Communion Partners Ten Questions for Churches Dissertations Turned Books

April 17, 2016

The Living Church

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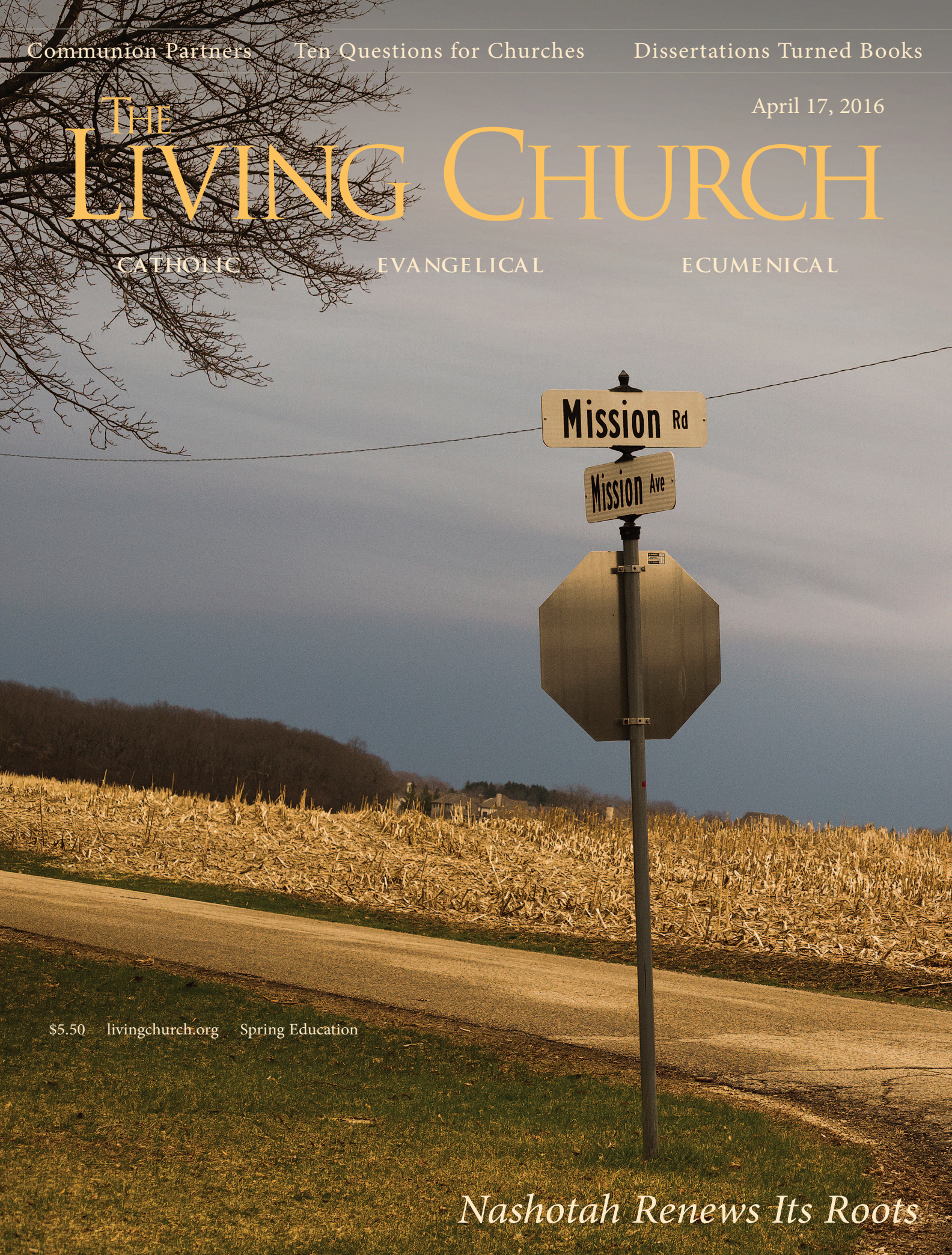

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ON THE COVER

"Why do we care about the environment? Because God made it, and God cared enough about it to take human flesh to redeem it." —The Very Rev. Stephen Peay of Nashotah House (see "Nashotah House Renews Its Roots," p. 4)

Asher Imtiaz photo

The Living Church

THIS ISSUE | April 17, 2016

Living Church Partners

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Communion Partners: Refrain from ACC-16

Communion Partners held its largest-ever gathering of bishops during the first week of Easter, incorporating four bishops from Latin American dioceses and three bishops from the Anglican Church of Canada's equivalent body, Gracious Restraint.

The 16 bishops and two priests issued an "Easter Report" of nearly 1,100 words March 30. In it, they proposed that the Episcopal Church's members of the Anglican Consultative Council honor the Primates' Meeting communiqué of Jan. 15 by not participating in the ACC's meeting April 8-19.

"For the sake of the unity of the Anglican Communion, and the ability to walk together even at a distance, the Primates have asked that members of the Episcopal Church no longer represent the Communion on ecumenical and interfaith bodies, not be appointed to internal standing committees, and to refrain from voting upon matters of doctrine and polity," the bishops wrote. "We call upon the Episcopal Church's three delegates to the Anglican Consultative Council (ACC) voluntarily to honor these requests."

The House of Deputies' newsletter reported in early February that "the Rev. Gay Clark Jennings, Deputy Rosalie Simmonds Ballentine, and Bishop Ian Douglas are still planning to participate fully" in the ACC's meeting, including its votes.

