be praying for our global fellowship.

bit.ly/1JXYxV4

The Rt. Rev. Daniel Martins, Bishop of Springfield

Many Episcopalian leaders are voicing a resolve to persist even more fervently in what they articulate as a gospel-driven struggle for justice. Many are expressing pride that the Episcopal Church is in a position to exercise prophetic leadership and bear costly witness to the rest of the Anglican world on behalf of gay and lesbian Christians not only in the U.S. but in those very countries represented by the GAFCON primates. My own wish for my own church at this time would be for the grace of humility. I do not expect my friends and colleagues to suddenly abandon their commitment to prophetic justice, even as I do not intend to abandon my commitment to the authority of Scripture and the received teaching of the Church. But I do believe that we all might need to hold our views a little more loosely and charitably than we do. Humility is an elusive aspiration, in that precisely in the moment we believe ourselves to have attained it, we have failed to do so. Yet, it is not, in its difficulty, any less worthy of our efforts."

bit.ly/1WtN29K

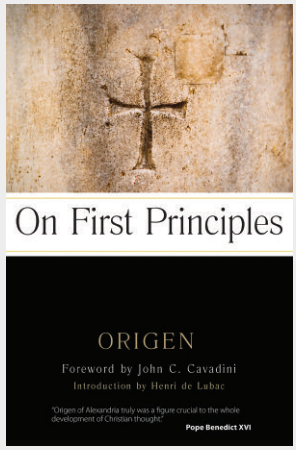
The Rt. Rev. Dorsey McConnell, Bishop of Pittsburgh

Let us hear in this statement of the primates not a repudiation of our part in the Church, but rather Christ's own call to a deeper love and deliberate action to nurture our sisters and brothers around the globe. The churches represented by the majority of the primates are beset by challenges we can scarcely imagine. They include "the poorest of the poor" who endured years of colonial oppression, and post-colonial condescension, from the various powers of the North. Many face daily violence, aggressive incursions from radical forms of Islam, and the suffering endemic to war and poverty. Since 2007, Betsy and I have been deeply involved in ministries of development and evangelism in East Africa, under the auspices of Pilgrim Africa. I know many in this diocese have similar commitments in the Global South. I urge us all to redouble our efforts in strengthening our global partnerships in whatever way we can, and to hold in prayer all bishops and their people, that we may live together in the unity of the Cross.

bit.ly/1PpEXNI

Leaving on a High Note: Two days after reporting that Trinity School for Ministry surpassed its $14 million capital-campaign goal by $1.3 million, the Very Rev. Justyn Terry announced Jan. 8 that he will complete his service as dean and president on June 30. The funds will be applied to scholarships, provide a firm foundation for the work of the Robert Webber Center and the Stanway Institute, purchase new equipment for media and publishing, and make improvements and repairs.

Rescuing Origen from Neglect



On First Principles
By **Origen**. Foreword by **John C. Cavadini**. Introduction by **Henri de Lubac**.
Ave Maria Press. Pp. 576. $25

Review by Christopher A. Beeley

The first and most influential work of Christian systematic theology, Origen's *On First Principles* has had an eventful history, to put it mildly. Embroiled in controversy and misunderstanding since in his own lifetime, Origen's masterwork suffered the tragedy of almost total destruction in its original, Greek form, thanks to the condemnation of certain "Origenist" monks by the Second Council of Constantinople in 553.

Yet the collateral damage inflicted by Emperor Justinian and the sixth-century council hardly reflects the real character of Origen's work. Origen was the most influential theologian in all of Christian tradition, second only to the apostles, and he forms a significant part of any serious course on early Christian theology. Even if we might question, for example, his treatment of the unity of Christ's divine and human natures, which he professed never to have understood, it was Origen who taught the later catholic tradition the basic outlines of orthodox trinitarian doctrine, and it was Origen who showed the entire Church, East and West, how best to read the Scriptures "according to the Spirit," following the language and the method of St. Paul (see 2 Cor. 3:6).

To this day, *On First Principles* is must reading for anyone seeking a sound doctrine of God, Christ, and the Holy Spirit, and Origen's treatment of biblical interpretation in book 4 is one of the two indispensable, and remarkably accessible, texts on how to read the Bible as a Christian, together with Augustine's *Teaching Christianity* (*De doctrina Christiana*). As Hans Urs von Balthasar remarked years ago, there are faithful people around the world praying for the canonization of Origen, and Pope Benedict devotes an admiring section of his book on the Fathers to the great Alexandrian. Had it not been for the labors or Gregory Nazianzen and (possibly) Basil of Caesarea, who anthologized several of Origen's writings in their *Philokalia*, we would not possess the sections of books 3 and 4 that are the only extended portions of *On First Principles* that remain in the original Greek.

The only complete version of the work to come down to posterity is Rufinus of Aquileia's Latin translation, made in the late fourth century. Yet this translation, too, has languished in controversy in recent times. Since it contains certain phrases that sound a little too Nicene for someone writing in the early third century, readers have naturally wondered how much Rufinus cleaned up Origen's text to make it appear more orthodox that it really was. In his 1913 critical edition of the work, Paul Koetschau questioned the reliability of the translation and favored instead the fragmentary witnesses to the Greek text that appeared in later authors. Unfortunately, this meant incorporating fragments from several of Origen's enemies, including Jerome's later (but not earlier) writings and none other than Emperor Justinian himself. It was hardly an impartial body of witnesses. While Koetschau's decision reflected an understandable philological zeal — the use of later fragments is an integral part of making the critical edition of an ancient text — in this case it crossed the lines of sound scholarly judgment.

As a result, *On First Principles* has been available to English readers only in two, rather flawed versions: an outdated translation of Rufinus's Latin, with a set of misleading footnotes, published in the Anti-Nicene Fathers series, and the 20th-century translation of G.W. Butterworth, which unfortunately renders Koetschau's edition straight into English, including the fragments from Origen's enemies, some of which are printed directly in the body of the text, either alone or in parallel columns alongside an English translation of Rufinus's Latin. To make matters worse, Butterworth's translation, the better of the two, has long been out of print.

But the tide has finally turned. In recent decades, scholars have concluded that Rufinus's translation is generally reliable, and certainly more faithful than Koetschau's reconstruction. From detailed comparisons with the extant Greek of other works by Origen, some of which Rufinus also translated, they discovered that when Rufinus modified some of Origen's wording he tended to do so in a manner that was faithful to the original meaning and did not alter the basic theological program.

The stage was now set for the rehabilitation of Origen's work in English. In a true labor of love, John Cavadini of the University of Notre Dame has produced a new, paperback edition of Butterworth's translation that contains only text based on Rufinus's Latin and

the Greek of the *Philokalia*. Cavadini has removed Koetschau's fragments from the body of the work and replaced them with endnotes that direct the reader to the locations in the more recent edition and commentary of Henri Crouzel and Manlio Simonetti, in the French Sources Chrétiennes series, which contains an informed discussion of the pros and cons of each fragment. In addition, Cavadini has placed the Scripture references in parentheses in the body of the text, so the reader can more easily follow Origen's frequent references to the Bible. An admiring introduction to Origen the theologian by Henri de Lubac, SJ, as well as helpful indices of topics and Scripture citations, are included. To top it off, the book is remarkably affordable.

For those interested in historical theology, which should include any pastor who hopes to preserve a spiritual foundation of ministry, this is a major publishing event to celebrated with fanfare and great acclaim. My only wish is that the excised fragments had been printed in an appendix, with brief notes of their relative merits, so that readers who lack French or who have no access to the Sources Chrétiennes series could study them. Despite the many slanders to which they have given rise, the fragments are not unimportant, and in some cases they give valuable alternative readings of Origen's text. Nevertheless, John Cavadini has done the Church and the academic community a very great service by bringing back into print, in a much improved version, a text that he calls with only slight exaggeration "the most breathtaking work bequeathed to us by Christian antiquity" (p. ix).