The communiqué said that, "while participating in the internal bodies of the Anglican Communion, [Episcopalians] will not take part in decision making on any issues pertaining to doctrine or polity."

Episcopalians and the Rt. Rev.

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Photo courtesy of Nashotah House

Dean Steven Peay with John Gehl, founder and chairman of the Faye Gehl Conservation Foundation

Nashotah Renews Its Roots

The seminary with a farming heritage sells land to an earth-friendly foundation.

Nashotah House Theological Seminary might be best known for producing classically trained priests, but a new deal with a local foundation is giving the school a second calling as a national leader in land stewardship.

In January, Nashotah House included a key proviso in its sale of 260 acres of picturesque Wisconsin farmland to the Faye Gehl Conservation Foundation. The acreage went into a conservation easement, which means this tract 30 miles west of Milwaukee will never be developed into housing subdivisions or an office park.

"I see this as an exercise in good stewardship because we're ensuring that this land is going to stay what it is," said the Very Rev. Steven Peay, Nashotah House's dean and president.

But staving off developers is just the start of what makes the project a favorite among environmentalists who say seminaries need to be leaders in land management. The foundation plans to reverse the nutrient-depleting effects of conventional farming methods. The goal: restore the soil to the healthy, microbe-rich state that it enjoyed centuries ago "in the time of the buffalo," as chairman John Gehl says.

"The whole thing worked before the farmer got here," said Gehl, whose family owned and operated Gehl Foods, a private-label manufacturer until private equity investors bought the firm last year. "Then, when the farmer got here, he basically destroyed the biology."

The deal is sure to disappoint Milwaukee-area developers who were calling the school with hopes of buy-

ing the farmland, which is located idyllically on a bluff overlooking Upper Nashotah Lake. The seminary could have sold to a developer for 10 times as much as the Gehl Foundation ultimately paid, said Diane Plantenberg, associate dean for institutional advancement. Both parties declined to disclose the sale price.

In choosing to work with the foundation, Nashotah House is making the most of its asset, Plantengberg said. The land was generating only about $15,000 per year in rental income from tenant farmers who grew corn and soybeans.

Now pesticide-free farming methods and prayer will again flourish side by side, just as they did at Nashotah House's founding in 1842. What's more, the sale helps build the seminary's endowment. The arrangement could also bode well for the seminary's future, especially if close ties to a cutting-edge, experimental farm empower Nashotah House to attract prospective seminarians who bring a passion for organic growing methods and conservation.

"I'm hoping that this will give us a chance for folks to see that you can be a traditional conservative seminary and still be able to dialogue," Peay said.

Nashotah House would like to build its enrollment, which now stands at about 100 students across all degree programs. To that end, Peay is urging bishops who have not sent anyone to Nashotah in years to take another look based on the quality of priests it has trained. Some bishops are showing a measure of openness to the prospect, Peay said. He now hopes the revamped farm will help prepare the path from liberal dioceses to Nashotah, Wisconsin. Observers say it might work.

"I get a lot of young people telling me: 'I feel called to the ministry, and I feel called to some form of agriculture,'" said Brian Sellers-Petersen, co-chair of the Food Farm & Faith Network at the Beecken Center at the University of the South's School of Theology. "If they were Presbyterian, I'd tell them, 'Oh man, you've got to go to Princeton. They're doing some wonderful things.' Or if you're Methodist, go to Duke. I don't have any place to point Episcopal seminarians."

That could be changing. With this large-scale commitment to long-term soil restoration, Nashotah House stands to become a sustainable agriculture leader among the Episcopal Church's 10 seminaries and on the ecumenical landscape as well, said Sellers-Petersen.

To date, only a few mainline seminaries have superior programs inte-

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Nashotah Renews Its Roots

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grating sustainable agriculture with theological education, said Sellers-Petersen. He listed four: Duke Divinity School, Wake Forest Divinity School, Princeton Theological Seminary, and Methodist Theological School in Ohio.

Episcopal seminaries generally have made smaller steps. At Sewanee's School of Theology, organic gardens provide vegetables for the cafeteria and allow students to tend small plots as a hobby if they wish. But no Episcopal seminary has an agriculture initiative on the scale of what's in the works at Nashotah House.

For those who pray and study on the shores of Upper Nashotah Lake, the Gehl deal evokes the institution's past. In the 19th century, Nashotah House owned more than 2,000 acres that were gradually sold off; this year's sale involved the last of the seminary-owned tracts. In the early days, students worked the land as vigorously as they studied and prayed. As late as the 1960s, the school ran a dairy operation, but that disappeared as seminaries came to focus entirely on their core competency of educating and forming priests.

Now it's possible that working the land somehow could once again be part of the Nashotah House experience, at least as an option for interested students. Trends suggest some would jump at the opportunity to make the land part of their life.

The Gehl project puts Nashotah House in step with one of the hottest trends in Episcopal ministry. Organic farming has struck a chord across the Episcopal Church in recent years as faith communities dedicate portions of their real estate to raising organic produce and sharing it with people in need. About 480 Episcopal congregations now practice organic farming, according to the Food Farm & Faith Network. Diocesan-level support is growing, too. The Diocese of Los Angeles now works with all its congregations to help them use their land resources for organic farming.

"The center of gravity in the religious environmental movement has been on the liberal wing," said the Rev. Fletcher Harper, executive director of GreenFaith, an interfaith advocacy group for the environment. "That's another reason why this kind of commitment is really significant."

As an Anglo-Catholic seminary, Nashotah House is more theologically conservative than most of its Episcopal counterparts, yet it stands to become the standard-bearer for sustainable agriculture.

At this point, Nashotah House has no specific plans for how to make the Gehl farm a part of seminarians' experiences, other than to expect that interested students will have access to the land in one way or another. But Peay says the possibilities are as vast as the prairie. Students could potentially learn how to farm and restore soil during their years in Nashotah, or explore how Christocentric theology in the Benedictine tradition sustains a particular conservation ethic.

"Why do we care about the environment? Because God made it, and God cared enough about it to take human flesh to redeem it," Peay said. "If that's the case, then what we have to do is be good stewards of it."

Because Gehl has a long-term vision for soil restoration to pursue, the land will not be dedicated immediately to the production of food crops. First will come cover crops, such as clover or grasses that stay in the ground year-round and become a sustaining food source for microbes in the soil. Over time, Gehl plans to introduce cattle grazing, which adds manure for fertilization. The uneaten cover crop gets trampled and provides even more food for the prolific, nutrient-producing microbes in the soil.

Gehl expects earthworms to return eventually, along with nutrient-rich organic vegetable crops to grow alongside the cover crops. What will not return are the liquid chemicals that farmers use to raise crops in nutrient-poor soil. Likewise, the pollution such chemicals cause in the form of phosphorous runoff into local streams, ponds, and lakes will be just a memory.

Gehl expects school groups to visit the farm on field trips. Look also for universities to send students armed with research equipment for documenting what happens when depleted soil makes an epic comeback. And expect seminarians, whether in structured classrooms or open fields, to ponder anew what it means to abide closely in the rhythms of nature and God's economy.

"We hope to open that door too: *How do we talk about sustainability and appropriate use of natural resources?*" Peay said. "How do we see these things in a theological light? It opens a whole other realm for us."

G. Jeffrey MacDonald

Cleveland Sellers Helps Voorhees Thrive

Cleveland L. Sellers, Jr., is a quiet veteran of the civil rights movement, with the emotional and physical scars to prove it. Today he's president of Voorhees College in Denmark, South Carolina, one of two historically black colleges affiliated with the Episcopal Church.

Last November, the Episcopal Church in South Carolina adopted a resolution expressing its gratitude to Sellers, who will retire at the end of this academic year, "for a life lived with courage, integrity, and grace."

Sellers, 71, is a son of Denmark, a small city of about 3,500. Eight years ago, after spending much of his life elsewhere in the South fighting Jim Crow, he returned to Denmark to become president of Voorhees.

His mother grew up Methodist and his father was a Baptist. But the Sellers family, he said, attended an Episcopal church. He does not know why, although he suspects it was because

Gary Yerkey photo

Sellers

Denmark's emerging black middle class favored the parish.

While attending Howard University in the early 1960s, Sellers met fellow student Stokely Carmichael, who eventually became one of the most prominent proponents of black power, a concept that Sellers supported from the outset. In the next years, the two young activists worked with other members of the Student Nonviolent Coordinating Committee (SNCC), staging protests and voter registration drives throughout the Deep South.

As SNCC's program director in 1968, Sellers began organizing black students at South Carolina State University in Orangeburg. During a desegregation demonstration, several law-enforcement officers began firing their weapons after one policeman was hit by an object thrown from the crowd. Three young men were killed in what became known as the Orangeburg Massacre, and 28 people were injured, including Sellers, who was shot in the arm.

Nine officers who fired their weapons were later acquitted, while Sellers was convicted of inciting a

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Cleveland Sellers Helps Voorhees College Thrive

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riot and wound up spending seven months in prison.

Later, Sellers earned a master's degree in education from Harvard University and an EdD from the University of North Carolina in Greensboro. He has served as director of the African American studies program at the University of South Carolina.

Sellers said Voorhees College's relationship with the Episcopal Church has been renewed during his tenure. Last year, General Convention approved a budget for 2016-18 that includes $1,645,000 in grants to be shared between Voorhees and St. Augustine's University in Raleigh, North Carolina, the other historically black Episcopal institution of higher learning associated with the church. The budget also includes a $400,000 long-term development grant to be split between the two institutions.

In *The River of No Return: The Autobiography of a Black Militant and the Life and Death of SNCC*, Sellers wrote that black power — promoted by Carmichael beginning in 1966 as a means of self-determination among African Americans — was widely misunderstood or misinterpreted.

"No matter how many speeches we gave in order to set the record straight," Sellers wrote, "we were unable to convince most Americans that we weren't interested in sacking cities and dragging white women off to the Black Belt."

The Rev. Martin Luther King, Jr., disavowed black power, calling it an "unfortunate choice of words." But Sellers told TLC that King invited Sellers and Carmichael to his home in Atlanta to learn more about the concept and assured them that he would not do anything to undercut their work if they promised the same.

Elizabeth Evelyn Wright founded Voorhees College in 1897 as Denmark Industrial School, modeled after Booker T. Washington's Tuskegee Institute in Alabama. Wright, who was born in Georgia, had attended Tuskegee and was inspired, she said, to be "the same type of woman as Mr. Washington was of a man."

A New Jersey philanthropist, Ralph W. Voorhees, and his wife donated $5,000 to buy 450 acres of land where the new school was eventually constructed. It opened in 1902, and Wright was the principal of the only high school for blacks in the area.