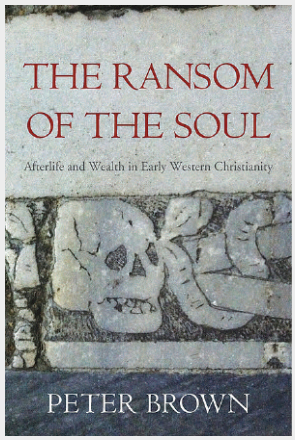
The Rev. Christopher A. Beeley is Walter H. Gray Associate Professor of Anglican Studies and Patristics at Berkeley Divinity School at Yale and author of a chapter on Origen's Christology in The Unity of Christ: Continuity and Conflict in Patristic Tradition *(Yale, 2012).*

Wealth and Eternity

The Ransom of the Soul

Afterlife and Wealth in Early Western Christianity

By **Peter Brown**. Harvard. Pp. 262. $24.95



Review by Kevin Dodge

What happens after we die? A 2014 CBS News poll found that 82 percent of Americans believed they would go to heaven. Of those claiming no religion, 36 percent believed in both heaven and hell. It appears Americans have based their belief systems on characteristically optimistic assumptions.

A fascinating perspective on the afterlife comes from Peter Brown's latest book, *The Ransom of the Soul*. Having essentially invented the field of late antiquity during a 60-year career, Brown is the leading historian of the period. Brown's many books consistently demonstrate unparalleled mastery of sources. His latest offering is no exception.

Brown explores how Christians from the third through the seventh century in the West perceived the afterlife as something they could influence while alive. The most important finding of the study is that Christians, most notably St. Augustine, believed giving alms not only expiated sin but helped the soul on its journey in the afterlife. Thus, giving to the Church (and, later, to monasteries) became a significant way one could redress post-baptismal sin.

Brown shows that by the end of the seventh century, Christians had adopted a much richer perspective than their predecessors. For example, St. Cyprian in the third century paid almost no attention to the eschatological fate of individual believers, focusing on martyrs instead. By the time of Julian of Toledo in the seventh century, however, a complex theology of the intermediate state had developed amid a genuine concern for average people. By this time, the Church believed souls moved at different paces toward the afterlife because of varying degrees of sin.

Thus, early Christians, facing significant eschatological uncertainty, theorized what the living can do for the dead. Into this obscurity flowed their favorite proof text: "The ransom of the soul of a man is his wealth" (Prov. 13:8), from which Brown draws the title for the book. The living can help the dead on their journey through the intermediate state by giving alms, praying, and celebrating the Lord's Supper.

One immediately notes how different this depiction is from those today who assume redeemed souls go straight to heaven at death. Outside of martyrs and saints, we see that few early Christians believed this.

Brown reminds us that the early Christian view of an intermediate state was usually not painful purgation, the kind the reformers would criticize in the 16th century. Rather, the intermediate state was a time of incompletion and waiting for resurrection. Thus, alms supplied an essential link between the living and the dead, providing a major impetus for why the Church became wealthy in late antiquity.

Unlike Brown's other studies, which can prove daunting for readers because of their length and erudition, this offering benefits from a very clearly arranged argument with refreshing brevity that makes it approachable. Studying the Fathers is often absorbing because it challenges our assumptions. Brown has made doing so a pleasure. Stewardship sermons should never be the same.

Kevin Dodge resides in Dallas and is author of Confessions of a Bishop: A Guide to Augustine's Confessions *(2014).*

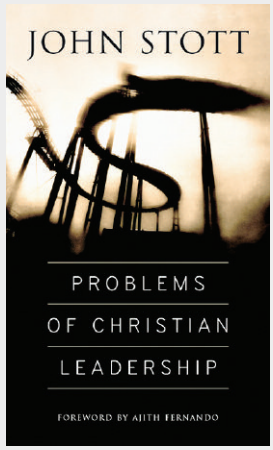
BOOKS

John Stott's Timeless Wisdom

The Rev. R. Leigh Spruill

It is not uncommon to observe in clergy libraries a section filled with titles dedicated to the study of successful leadership. Books in this genre also find their way into the hands of lay leaders. The plethora of contemporary studies of corporate and Christian leadership indicates no small demand. I have wondered if my accumulated collection of such works seems unnecessarily large, perhaps indicative of quite diverse and subjective definitions of "leadership success." Perhaps it also reveals my personal and not always humble quest for the same. Those aspiring to be more effective Christian mentors, ministry leaders, or executives may already possess books on effective leadership by authors ranging from Peter Drucker, Ken Blanchard, and Jim Collins to John Maxwell, Eugene Peterson, and Henri Nouwen. Is there cause to make time and room for one more?

The posthumously published *Problems of Christian Leadership* by Anglican giant John Stott is an eminently worthy contribution to this category of church reading. Revered and read by generations of evangelicals the world over, Stott wrote much on the topic of Christian leadership in his long and distinguished ministry. The unique gift of this slim volume is that it contains previously unavailable material now published for the first time: transcripts of talks Stott delivered in 1985 at a conference in Quito, Ecuador, for Latin American staff members of the International Fellowship of Evangelical Students. Originally published in Spanish, these addresses have only recently been made available in English by IVP Books through Langham Partnership International. Seemingly aimed at those engaged in or contemplating full-time ministerial leadership, the book is accessible enough to be used by lay volunteers and for small-group discipleship.



Problems of Christian Leadership

By **John Stott**. IVP. Pp. 90. $8

Longtime devotees of Stott's writing will recognize and appreciate his typically careful scriptural exposition in this book, as well as his char-

The Wisdom of the Beguines

The Forgotten Story of a Medieval Women's Movement

By **Laura Swan**. BlueBridge. Pp. 208. $16.95

Laura Swan's book is a praiseworthy effort to introduce the general reader to a topic that has garnered enormous critical attention in recent years: the rise of the beguines in the late Middle Ages in the Low Countries, Germany, and Italy. Historians now recognize a movement that, far from being the decadent last gasp of the late medieval church, was a dynamic and complex religious universe driven, perhaps for the first time in the Latin West, by the interests and demands of laypeople.

The beguines deliberately avoided the traditional parameters of medieval religious life: they sought to live lives dedicated to God but refused to take formal vows. They practiced active charity, particularly among the newly urban poor, their communities ranging from single houses to court beguinages housing hundreds and even thousands of members. They were financially independent, often working in the textile industry. They were often literate and highly articulate proponents of a mystical theology, but they avoided the Latin logic and dialectic of the university and deliberately wrote in the vernacular.

Swan's book is intentionally accessible, welcoming, and immersive, and she accurately conveys the sweep and significance of the beguine movement in late medieval religious life. Her desire to popularize the movement, however, to a contemporary audience means that her treatment glosses over many of the movement's more uncomfortable aspects such as extreme fasting and asceticism, and the extent to which, in deliberately subverting or escaping religious authority, beguines often associated with heretics or ended up as heretics themselves.

Just how unified a "women's movement" the beguines were is debatable: regional and linguistic identity was crucial, often trumping other considerations. Swan glosses over the extent to which a woman like Marguerite Porete, burned at the stake in 1310, was, if anything, ferociously critical of beguine spirituality even while she could be associated with it in some respects. Nevertheless, to any curious general reader wondering what women were up to in the church in the late Middle Ages, it is an excellent introduction.

Hannah Matis Perett
Alexandria, Virginia

acteristic graciousness and humility. Like St. Paul writing to Timothy and Titus, the book carries the conversational tone of a beloved elder speaking with gentle clarity to young apprentices. Stott infuses *Problems of Christian Leadership* with avuncular affection rather than patronizing advice. He is also less concerned to impart tips on organizational strategies and management techniques than to encourage the formation of Christian character as the principal goal of leadership development.

Underlying Stott's talks is the presupposition that Christian leadership is inevitably characterized by challenge and disappointment. He speaks to four specific problems faced by leaders: discouragement, self-discipline, relationships, and youthfulness. The supreme occupational hazard for Christian leaders in failing to understand and confront these problems is the risk of lost vision, a faded sense of the power of the gospel, and shriveled energy for God, self, and those one is called to lead.

Contrary to *I'm OK — You're OK* (1967), Stott situates contemplation of ministerial leadership within a proper Christian anthropology: "I'm Not OK — You're Not OK." Leaders of Christian character recognize their weakness, seek to serve Christ in others, and thereby shun defensive posturing or manipulative power politics in the face of external challenge. Stott's simple but challenging message is that Christian leaders always point to the cross, the means by which the all-surpassing power of God is known through earthen vessels (2 Cor. 4:7): "The veil over people's minds is very thick. Our body is very frail. But it is not beyond the power of God either to penetrate the veil or to sustain the body." To persevere in Christ is to grow more like him. To continue preaching the gospel in the face of problems, affirming the indispensable nature of evangelism, is to succeed in Christian leadership. Thus, we have cause never to lose heart.

While *Problems of Christian Leadership* is an excellent resource for church professionals and volunteers, one should be careful not to inflate its achievement. Though never quaint, these transcribed talks carry a vaguely dated feel, despite the perennial challenges they name and the timelessness of biblical wisdom. This is not a volume addressing many problems that confront 21st-century Christian leaders in the West, such as the challenge of evangelism in a context of deep cultural commitment to spiritual pluralism and personal autonomy, increasing percentages of people who are skeptical of organized religion, radical changes in technology and media, and the scarcity of resources to support institutions with declining memberships. Again, there are other contemporary resources on Christian leadership to consult.

The final chapter of *Problems of Christian Leadership* comprises eulogizing testimonials from two of Stott's former protégés. The deep affection and profound gratitude expressed in these pages are a fitting tribute to Stott, whose teachings on leadership were so obviously integrated into his life. Mark Labberton, now president of Fuller Theological Seminary, writes: "Although I was a young Christian and recent seminary graduate at the time I came to work as John's assistant, it had already become clear to me that while God provides gifts for ministry, the greater effect comes through character, the fruit of God's Spirit. Charisma, winsomeness, popularity, charm, and cleverness can matter; in fact, they can matter too much. What endures and bears peculiar witness to God comes from beyond mere capacity before a crowd. The greater testimony comes in an otherwise unexplained character."

The sage wisdom offered in *Problems of Christian Leadership* offers another gracious glimpse into the faith of one of the most influential Christian figures of the last 100 years. It also points to the enduring significance that living examples of good Christian character may have on future generations of leaders, and this is the book's most important leadership lesson.

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Wright's Paul: An Early Retrospective

Review by Wesley Hill

Two years ago, N.T. Wright's fervently anticipated *Paul and the Faithfulness of God* finally appeared. Many had been awaiting it for more than two decades. In 1992, Wright launched one of the most audacious and thrilling projects ever to appear in the discipline of biblical studies and the history of early Christianity. Under the rubric "Christian Origins and the Question of God," Wright began a forecasted five-volume series on the rise of Christianity and all the major themes of New Testament scholarship: the historical Jesus, the apostleship of Paul, the writing of the four canonical Gospels, and much else. The initial two volumes (*The New Testament and the People of God* and *Jesus and the Victory of God*) soon burgeoned to three, with the resurrection of Jesus coming to occupy its own 700-page-plus tome (*The Resurrection of the Son of God*). And now, the projected fulsome treatment of Paul, while still technically one "volume," has been published as two books, the first one around 600 pages and the second approaching 1,000. Still more volumes are promised.

For many, receiving their copy and reading this book has felt like the culmination of a pilgrimage. My own obsessive interest in the apostle to the Gentiles was kindled in large measure by the few days I spent during college sitting out in the sun on the front lawn of campus reading Wright's *What Saint Paul Really Said*. All the lines of argument that book presaged — that Paul was best understood as a covenant theologian announcing the Messiah Jesus as the climax of God's commitment to Abraham and Israel, that Jesus' faithfulness to God was simultaneously God's creative faithful-

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ness to his covenant people Israel and the nations, that all the classic categories of Jewish thought (monotheism, election, Christology, eschatology) therefore had to be rethought around Jesus and his Spirit, that the powers and empires and gods of this present age were now seen to be flimsy parodies of God's cruciform power — cried out for fuller development. Those of us who devoured that small book were left hungry for more.

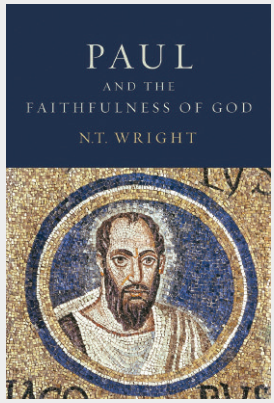
Across the years, Wright obliged us. I remember how, as a sophomore in college, I greedily ripped open the box in which my copy of Wright's commentary on Romans arrived (*The New Interpreter's Bible, Volume 10*) and spent the next few weeks inching my way through its exegesis. In 2009 he followed up the commentary with a set of lectures titled *Paul: In Fresh Perspective* that slaked our thirst a bit more. A volume on Paul's theology of justification by faith (*Justification: God's Plan and Paul's Vision*) appeared the same year. And coinciding with the publication of *Paul and the Faithfulness of God* came a collection of essays from the span of Wright's career, *Pauline Perspectives: Essays on Paul, 1978-2013*, followed this past autumn by the release of *The Paul Debate: Critical Questions for Understanding the Apostle and Paul and His Interpreters*. Still, though, *Paul and the Faithfulness of God* represents the real banquet. It is a historical and theological feast, the culmination of Wright's engagement with Paul: encyclopedic, energetic, and, at multiple points, sermonic. With this book in particular, Wright has delivered his definitive statement of what Paul's missionary enterprise and theological, pastoral writings were all about.

Wright's Paul is animated by the concerns he shares with his fellow Jews living in the shadow of the Roman Empire in the first century CE. According to their shared story, Paul and the people of Israel are the bearers of God's covenant with Abraham: the call to image God and bless the entire world, inherited from Adam's original commission in Genesis 1, is theirs. Yet they themselves have recapitulated Adam's rebellion and are consequently suffering the curse of exile. Under the thumb of pagan imperial power, the people who were meant to be God's healing for the wound of the world are now in need of a physician. The hero of the story needs rescue; theirs is "a story in search of an ending" (p. 109, italics removed). And, thankfully, Israel has hope that such a rescue will occur. At some unspecified point, God will circumcise their hearts afresh, reinstate his full covenant blessings through the forgiveness of sins and the pouring out of his Spirit, and vindicate Israel in the face of idolatrous foreign powers (per the promises of Deut. 30, Jer. 31, and Ezek. 36, among other texts, as received and interpreted in Second Temple period contexts). Such was the expectation "on the ground" where Paul grew up in the Jewish Diaspora, as well as in Israel's ancestral land of Palestine, now occupied by the Romans.

In the middle of this welter of eschatological expectations comes Paul's Damascus Road encounter with Jesus, a Jewish man recently executed and yet, evidently, now bodily alive and enthroned as Lord. What Paul comes to understand is that Jesus' death and resurrection together constitute the strangely unexpected way in which Israel's God will demonstrate his fidelity to Israel's covenant promises, as well as include the Gentiles in their ambit. As Wright puts it, "the great change in Israel's fortunes [foretold in Deut. 30] is precisely what has come about through Jesus the Messiah" (p. 1,172). "Paul's theology turns, at its center, on the belief that Jesus of Nazareth was and is Israel's Messiah, the long-promised one from the line of David, the one through whom Israel's final battle was to be fought, the Temple was to be cleansed and rebuilt, God's justice and peace were to be established in the world and the ancient promises to Abraham were to be fulfilled" (p. 816).