The American Church Institute for

Negroes, which was part of the Episcopal Church, began to support the school in 1924, and in 1947 it became Voorhees School and Junior College. In 1962, it was accredited as four-year Voorhees College.

Today, Sellers said, the school primarily serves students from economically disadvantaged homes. Nearly all of the students receive some form of financial assistance.

Sellers said the college uses its block grants in part to help support St. Philip's Chapel on the campus, which operates as an independent Episcopal church. It offers regular Sunday services, as well as services every Tuesday.

The school encourages its approximately 500 students to attend services, but it cannot require them to do so since it receives federal funds. All students are required to take a religion and philosophy course.

Fewer than 10 percent of the students are Episcopalians; roughly 85 percent are Baptist.

The Washington Monthly's 2015 guide to the colleges and universities ranked Voorhees 21st in the Southeast for providing the "Best Bang for the Buck" (based on "how well they do [at] graduating the students they admit, and whether those students go on to earn at least enough to pay off their loans").

The college's partnership with the Episcopal Church recognizes that the church alone cannot nourish and strengthen people without the help of Christian institutions of higher learning, while the college cannot effectively "guide, educate and shape young minds" without the spiritual influence of the church, the Voorhees website says.

Sellers and his wife, Gwendolyn, have a daughter, Dr. Nosizwe A. Sellers, an internist, and two sons, including the Rev. Cleveland L. Sellers III.

The other son may be familiar to lovers of American politics.

"Do you watch CNN?" Sellers asks. "Do you watch their coverage of the presidential election campaign? [Former South Carolina legislator] Bakari Sellers: that's my son."

Gary G. Yerkey

Communion Partners

(Continued from page 4)

James Tengatenga, chairman of the ACC, have said the primates have no authority over the ACC.

This meeting of Communion Partners included the Bishop of Colombia, the Bishop of the Dominican Republic, his bishop coadjutor, and the Bishop of Honduras.

The Bishop of Algoma, the Bishop of the Arctic, and the Bishop of Athabasca visited from Canada.

The bishops addressed other long-term questions, including prayer-book revision.

"We continue to be concerned about Prayer Book revision in the Episcopal Church, including the possibility of change in the doctrine of marriage in our Prayer Book formularies," they wrote.

"We pray for reconciliation within the Anglican Communion. We note the intentional statement of the bishops of the Episcopal Church of South Sudan and Sudan. Though severing communion with the Episcopal Church, they nonetheless remain in communion with the Episcopal dioceses represented by the signers of the Salt Lake City Statement of 2015. We call for the conclusion of litigation between the Episcopal Church and its former members, and for prayer and work for eventual reconciliation with those who have left the Episcopal Church."

Lexington Bishop Suspended for Year

The Bishop of Lexington has been suspended for a year, effective March 9, after confessing to an adulterous relationship that occurred earlier in his life. The Rt. Rev. Douglas Hahn disclosed the suspension in a letter issued March 22.

Hahn wrote that he had not disclosed the adultery to anyone beside his confessor and therapist, "believing that to do so would cause greater harm to my wife, Kaye, other persons, and other communities."

After Title IV charges were filed against Hahn, he confessed to his wife and to Presiding Bishop Michael Curry.

"Many people, including you, have been hurt by my behavior and their consequences. I am sorry and I ask for your forgiveness," he wrote.

Members of the Diocese of Lexington's standing committee issued a statement March 28.

"The Standing Committee, which is the Ecclesiastical Authority of the Diocese in the absence of a bishop, acknowledges that the relationship between the Diocese and Hahn has been seriously strained by Hahn's actions," the statement said.

"As members of Christ's Holy Church we believe in confession, repentance, and forgiveness," the committee's president, the Rev. Peter D. D'Angio, said in the statement. "We also understand that actions have consequences."

Hahn's statement came to light beyond the diocese after it appeared on the website of Trinity Church, Covington, which D'Angio serves as rector.

Camp Welcomes Flood Refugees

Severe spring storms swept through several North Texas counties March 8, leaving high water and wind damage in their wake.

In Erath County, Foster's Home for Children, a non-profit care facility north of Stephenville, sustained substantial damage that left dozens of children and residential staff in need of shelter.

Responding to the need, nearby Camp Crucis, a ministry of the Diocese of Fort Worth (ACNA), has stepped in to provide emergency housing for about 60 people — mostly children — for at least two nights. Camp Director Philip Craig and his staff were at work before noon, preparing beds and planning meals.

Normally the conference and retreat center hosts church retreats and summer campers, but this outreach is not the first in the camp's 68-year history. Most recently, the camp hosted families evacuated from Houston after Hurricane Ike.

Bishops Urge Political Calm

In a "Word to the Church" issued March 15 during Holy Week, the House of Bishops expressed its concern about the political climate in this year's campaign for the U.S. presidency.

"In a country still living under the shadow of the lynching tree, we are troubled by the violent forces being released by this season's political rhetoric," the bishops wrote. "Americans are turning against their neighbors, particularly those on the margins of society. They seek to secure

their own safety and security at the expense of others. There is legitimate reason to fear where this rhetoric and the actions arising from it might take us."

The bishops added: "In this moment, we resemble God's children wandering in the wilderness. We, like they, are struggling to find our way. They turned from following God and worshiped a golden calf constructed from their own wealth. The current rhetoric is leading us to construct a modern false idol out of power and privilege. We reject the idolatrous notion that we can ensure the safety of some by sacrificing the hopes of others. No matter where we fall on the political spectrum, we must respect the dignity of every human being and we must seek the common good above all else."

Two days later, leaders of the United Church of Christ affirmed the bishops' statement as reflecting concerns they share.

"This clear, powerful statement written by our friends and partners in the Episcopal Church expresses something that we, too, feel very strongly about," said the Rev. John C. Dorhauer, the UCC's general minister and president. "Rather than write our own statement, we affirm the unity of our vision and voice and join them in making our feelings known. What we are seeing unfold across the landscape of America in this election cycle frightens us; and requires those of us with the agency to do so to lift up those concerns and remind ourselves that our faith asks bigger things of us."

From Niassa to Charleston

The House of Bishops has welcomed a new member who spent most of the past 12 years as Bishop of Niassa, Mozambique. The Rt. Rev. Mark Van Koevering now serves as Assistant Bishop of West Virginia, at the invitation of the Rt. Rev. W. Michie Klusmeyer, Bishop of West Virginia.

"Bishop Van Koevering was born in the United States, and lived in the UK. He spent years as a missionary to Mozambique, and was ordained priest," Bishop Klusmeyer wrote to the diocese in December. "About 13 years ago, he was consecrated Bishop of Niassa, where he has served since. Under his episcopacy, the diocese has nearly doubled in size, and has begun looking at creating new dioceses."

Bishop Van Koevering "was a Peace Corps volunteer in Thailand before spending a year in China and then going to Mozambique as an agriculturist in 1987," Lori Kersey of *Sunday's Gazette-Mail* in Charleston wrote in February. "Mozambique was in the middle of a civil war when [he] arrived. He witnessed a massacre in the town where he lived in which 400 people were killed."

The bishop's wife, the Rev. Helen Van Koevering, grew up in England. They met in 1989, while both were doing community development in Africa. She was ordained to the priesthood in the Church of England, and is working on a PhD in spirituality and community development.

Global News

Edited by John Martin

Bomber Murders Christians in Pakistan: At least 69 people, mostly women and children, were killed in the city of Lahore, Pakistan, in a bomb attack aimed at Christians enjoying an Easter outing. A further 340 were wounded, and 25 were in serious condition.

The attack happened on Easter evening in a busy park in the city that is the power base of Prime Minister Nawaz Sharif. Reuters news agency quoted Jamaat-ul-Ahrar, a faction of the Pakistani Taliban, claiming responsibility for the attack and issuing a direct challenge to the government.

"The target was Christians," said a faction spokesman, Ehsanullah Ehsan. "We want to send this mes-

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sage to Prime Minister Nawaz Sharif that we have entered Lahore."

It is the deadliest attack on Christians in Pakistan since a bomb attack killed 134 schoolchildren in the northern city of Peshawar in December 2014.

The group has claimed responsibility for several large attacks after it split with the main Pakistani Taliban in 2014. It declared allegiance to the Islamic State but later said it was rejoining the Pakistani Taliban insurgency.

Pakistan is overwhelmingly Muslim, and Christians account for only 1.6 percent of the population. Karachi has a large Christian population and many Christian villages surround it. The area that is now Pakistan was much more diverse before partition in 1947, but there is now much less tolerance and the country is becoming more Islamic. Before partition minorities made up 15 percent of the population. Now they are less than 4 percent.

Christians often fall victim to blasphemy allegations. The country's draconian blasphemy laws, which prescribe the death penalty, are often used as a pretext in local disputes about land and property.

Most of Pakistan's Christians descended from low-caste Hindus who left their original faith, often as a way to escape India's unjust caste system. Most of them are the poorest of Pakistan's poor, working in menial jobs.

Wells

Canon Wells Called to Diocese: The Archbishop of Canterbury's chaplain, the Rev. Canon Jo Bailey Wells, is to be the next Bishop of Dorking, Downing Street announced March 24.

Canon Wells will be the fifth Bishop of Dorking, succeeding the Rt. Rev. Ian Brackley, who retired in the autumn.

The Bishop of Dorking is the suffragan bishop for the Diocese of Guildford, and assists the Bishop of Guildford in leading the diocese. Her work will include nurturing vocations and working with the many schools and colleges in the diocese.

Archbishop Justin Welby welcomed the news: "During the three years Jo has been at Lambeth Palace her outstanding gifts as a pastor, scholar, and strategist have been a huge blessing to me and to the wider Church. While serving as my chaplain with tireless dedication and immense skill, she has, in the grace of God, taken forward my first ministry priority of the renewal of prayer and the religious life."

"I am both honored and humbled at the prospect of serving and living in the diocese of Guildford as the next Bishop of Dorking," Canon Wells said. "I am excited to get to know the area and its people: to discover what God is up to and to share God's abundant blessings within and beyond the church."

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Holy Living in the PhD Desert

By Zachary Guiliano

In the collected sayings of the Desert Fathers, a story is attributed to St. Anthony the Great. At a time when he was troubled by many temptations, he was granted a vision of what he should do to be saved.