Jesus the Jew sums up and recapitulates Israel's history in himself. He suffers the curse of Israel's exile in his crucifixion, bearing the weight of Israel's failure and guilt. His resurrection is the inauguration of Israel's hoped-for resurrection: he experiences in the present what Israel had long awaited. Moreover, his arrival in Jerusalem and his promised coming again are nothing less than the return of Israel's God himself to Zion (p. 654). And Paul's missionary preaching, to which Gentiles and Jews respond, results in a "freshly reworked" (p. 774) people of God, in continuity with God's original people (see the olive tree analogy of Rom. 11). Insofar as Jesus is an inclusive figure, first narrowing down Israel's destiny to his own person but then expanding it outward, like an hourglass, he incorporates in himself all those who turn to him in trust and obedience: "Messiah-and-his-people" as a singular summing up of Israel's vocation is what Paul means when he speaks of Christ and the Church (p. 17). And, finally, Paul guarantees a future physical, tangible new creation (see Rom. 8), in which the newly re-formed people of God, the new Jew-and-Gentile "Israel," centered on Jesus the Messiah, will rule the earth as Adam was originally intended but failed to do. In that way, what God envisioned from the beginning — a human figure, and a corporate people, stewarding God's good world under God's lordship — is accomplished at last, in spite of human failure, through the eschatological appearing and achievement of Jesus and the Spirit.

There is no gainsaying the sweep, the power, and the sheer excite-



Paul and the Faithfulness of God

By **N.T. Wright**. Fortress. Pp. 1,696. $89

ment of Wright's vision. Within days of its publication, *Paul and the Faithfulness of God* was among the top sellers on Amazon. I have talked with numerous pastors and Christian leaders for whom it was at the top of their reading stack. What other figure in contemporary academic scholarship can boast such popular appeal? But, more intriguingly, what explains that appeal?

The first thing to say, I think, is that Wright's prose often reads like good preaching. It is bombastic, urgent, even folksy at times. On the other hand, Wright can sound aggrieved or even tetchy, since he spends a good bit of time chiding other Pauline interpreters for misreading his earlier books and essays.

Second, Wright exerts an enormous influence on ordinary Bible readers in large measure, I judge, because of his interest in reading Paul as a biblical theologian. Putting the point slightly differently, Wright is the furthest thing from an atomistic reader of Scripture. He exhibits no patience for doing "Pauline theology" in isolation from Matthew and Acts and Isaiah and Genesis. His interpretive vision is genuinely synthetic, aiming to gather up all the threads of the Bible and see them as in some way held together in Paul's vision of a renewed covenant and an already-but-not-yet new creation, revolving around Jesus as the Jewish Messiah. For readers committed to confessing Scripture's basic unity and authority in the Church, Wright's ability to integrate and enliven many of Scripture's most prominent themes is deeply compelling.

And yet it is also here, at this very point, that many other readers may be least persuaded. Wright's book, with its synthetic vision, arrives on the scene at a time when much of the most creative current Pauline scholarship is questioning the foundational premises of that vision. For Wright's Paul, the entire Jewish story of creation, election, and future redemption "is not set aside. It is brought into fresh focus, rethought, reimagined and reworked around Jesus himself, and particularly around his death, resurrection, and enthronement" (p. 816). But for many of Paul's most thoughtful interpreters today, that puts things almost exactly backwards. It is not that Paul shares with his fellow Jews a foundational story into which he then locates Jesus as the climax. Rather, it is that Paul encounters a Jesus who shatters all his previous stories, including his scriptural ones, who then forces Paul to discover a new plotline for Israel's history, one that does not map neatly onto any other on offer among Paul's contemporaries. Jesus rewrites Israel's history as a story of resurrection from the dead and incongruous grace, you might say, rather than (as Wright has it) Jesus summing up Israel's history as a story of covenantal continuity.

Many current Pauline interpreters — I think of John Barclay, Martinus C. de Boer, and Beverly Roberts Gaventa, to mention only a few — read Paul as a disruptive, radical Jew whose understandings of monotheism, election, covenant, and new creation were not so much the "fulfillment" of previously held hopes but rather the aftershocks of an unlooked-for mercy. According to these readers, instead of seeing the Gentiles as grafted into a pre-formed covenant people of God, Paul was interested in redefining Israel herself as constituted by a scandalous grace (see especially Paul's bizarre readings of Old Testament narratives in Romans 9). Instead of seeing a covenant upheld, Paul was interested in understanding a deeper, more fundamental "promise" (see Gal. 3 and Rom. 4) the workings of which give hope for Israel's future salvation but do not put Paul in agreement with his fellow Jews about Israel's past. As John Barclay has put it in his recent monograph on grace in Paul, "the story [Paul] tells is not a common Second Temple narrative with a Christological conclusion: it has a newly discovered plotline, shaped by the incongruity of grace." Such a conclusion is, it seems, a veiled critique of the heart of Wright's recent book.

Wright's Paul is, in short, a lightning rod. Early reviews spanned the gamut from breathless adulation to polemical critique, and such varied engagement shows little sign of abating. Anyone who wishes to take stock of the current state of biblical scholarship cannot avoid Wright. Anyone who wishes to preach Paul will not want to avoid him. He has written one of the most ambitious books on Paul in the history of the discipline of biblical scholarship, perhaps in Church history. Two years later, we are still writing and talking about it — as, no doubt, we will be in two hundred.

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Strengthen the Vocation of Friendship

Review by Natalie Robertson

How does a Christian gay man, one who believes that celibacy is the path to obedience, manage to live happily, and without feeling isolated from practically everyone? Wesley Hill has been at this for a while: his first book, *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*, is heartfelt and engaging. Hill and some companions also write an absorbing weblog on these same subjects (spiritualfriendship.org). Hill suggests that his vocation is one of renewal: somewhere along the way, the Church lost its strength at forming the astonishing and life-changing friendships that transformed history and showed the world something about who God is. Hill and his friends want to live in creative ways that help bring the vocation back.

The book asks whether we should continue to think about friendship as a voluntary bond or if friendship should be seen as more sacred and binding. Part One sets Hill's personal stage, and introduces a few important Christian figures to the conversation. He spars with C.S. Lewis's views on friendship, much to the delight of those of us who have always wondered how this Inkling could keep a straight face while he made some of his claims in *The Four Loves*, such as how friendship has no natural utility. He ends the section with a lovely exploration of the nature of Christ's friendship with us, and what that means for the Church. Part Two deals mainly with practical considerations, along with some suggestions for how we might improve friendship in the Church.

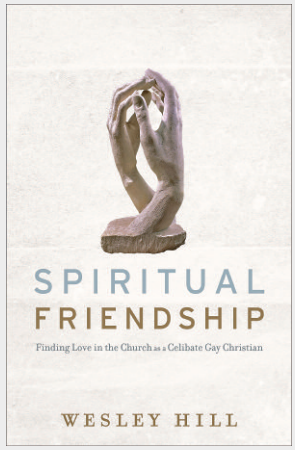
A major motivation for this project is the experience of loneliness. Hill often identifies his own loneliness as being most linked to his sexuality. This makes partial sense: the people in his life who seem most open about their loneliness are other gay men who have chosen celibacy. That may say something about relational conversations in the Church. Is there room for married Christians to admit loneliness without feeling ashamed or like they are confessing marital failure? But ultimately, if Hill is right that committed, life-giving, lifelong friendship is a substantial part of what is missing in his life, the loneliness he experiences is not exclusively "gay" loneliness, it is cultural loneliness, and he and his friends are just some of the first to be so honest about its devastating effects.

There are moments that *Spiritual Friendship* is a bit uneven. The book highlights questions that have no answers or do not yet have robust answers. It's a frustrating book because it's a frustrating situation. Yet this frustration makes it a categorically good and potentially important book, especially for those who have never seriously considered the lonely in their midst. We ought to be frustrated by a culture, especially in the Church, that leaves people feeling alienated — or, worse, incapable of escaping alienation. Widespread experiences of alienation are not the mark of a healthy culture, whether traditional or progressive. And it is not only sexual minorities who experience entrenched loneliness: the mentally ill, the disabled, and the socially awkward are vulnerable as well.

This book, as well as the rest of Hill's project, ought to stir us to conversation and action. We cannot ignore the challenges that *Spiritual Friendship* brings to our often isolated and isolating mode of existence and still claim to think with theological clarity. Especially in light of the *Obergefell* ruling and the General Convention's acceptance of same-sex marriage (subject to diocesan approval), Hill's suggestions about friendship cut both ways. Ethical questions about this issue are important, but advocating either way on sexual ethics does nothing to change a culture that often excludes other kinds of historically Christian, life-giving relationships, such as spiritual friendships. As Hill elucidates, without these friendships, we are all left wanting.

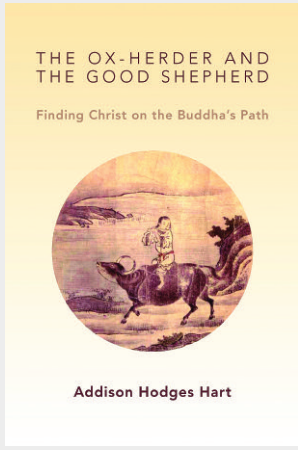
Spiritual Friendship is a compelling, often moving introduction to what should be a fruitful conversation on the nature of friendship in the Church. It pushes beyond highly polarized issues, and ultimately provides language that can help us to heal, and to recall our vocation to love one another in practical, felt ways. Its brevity, timbre, and accessibility make it ideal for group discussion, perhaps followed by trying some of the ideas Hill suggests for renewing spiritual friendships in the Church.

Natalie Robertson lives in Fresno, California, where she is an intern for the city's Historic Preservation Commission and a student of literature and languages.



Spiritual Friendship
Finding Love in the Church as a Celibate Gay Christian
By **Wesley Hill**. Brazos. Pp. 160. $14.99

Christian-Zen Dialogue



The Ox-Herder and the Good Shepherd
Finding Christ on the Buddha's Path
By **Addison Hodges Hart**.
Eerdmans. Pp. 126. $15

Review by Michael Tessman

Last year's celebrated publication of the two-volume *Norton Anthology of World Religions* brings to students of the *Religionsgewissenschaft* a magnificent compendium of sacred texts from Hinduism, Buddhism, Daoism (Vol. 1), Judaism, Christianity, and Islam (Vol. 2). At well over 3,000 pages and $100 for the set, it is worth the investment. Or, if you're looking for a more manageable (and affordable) taste of the rich diet of texts that form the world's religions, then Addison Hodges Hart's slim volume is your ticket.

In a review of the Norton Anthology for the *New York Times* (Dec. 21, 2014), Karen Armstrong writes that Jack Miles, the general editor, "compares faith to the human propensity to 'play,' a disciplined make-believe that leads to *ekstasis*, a 'stepping outside' of normal perception, which, when translated into action, has also helped develop law, commerce, art and science."

"Playful" as good as defines the developing enlightenment borne of the relationship of the Boy and the Bull (or the Ox) in a Chinese fable about life's journey in pursuit of integration; body with mind, soul, and spirit. How refreshing to have such a companionable text with which to appreciate, and yes, even venerate the Way of the Buddha.

Free of polemics, Hart, a retired pastor and university chaplain, writes a skillful though not pedantic commentary on a 12th-century series of ten poems from a Chinese Zen master, Kakuan Shien, with accompanying pictures reproducing a 15th-century version by the Japanese Zen monk Shuban, the original of which is housed in the museum of the Shokouji Temple in Kyoto.

The pictures are, by themselves, iconographic: visual koans rendered on paper in ink and light shades of bronze, brown, and beige. Pondering them, I found myself wanting a color edition, however subtle the tones. Kakuan accompanied each of the ten koans with a poem of his own composition, and a brief commentary for each poem and picture.

Hart is modest in his own explicitly Christian comments on the Ten Pictures. He writes: "Just as I would welcome a Buddhist reflection on, say, the Way of the Cross, so I trust that a Christian reflection on these brilliant Zen Buddhist icons will be welcome. The theme of the series is universal … and tells a perennial truth about the inner work of discipleship, reminding us all that contemplation without loving action is incomplete."

The result is an illuminated breviary of sorts, with guided meditations suitable for a private retreat or, as I found during my summer reading of it walking the beach — meditation in motion, text in hand. The lightly laminated cover, with paper flyleaves, allows for easy tucking into a pocket or daypack.

The genre of pilgrimage comes to life in each of the ten koans, from "Seeking the Ox" and "Finding Footprints" through "Riding Home on the Ox's Back" and "Returning to the Origins, Back to the Source." There's no spoiler alert here; the book must be experienced, not simply read. Hart's very practical commentary is more like having a companion to talk with than a tour guide telling us it's now time to move on.

His style comes closer to Sister Wendy Beckett walking us through the Bodleian or the Tate than to the *regulae* of Augustine, Basil, or Benedict. In short, Hart is not suggesting a road map as much as illuminating, from a Christian perspective, the experience of seeking (even desperately chasing after) God.

Once or twice, however, "caution" lights flashed as I recalled the public dressing down (complete with egg toss) of Wendy Doniger a dozen years ago at a scholarly conference in London (*University of Chicago Magazine*, Dec. 2004). While the egg-tosser was evicted from the hall, the backstory making news was a staged attempt to challenge Western academia's propensity to psychologize and sexualize, in this case, Hindu gods and goddesses. As the Mircea Eliade Professor of the History of Religions at the University of Chicago, Doniger occupies the foremost Western Hindic chair in academia. Additional objection to her work, from some Hindus, includes translation of Sanskrit texts into English (somewhat paralleling the concern of conservative Muslims that the Qur'an can only be understood in Arabic and the Prophet must never be illustrated).

Hart commits no similar faux pas, steering clear of toxic issues with several disclaimers: that he is writing as a confessing Christian and the text he comments upon is already well known in English translation, as any Wikipedia visitor will discover. Occasionally he flirts with trouble when

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parsing the symbolism of the "Ox and the Boy," but for the most part he reflects accepted spiritual protocols.

"The Boy," he writes, "represents the changing identity each of us has … from a fearful and confused to a more focused and settled state of mind." In modern parlance, the Boy has learned mindfulness, and this certainly is a useful discipline for any disciple/pilgrim on the journey of faith. Hart adds that "he has discovered deep calm in himself, and this harmony within is in accord with the inner heart of living nature."

Here, the old chestnut from the Hymnal 1940 comes to mind (text by E.H. Bickersteth): "Peace, perfect peace, in this dark world of sin? The love of Jesus whispers peace within. Peace, perfect peace, with sorrows surging round? On Jesus' bosom naught but calm is found."

In Buddhist context, the Ox represents "that natural, earthy, animal level in our selves every bit as much as it represents our capacity to love and have compassion." In that sense, Hart says, "the Ox, which is united essentially with all created beings, is both closest to God in the highest (the Ox's nose brushes heaven!) and at ease in the lowest level of creation. … He encompasses our spirit and also our passions, our interior heights and depths."

This description may evidence a classical integration of spirituality with temporality, but it borders on the derivative, especially when Hart discloses that the Ox is "the Buddha-mind and the Buddha-nature, to be sure; but it's also in need of a bridle, some hard taming, and a good scrubdown. In Christian terms," he adds, "the Ox isn't simply the kingdom of God, or some sort of symbol of God …. Rather, he is the most natural part of us, as well as the most 'spiritual' — the feeling part of us that can be brought to empathy and stirred to deep involvement with others."

Derivative though it may seem, Hart's point is driven home when, at the end of the book, he places a reproduction of Christ the Good Shepherd from the Callisto Catacomb in Rome. In this most ancient of Christian icons, the shepherd "Boy" has bridled and tamed the "Lamb" (or the Ox). We know that in the Lamb Christ is rendered as completely identified with "earthy and sinful man" and is identified as the "Lamb of God who takes away the sin of the world." In Christ, then, the integration of the spiritual and material/temporal is made perfect.