> A short while afterwards, when he got up to go out, Anthony saw a man like himself sitting at his work, getting up from his work to pray, then sitting down and plaiting a rope, then getting up again to pray. It was an angel of the Lord sent to correct and reassure him. He heard the angel saying to him, "Do this and you will be saved." At these words, Anthony was filled with joy and courage. He did this, and he was saved. (Anthony the Great, *Saying* 1)

For well over a decade, I've been concerned with the path to holiness, mostly because my own behavior and attitudes feel resolutely *un*holy. I am irritable, impatient, bitingly sarcastic, proud, condescending, quick to anger, full of lust, gluttonous, overly ambitious, addicted to praise, and so on and so forth. (I won't turn this quite into a confession.) When I was younger, I soon discovered that these sins and character traits were not so easily rooted out, certainly not by sheer dint of will or desire, nor by tears or fits of anger, nor by some sudden experience of prayer or devotion. The Spirit, in my experience, is not accustomed to cleansing hearts in an instant, without the mediation of intervening time and experience. God created us in time and materiality, and it is in time and materiality that he has chosen to save us and make us holy.

When I first became an Anglican, I often heard people say "90 percent of it is 'just showing up.'" That is, if you keep coming to the liturgy, keep saying your prayers in the Daily Office, and keep asking for grace, something happens. You will find your character changes. The sacraments, the readings, the prayers, the fellowship, and the turn of the seasons have their effects. Even if you arrive troubled inside, or distracted, or angry, or lustful, or depressed, "showing up" counts. I've had similar conversations with a number of spiritual directors. Tenacity, patience, the endurance the Scripture teaches — these are virtues that make for holiness.

In recent years, one of the primary testing points for my patience has been my dissertation, and it has therefore been the arena or theater of my spiritual life. One of the things that I knew upon starting my PhD was that it would involve a great deal of silence and time alone. My study would be a little academic hermitage for most of the hours of the day. And, as my research shaped up, it became clear that I would be spending many days traveling alone as well.

For me, this could mean either that I would be driven mad by the solitude, get endlessly distracted by trivialities (Facebook, the perfect work playlist, really nice lunches), and find myself lapsing into times of confusion and depression; or, I would "redeem the time," finding a new pattern of work, prayer, and rest. I took to heart the angelic advice to St. Anthony, "Do this and you will be saved," as well as the words of the prophet, "In returning and rest you shall be saved, in quietness and in trust shall be your strength" (Isa. 30:15). I could find holiness through the PhD, even if I found nothing else. I might not come out of it a saint, but a bit more saintly.

And so I structured my days. My wife and I woke at 5:30 a.m. (she's a baker and chef), and I made us coffee. When she went off to work, I would spend an hour reading Scripture and the Fathers and saying or singing the Morning Office. I would make breakfast. I would sit down to work until noon and have lunch. I would clean the house, bake bread, go to the market, take care of those daily personal ablutions, and work again until 6 p.m. I would say the Evening Office at home, at church, or in a college chapel. If it

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Holy Living in the PhD Desert

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was a saint's day, I would go to Mass and sing in the parish choir. I would have dinner with my wife. I would rest and rise and repeat. I would set aside Sundays for relaxation and prayer. Sometimes I would go on a trip for research or a conference, sometimes we would meet friends for drinks or dinner, sometimes I would go to seminars, sometimes I would volunteer somewhere, sometimes we spent most of our week at church for the great festivals. And three years went by in so short a time, and yet in such a way, that I can barely imagine the pattern of my life differently.

In those PhD years, I think I learned a number of things about structure, sin, silence, and solitude. First, if you structure your life for "holiness" in this somewhat old-fashioned way, you also structure your life for productivity. It was not hard in the least to finish the dissertation in three years. I knew when to work, when to rest, when to pray. There was rarely a question about how to spend my time. Even when I spent an extra moment in prayer or taking care of the house (or watching TV, to be honest), I rarely had less than ten hours of work in the office, and the alternation of activity made it easy to focus on my writing and research. There is freedom and fruitfulness in discipline.

Second, I learned some of the sins of the solitary life: ridiculous irritation at disruptions (however minor), dismay at wasted time or finding oneself distracted ("Did I need to smoke for that long?"), the specific gluttony of the lonely baker attempting to live a vaguely ascetic life (no one's there to see you eat half a loaf of fresh-baked bread; no one's there to judge how long you spend thinking about your next meal, however meager), and many other less savory sins. Such a life must be sustained with friendship but also with accountability: a confessor, a spiritual director, a group of friends to meet with regularly or online, a spouse or close friend who doesn't take bullshit, companions to write with and to and for. These are particular kinds of relationships, not defined by physical proximity but spiritual intimacy, trust, and encouragement.

But third, I discovered the rare beauty, consolation, and *companionship* that come in silence. When I was alone, I knew that I was not alone, but surrounded by a great crowd of witnesses. My devotion to and relationship with the saints, particularly to the Virgin Mary and St. Benedict, grew especially in this time. I knew that I wrote, that I ate, that I grew distracted, that I sinned, and that I repented, all in the sight of God, the angels, and the saints. (Icons help here.) The truly terrifying thing about physical solitude is not the absence of others, but the sheer presence of the world around you and of the Spirit of God within you. Without the distraction of other people's bodily presence, you grow awake to creation and to the life of God all around, to *being* itself confronting you, as well as he who is beyond being. This experience may come in the Egyptian desert, as it did with the great Fathers; it may come in the solitude of one's room or office, when a bird suddenly flits on a branch outside your window, seems to look at you for a moment, and flies away, or when a beautiful sunrise greets your singing of the morning psalms. Solitude is marked and strengthened by the society of the irrational creation, of the angels and the saints, of Jesus Christ, of the whole Trinity. A Christian is never truly alone.

That time is past now. I handed in my dissertation over two months ago; my defense is in a few days. At the end of September, I started training for ordination at Westcott House and working regularly in a parish. I admit that I occasionally feel something of the bewilderment of John Chrysostom, when he emerged from the desert of Palestine to live with others and serve as a priest (eventually to confront the great crowds of Constantinople as an archbishop), or Gregory of Nazianzus, when he followed a similar path. You find the world is quite different from what you remember; you are surprised to meet others who have not been living "in the desert"; you discover all sorts of heresies, new and old, doctrinal and practical, real and imagined. You must learn to live and be and pray differently.

The thing I keep wondering about is whether I grew in holiness in the last three years, or simply changed. I pray God and trust that it is the former. I know things about myself, about God, about the saints, and about prayer that I think I would not have learned had I spent the time in another way.

For now, I feel I have begun to learn again the lesson about "just showing up." Now, I pray in a chapel with others. I eat in a dining hall with others. I go to class with others. I reflect out loud with others. I hear sermons from many others, not just the Fathers and the priests in my parish. I've already begun to learn the particular graces, temptations, and sins of communal life. Sometimes, one feels the saints are less present and sinners more so, but this is an illusion: these are simply the saints on earth, with whom we all live, struggling alongside us. God is present here too, as is the life of holiness.

So when I find myself downcast or tired or frustrated, I remember the advice given to St. Anthony: work, pray, rest, repeat. This is the way to quell temptations. "Do this and you will be saved."

Zachary Guiliano successfully defended his dissertation last December and will be made a doctor next month. He is an ordinand in the Diocese of Ely and edits TLC's weblog, Covenant.

Ten Questions Churches Should Answer

By Victor Lee Austin

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Anecdote suggests a heartening trend: people decrying the superficiality of what passes for teaching in many churches. For instance, we are beginning to see research that Millennials, known already to be attracted to style, equally long for substance when they go to church. For another instance, one sees writers lamenting the flimsiness of catechetical materials.

I am heartened by this awakening desire for serious teaching. It is a desire for an unembarrassed presentation of Christian belief; of what, in a more forthright age, was called *doctrine*. The need for grounding in doctrine stretches far and wide. It is not merely a need for more substantive incorporation classes (catechism, inquirers' classes), but for solid teaching in every season for those who are already members, including those who have belonged for decades.

But to say that churches need to teach more doctrine is not the same as actually doing so. In order to assist the latter, I here venture a list of basic doctrinal questions. I speak from nearly three decades of experience as a priest, most recently as a theologian in an urban parish. These are questions that real people really ask. All of them have answers; none has an easy answer.

For each question I will put my cards on the table and sketch a doctrinally sound approach. My answers are just one of a number of possible answers; the cup of theological controversies ever runneth over. But I have found these answers helpful. They clarify the mystery without taking it away.

1. Why should I pray when God already knows what I am thinking? This question is a great place to be-

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gin, although it is rather like jumping into the deep end of a swimming pool.

The problem, in fact, is even worse than the questioner has put it. Not only does God already know what I am thinking, but God knows everything, and thus he knows what is best for me. Prayer is obviously not a matter of informing God about the contents of this morning's *New York Times*. One cannot inform God in any way, not about what is, not about what ought to be. Then why pray?

Because of love. God desires to have a relationship of love with us. One thing we know about love is that it involves communication. So if we are to be in such a relationship with God, we will need to communicate. And that means, most likely, that we will need to engage in prayer.

Often in human relationships the particulars of our conversation are not as important as the very fact that we are having a conversation. It's something like that with God: he has reached out to us in love, and that makes it possible for us to respond. Thus the short answer: our prayer to God is a response to his love for us, and an expression of our mutual love.

But here are deep theological waters. Is it really the case that God loves us? Prima facie, if we were to think of God as our creator, his love for us would seem impossible, for a creator is completely different from a creature. One creature can have a relationship with another creature. If they are sufficiently fitting to one another, it might be a relationship of love. But the creator simply is not some *thing* that a creature can relate to: the creator isn't there in the world to be on the other end of a relationship.

Creator is to creature something like an author is to a character. Frodo Baggins might say that he loves a number of people. He might say he loves Sam, his companion, and Aragorn, and a number of others. One person he will never say he loves is J.R.R. Tolkien. Characters and authors exist on different levels, and those levels do not meet. Characters and authors do not communicate with each other. They cannot enter into the reciprocity that is entailed by love.

But Christianity — and indeed any religion that claims that God speaks to his people — makes a bold claim that God does love his human creatures. This is what grace is. Grace is what makes it possible for a creature to be "more" than a simple creature, to be open to love by the creator.

All of which suggests that, in simple, ordinary, daily prayers, we are doing something very odd and deeply interesting. We are taking a leap into the mystery that our creator loves us.

A full teaching about prayer requires an exposition of the Trinity. Praying is something like dwelling in the midst of God's being. The Holy Spirit, within us, wells up to the Father, through the obedient self-offering of the Son (see Rom. 8 and John 4). And it requires an exposition of the Incarnation, as the love of the creator for his creature being consummated by becoming one.

2. If God loves us, why doesn't he stop the evil that's in the world? The short answer has two parts. The first is that a lot of badness is just the result of other good things being themselves. A volcano erupts because the core of the earth is hot. If the core of the earth were not hot, our planet would not be able to support life. Ecological studies make us ever more aware of such interconnections. If we are grateful that God has made a world that, being a world, has a law-like character to it, we cannot with consistency ask him to interrupt that law-like character in order to prevent things from happening that, while good for the overall ecology, are bad for particular individuals. It's bad to be harmed by volcanoes, but (so science helps us discern) it's good that we have volcanoes.