In Christ, the integration of the spiritual and material/temporal is made perfect.

Christ the Good Shepherd
from the Callisto Catacomb
Wikimedia Commons

As with so much else these days, the climate for interfaith exploration and enrichment has become politicized to a fault. Whether amid the confusing conflict of Jewish and Muslim faith systems, strife in Gaza and on the West Bank, the looming threats of ISIS/L in the Middle East, or the protracted civil upheavals in places like Syria and Myanmar it is barely possible to sort the temporal socio-political issues from their essential spiritual foundations among the multitude of human efforts to express faith in God.

What better way, then, to appreciate the culture and faith of the world's religions than to find accessible texts that, as Hart defines so well, "hold common truth with our own." Building upon an earlier book, *Taking Jesus at his Word: What Jesus Really said in the Sermon on the Mount* (Eerdmans, 2012), he observes without hint of syncretism that the Buddhist and Christian texts share a self-evident truth, which we ignore at our peril. Uncompromising in his Christian beliefs, like Thomas Merton before him, Hart seeks the universality of other faith systems as purveyors of God's truth.

The Second Council of Nicea (A.D. 787) settled the iconoclastic controversy by allowing for the veneration of images, but also of the material cosmos that God creates and redeems through Christ (Col. 1:15-17). Perhaps what our conflicted world needs most are renewed attempts at living by the profound truths we share, through our religious traditions and faith communities, without fear of competition among them. Might Christians be more faithful, less fearful, and thus emboldened to help lead the pilgrimage to a lasting peace that surpasses understanding?

St. John of Damascus wrote: "I do not worship matter, but the Creator of matter, who for my sake became material and deigned to dwell in matter, who through matter effected my salvation."

The Rev. Michael Tessman is director of Alpha & Omega Ministries in Wakefield, Rhode Island, and priest associate at St. John the Evangelist, Newport.

Catholicity, Apostolicity: Come on Down

A truism of the last decade of inter-Anglican turmoil has been that a crisis concerning sexuality has provided the occasion for long-needed ecclesiological conversation and potential development. A cursory reading of *The Windsor Report* (2004) yields this distinction immediately. The Lambeth Commission carefully set aside discussion of the theology of sexuality, reporting simply that the Anglican Communion has a "consensus" on point, before diving into questions of authority, structure, accountability, and much else. In this, the authors recognized our moment to be primarily ecclesiological. Two years later, Archbishop Rowan Williams, throwing his support behind the Covenant notion mooted by *Windsor*, memorably wrote that "if we are to continue to be any sort of 'Catholic' church, if we believe that we are answerable to something more than our immediate environment and its priorities and are held in unity by something more than just the consensus of the moment, we have some very hard work to do to embody this more clearly" (bit.ly/1P3jyhu). What, for instance? We need, the archbishop said, to develop an adequate set of "structures for decision-making" in order to "cope with the diversity of views that will inevitably arise in a world of rapid global communication and huge cultural variety."

Evensong at the Primates' meeting Primates 2016 photo

Supposing that Archbishop Williams was right in 2006 that the Anglican Communion needs to develop decision-making structures in order to sustain and nourish its common life qua *Catholic*, have we made any progress in this regard? Of course, we gradually developed an Anglican Covenant, which about a quarter of the Communion adopted or otherwise tentatively embraced. But it failed to garner the interest of most and so sits neglected, unresolved. Ten years on, we are basically in the same place that we were, as the communiqué and accompanying addenda from the 2016 Primates' Meeting make clear. Many Primates, at least, seek a common "doctrine" upheld by "Catholic unity," but for now they concede that this is only the "majority" consensus (Addendum A, paras. 2, 4-5).

We remain unable to articulate and defend the basis of our faith and order beyond what Archbishop Williams called the consensus of the moment. That being so, the next natural question is: How long will the consensus hold? But the deeper and more difficult, essential question is: Why should this, or any, consensus be maintained? On what grounds?

Insofar as the communiqué and its addenda approach these last questions, they announce the majority position in the manner of a placeholder: "The traditional doctrine of the church, in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union. The majority of those gathered reaffirm this teaching" (Addendum A, para. 4). This is an announcement because no argument is offered, and it is a placeholder because no means of prosecuting the argument are proposed. Would-be apostolic doctrine seeks sources for which the would-be catholic order of the following paragraph could provide structure.

Of course, not all Anglican parties seek intensified catholicity and apostolicity, at least in the near term. One vision for the Communion looks for relief from the more democratically structured Anglican Consultative Council and notes that there are no control mechanisms in the Anglican world. Communion itself is constituted by relationships rather than "structure and organization," in the words of Presiding Bishop Michael Curry (bit.ly/1JXN3Rl). At its best, this view might lead to the accountability and affection of family members, including our gay and lesbian brothers and sisters and those with whom we most painfully disagree, on all sides. As children of God, we are all bound to "the high calling of love," as Curry says. Less robustly, this line of thought settles for human striving — simply "Christians seeking to work together and build stronger relationships … so that we can have a stronger voice to take a stand for human rights and to work for justice," in the words of Bishop Bill Franklin of Western New York (bit.ly/1ZyZUv9).

An adjoining vision presumes that the progressivism of the Episcopal Church anticipates a very dif-

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Catholicity, Apostolicity: Come on Down

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ferent but finally universal future: Episcopalians (and others) are leading the way toward what will, one day, be the new Anglican consensus, and if it isn't, it should be. When Presiding Bishop Curry says that "it may be part of our vocation to help the Communion and to help many others to grow in a direction where we can realize and live the love that God has for all of us," many will hear this as patronizing, and from powerful U.S. bishops and dioceses they will fear bullying. A cynical version of the view presumes, as in a *Guardian* editorial, that the Primates' Meeting has achieved an inherently unstable and necessarily temporary "settlement" (bit.ly/1PpwV7e). The vacuum will be filled by more and mere politics in the habitual Anglican interim on the way to, thank God, generational change sans old-fashioned theological baggage.

Missing in both cases is the theological basis of the Church as a divine act and instrument of salvation: a single Body whose members are remade in the image of their Head, who is love, compassion, sympathy, joy, unanimity, humility (see Phil. 2:1-3). "To be in real communion is difficult," writes Bishop Matt Gunter of Fond du Lac (conta.cc/1OvTASc). "It requires dying and rising. It requires patience, perseverance, and endurance. It requires the power of the Holy Spirit." Indeed. "You who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before him — provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard" (Col. 1:22-23).

What does it mean for Anglican Christians to profess reformed catholicity in a visible communion across great stretches of geography and culture, and how can we seek and serve one another faithfully? In fact, collegial structures are essential to the vocation of unity because they are themselves evangelical. Wise counsel, good order, and prudent discipline protect and enable the primary work of preaching and teaching the good news of reconciliation in Christ.

Now is the moment — in the run-up to the Anglican Consultative Council's meeting in April, in preparation for next year's Primates' Meeting, setting the stage for the 2020 Lambeth Conference — for the Inter-Anglican Standing Commission on Unity, Faith and Order and comrades in arms to work carefully and collaboratively to cast a compelling vision and curriculum for our structural and doctrinal future. The objective: to grow, as Lambeth 1920 said, into "the unity of a universal Church" and so articulate "ideals" that are "less Anglican and more Catholic" (Lambeth Conference 1920, "Report of the Whole Committee on some important results of the extension and development of the Anglican Communion" in *Ecumenism of the Possible: Witness, Theology and the Future of the Church*, ed. William A. Norgren [Forward Movement, 1994], p. 99).

What catholic ideals? Those that express apostolic doctrine. The method unlocks a great storehouse of common and precious property. In his 2004 letter to Rowan Williams following the publication of *The Windsor Report*, Cardinal Walter Kasper praised the report's commitment to catholicity but urged redoubled attention to apostolicity, "witnessed in the Scriptures, the early councils, and the patristic tradition" (bit.ly/1PpwIBe). Christians, Kasper said, have both "synchronic" and "diachronic" obligations, that is, obligations both to today's "communion of churches" and to the historical "consensus" of the whole Church — beyond the inherent instability of merely contemporary agreement. The particular and universal together, across time, make possible the health of the one Body.

This year's Primates' Meeting set a successful and potentially profound precedent that should be built upon: a "unanimous decision … to walk together, however painful this is, and despite our differences, as a deep expression of our unity in the body of Christ" (communiqué). April's ACC meeting in Zambia and next year's Primates' Meeting will be upon us in no time and will provide fresh opportunities to speak about our shared faith, common commitments, and agreed-upon structures. As we take them up, we will move beyond meta-ecclesiological markings to speak again, pray God with confidence, of the reasons for apostolic doctrine, sustained and propagated by a visible Church.

"Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching" (Heb. 10:23-25).

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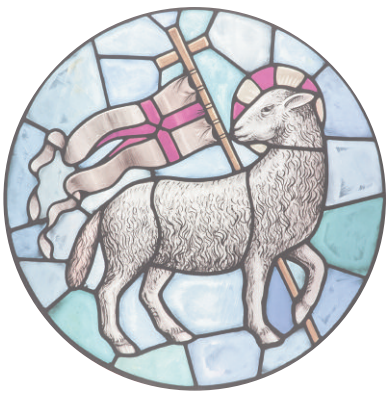

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Appointments

Tracy Alexander is 5th grade and sacred studies teacher, and chapel coordinator at St. Martin's School, 375-A Benfield Rd., Severna Park, MD 21146.

The Rev. **Mariann Babnis** is interim rector of Christ Church, 3100 Broomes Island Rd., Port Republic, MD 20676.

The Rev. **John Beach** is rector of St. Paul's, 20 Fair St., Nantucket, MA 02554.

The Rev. **Natalie Blasco** is chaplain at St. Christopher's By-the-Sea Montessori School, 95 Harbor Dr., Key Biscayne, FL 33149.

The Rev. **Justin R. Cannon** is rector of All Saints, 911 Dowling Blvd., San Leandro, CA 94577.

The Rev. **Barbara Clarke** is priest-in-charge of St. Luke's, 59 High St., Wilton, ME 04294.

The Rev. **Patrick Collins** is canon to the ordinary in the Diocese of Easton, 314 North St., Easton, MD 21601, and priest-in-charge of All Faith Chapel, 26281 Tunis Mills Rd., Easton, MD 21601.

The Rev. **Judy Davis** is associate rector and school chaplain at St. Andrew's School, 227 S. Cherry St., Richmond, Virginia 23220.

The Rev. Canon **Cathy Dempesy-Sims** is canon for connections in the Diocese of Western New York, 1064 Brighton Rd., Tonawanda, NY 14150.

Deaths

The Rev. Canon **George Hemingway**, who worked as an oceanographer for more than 30 years before his ordination, died Nov. 8. He was 75.

Born in Corvallis, OR, he served for two years in the U.S. Army. He earned both undergraduate and graduate degrees from San Diego State University. He earned further graduate degrees from Episcopal Theological School at Claremont and George Fox Evangelical Seminary.

"Science is an orderly, structured way of knowing," he said in a San Diego *Union-Tribune* story in 1996. "For me, as a Christian, science contributes to the self-revelation of God's order and plan."

He was ordained deacon in 1984 and priest in 1985. Working as a self-supporting priest, he served congregations in the Diocese of San Diego and in Oregon.

After he retired, Fr. Hemingway served as chairman of a watershed council in Oregon, where he worked on restoring native fish habitats and wetland conservation.

He is survived by his wife, Jean; a daughter, Gillian H. Asch; sisters Lynne Cordiner, Laurie Hemingway, and Gail Decker; a brother, Ian Hemingway; and a grandson.

The Rev. **George Francis Luthringer**, 81, longtime priest at St. Columba's Church in Camarillo, CA, died Nov. 13. He was 81.

Born in Springfield, IL, he was a graduate of the Massachusetts Institute of Technology and Church Divinity School of the Pacific. He was ordained priest and deacon in 1966.

He served in the U.S. Air Force as a research engineer at Wright-Patterson AFB while helping to develop St. Christopher's Mission in Fairborn, OH.

While serving in California he helped assure the survival of the Samaritan Center, a day-care and support facility for the homeless in Simi Valley.

Fr. Luthringer is is survived by his wife, Ann, and several stepchildren.

The Rev. **Molly Paine McGreevy**, who was an actress before her ordination, died Nov. 1. She was 79.

Born in New York City, she was a graduate of Vassar College. After college she studied mime in Paris with Marcel Marceau. She acted in the film *Shoot it Black, Shoot it Blue* (1974), was associate producer of a documentary, *Nothing By Chance* (1975), and played Polly Longworth on *Ryan's Hope* (1977-81).

She was a 1986 graduate of General Theological Seminary, and was ordained deacon and priest in 1989. During the height of the AIDS crisis in New York, she worked as a chaplain at Mt. Sinai St. Luke's Hospital and, from 1989 to 1996. As an assistant to the rector at the Church of St. Luke in-the-Fields, New York City, she provided funeral services to more than 60 AIDS victims and their families.

She is survived by her daughters Pamela, Jessica, and Barbara McGreevy and two grandchildren.

The Rev. **Rodney E. Reinhart**, whose ministry comprised Vietnam veterans, people living with AIDS, and interfaith reconciliation, died Nov. 24. He was 66.

Born in Toledo, OH, he was a graduate of Oakland University (MI) and Bexley Hall. He was ordained deacon in 1984 and priest in 1986.

While serving at St. Andrew's on the campus of Wayne State University in Detroit, Fr. Reinhart established programs to care for Vietnam veterans, university students, and AIDS patients.

In 1999 he established the World Sabbath of Religious Reconciliation, an annual interfaith holy day dedicated to overcoming religious and racial war. He was a leader of Integrity in the Diocese of Chicago.

Both in Detroit and in Chicago he was host of *Faith on the Front Line*, a radio and TV program.

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Ex. 34:29-35 • Ps. 99 • 2 Cor. 3:12-4:2 • Luke 9:28-36 (37-43a)

Light

The Lord sits above the cherubim, not merely above the earth, but above heaven (Ps. 99). Presiding over all being, God is holy. The mere thought for a human, which can barely be thought and never fully known, is to tremble and quake, to feel what is great and wonderful, to be moved deeply even if in contemplative stillness. To think of God is to extol, to go up, to transcend, and to wonder. God is on the holy mountain, the summit above being "that than which nothing greater can be conceived" (Anselm).

Moses went up to be with "he who is." Moses talked with God as with a friend, face to face. One face, however, burned the other; Moses took on something of the fear and wonder and brilliance of the distant and high God. Seeing Moses, the people were afraid (Ex. 34:30). In radiant wonder, he shared what he had heard from the sacred voice; then, in concession to their fear, he veiled himself until called again to the high place where God is and God speaks. The veil was off for moments: moments of intense divine meeting and moments of communal instruction.

St. Paul's suggestion that Moses covered his face to keep the people from seeing "the end of the glory that was being set aside" may be disputed on the grounds that the thrust of the original story is quite different, although exegetical risk-taking is hardly uncommon. His polemic, however, says something true for the Christian dispensation. It is possible to read the Law or the Bible with minds that are hardened, veiled. Part of what Paul means by "boldness" is the claim that a veil has been removed so that not only Moses, representing all divine delegates in the Old Testament, but all people may see the glory of the Lord in Christ Jesus and be transformed into that image from one degree of glory to another (2 Cor. 3:18). Those who stand in Christ, then, stand where Moses did upon the holy mountain, and so are transformed into the divine light.

Jesus is that presence among us in all its fullness. "The Father loves the Son and has placed all things in his hands" (John 3:35). Therefore, those who believe the Son have eternal life; for that precisely is what and who the Son is. This is shown dramatically in the story of the Transfiguration. Jesus goes up to where God is; that is, he ascends into himself. Moses (the law) and Elijah (the prophets) appear, revealing Jesus' continuity with God's long plan. They disappear, fading that he may increase. Jesus shines in glory, his face is changed, his garments blaze like the sun. Strikingly, the story never says that his countenance returned to its former state. A cloud and voice reveal this: "This is my Son, my Chosen; listen to him" (Luke 9:35). Finally, Jesus, in a sense, descends to the flat earth again, where he finds people who shriek and convulse and wail, even little children left languishing.

A desperate man says to Jesus, "Look at my son." Does he know that the Son only does what he sees the Father doing? Does he know the Son looks upon the Father and the Father looks upon the Son in a joyful gaze of unending love? And certainly, in love and fear, he is saying many things, saying at the very least, "Look at my son," "Look into my son," "Look with compassion on my Son, my only son." Jesus looks and shares with this child the gaze he shares with the Father in love.

Look It Up

Read Ex. 34:29. Move consciousness to the warmth in your face.

Think About It

The radiant look heals.

SUNDAY'S READINGS | 1 Lent, February 14

Deut. 26:1-11 • Ps. 91:1-2, 9-16 • Rom. 10:8b-13 • Luke 4:1-13

Gift

God pushes land above the seas; it erupts under the tectonic force of divine command. The dry land appears (Gen. 1:9). God tells seed in the fecund earth to drop roots and send up blades, green grass and fruit-bearing trees (Gen. 1:11-12). How can this be unless there is a preacher? And blessed be the preacher who says, "Let there be" (Gen. 1; Rom. 10:15). The voice of the Lord is upon the waters, a powerful voice, a voice of splendor (Ps. 29:3-4). The voice yet speaks every moment into life-bearing being, and providence has set a creature upon the dry land to hear the call and then give voice to every creature under heaven. To be human is to praise and to wonder at what is given. Who is like the Lord our God?

What are we to do upon the dry land? How are we to use fruit from the giving tree, grain from the waving fields? "Take some of all the fruit on the ground, which you harvest from the land that the Lord God is giving you, and you shall put it in a basket and go to the place that the LORD your God will choose as a dwelling for his name" (Deut. 26:2). You may, in time, eat the fat of the land, but not yet. The full basket is the Lord's doing, and it is marvelous in our eyes. It overflows as a small testimony of a great wonder on all sides. All things were made through him. Things, thus founded, thus sustained, are a sacramental calling, a provocation to glorify God.

The fruit is brought to the place of mystery, the dwelling place of the unspeakable name. A priest takes the basket and sets it before the altar, and then awaits a well-known confession. "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the LORD, the God of our ancestors; the LORD heard our voice and saw our affliction, our toil, and our oppression. The LORD brought us out of Egypt with a mighty hand and an outstretched arm …; and he brought us into this place and gave us this land, a land flowing with milk and honey" (Deut. 26:5-10). Existence, freedom, sustenance, and a land of plenty are pure gift. Notwithstanding the truth and demand of human effort, there is the yet more powerful truth of love's outpouring.

Consider *gift* as the heart of God. The Word never asks, "May I be begotten of the Father?" The Word is the house of love's outpouring, many mansions where love abides. The Word never asks, "May I love you in turn?" The Most High has a shelter too, and the Word is in it (Ps. 91:1, John 1:1). Love is not a series of careful decisions and calculations. Love is free, willing but never forcing the will.

We are caught up in the gift, being ourselves the gift of God. This is faith: love loving the source of all love. It is in the heart and upon the lips. It is near and present. It is believed; it is confessed (Rom. 10:10). The passive voice — please note — prevents a world of unnecessary heartache.

Faith believes with the heart that the gift of God is the gift of salvation through his beloved Son. But this is not the will marching forward, the brow furrowed with decision, the fist clenched. This is a "tender spiritual touch" (Luther), "unobservable and unheard" (Barth). God.

Look It Up

Read Rom. 10:10.

Think About It

Faith is evoked.

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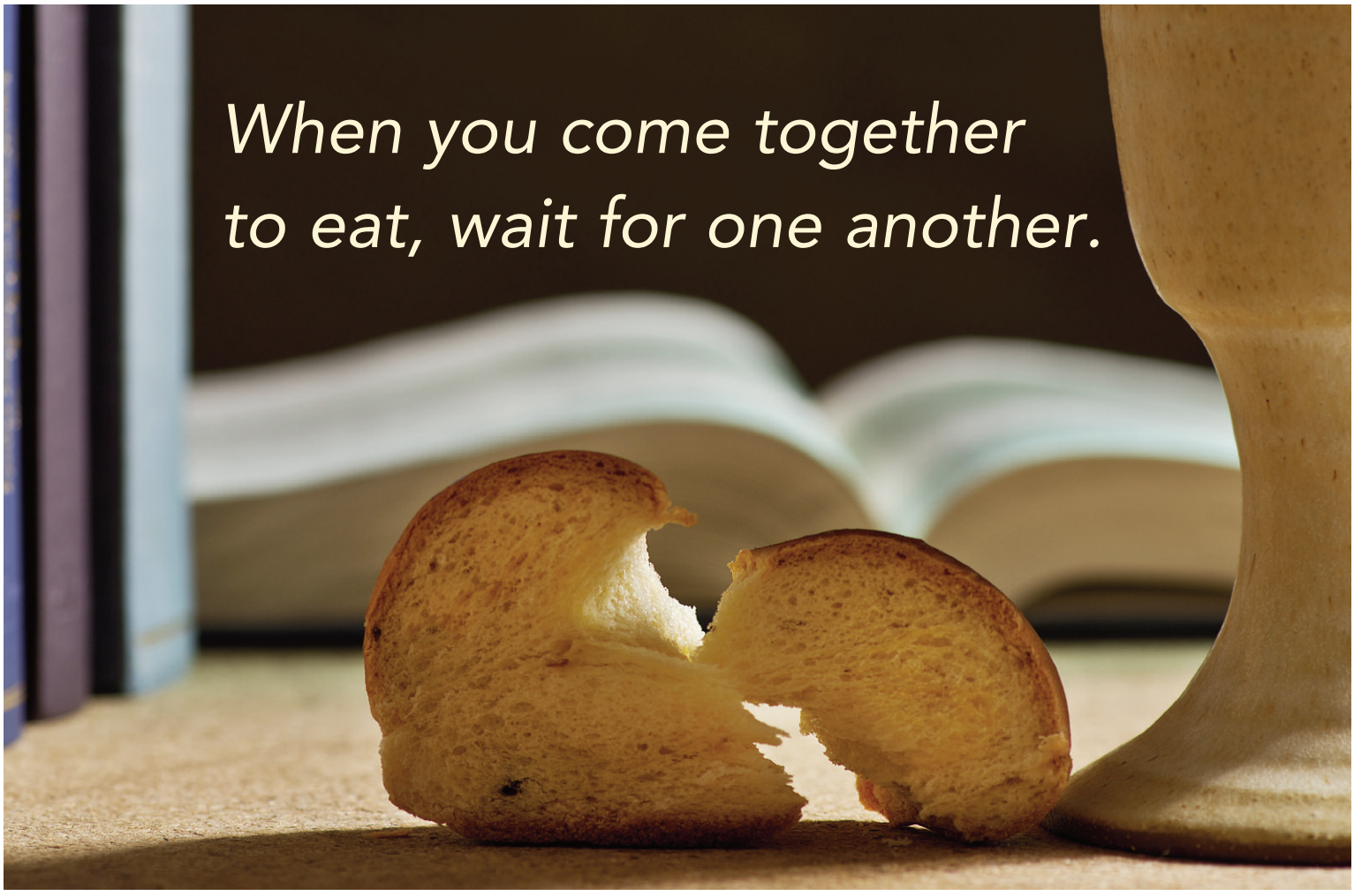

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