Harder is the second part of the answer, the evil in the world. Evil is badness that is brought about by human beings (and perhaps by other thinking and willing creatures, whatever they might be) doing things that they should not do: murder, adultery, thievery, perjury, those sorts of things. Why does God not stop this evil?

The short response is that God has made us free, and thus we are able to choose to do evil things. Again, if God were to interrupt us whenever we started to choose something evil, our freedom would be meaningless. So, it can be said, this sort of evil exists as a consequence of human freedom.

But, in my view, this simple answer is misleading, as the next question shows.

3. If God is all-powerful, how can any creature have real freedom? The insight within this question animates a lot of atheism. What a serious atheist has grasped is that if God is the reason for everything that exists, we cannot be anything but his slaves. He might be quite benevolently disposed to us, but his benevolence will always be that of an overlord.

Once again our question draws us into the strangeness of God. Divine and human causality work on different levels. As a result, although it is true that God causes everything that exists to exist, and thus God causes my free actions, nonetheless that divine causality of my actions does not diminish their free character.

Since God is not a creature, he can assure freedom on the creaturely level. This traditional teaching is that freedom is real, and that it is a great gift.

Fully to answer the atheist, however, the Church needs to unpack the meaning of freedom that is given to the believer in Christ. Paul writes: "For freedom, Christ has made us

free" (Gal. 5:1). Teach people about different aspects of freedom (for example, the old distinction of "freedom from" and "freedom for"), show them Christ as the completely human being who lived in perfect freedom, and then the Church can start to display the truly revolutionary meaning of obedience. For Christ's freedom is entirely and precisely his obedience to the will of his Father.

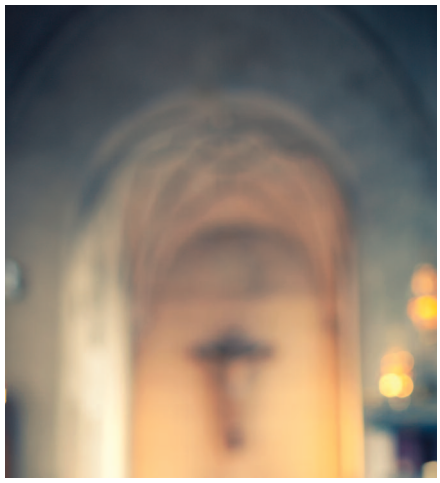
4. Did part of the Trinity leave heaven during Jesus' earthly life? Once a person starts entering into the mystery of prayer, she is already entering into the mystery of God's own being, and questions such as this one naturally arise. They are answered by way of a distinction. Here we say: from our point of view, yes, but not from God's.

One aspect of the strangeness of God is that it makes no sense to speak of God in terms of time. So we cannot speak of the Trinity as having a history that is defined by what happens among God's creatures. It is a false and idolatrous picture of God to think of him out there somewhere beyond the cosmos who then, as one of his three persons, shot down to our planet for about 30 years, and then shot back up. The Word of God is wherever Jesus is. He is also wherever God is. But the space of God and our creaturely space are not, together, two spaces.

The subtext here, which people may start to grasp, is that what most people take as God turns out to be a creature or an idol, not the real God. So when people think they have rejected God, they may well have rejected an idol only.

5. How can the Bible have God's authority when it was written by people like us? The short answer: those human writers were inspired by the Holy Spirit. While the Bible's human writers were human like us, they were not like us in this respect.

The longer answer is to offer serious and long-term Bible study. One discovers, through a patient, trusting, and yet inquisitive reading of the biblical texts, that these words have the



capacity to surprise the reader, even once they have become quite familiar. A very partial and rather idiosyncratic list of guides who have helped me would include Robert Alter, Robert Jenson, Peter Leithart, Joseph Lienhard, Francesca Aran Murphy, and Robert Sacks (of St. John's College in Santa Fe). Church Bible studies should engage the Old Testament just as much as the New. They should avoid over-emphasizing practical lessons. We do not need classes on, for instance, "what the Bible teaches us about leadership." Nor do we need classes on source criticism and other old-style biblical exegesis. The Bible does have practical things to say, and our study can be helped by the use of exegetical tools in their place. But in the first place needs to be the text, the actual words there on the page. Let the text do the talking. It will, and one will find ever-greater depths in it.

The Bible, if it has God's authority, will reveal that it has God's authority.

6. What importance do the Ten Commandments have after Jesus has come? The church needs to give an account of the fulfillment of the Old Testament in the New, and a good place to do that is in teaching about the Decalogue. We have Jesus' words that he has come to fulfill and not to abolish the law. We have, also, his re-promulgation of the law in the Sermon on the Mount, when he famously extends the prohibition of adultery to one of looking lustfully, and so forth. This material needs to be taught, particularly in the face of antinomianism and the superficial dichotomy of "law" and "gospel." Here is another reason to offer Bible studies on the Old Testament, for any serious look at those books puts the lie to the claim that there was an old God of vengeance now superseded by a new God of love.

7. How can I be a good person? Jesus gives the lapidary answer: love God with everything and love your neighbor as yourself. The Church has a rich tradition of reflection on human excellence and spiritual practices that embody it. Teach the virtues.

More provocatively, teach about purgatory. Dante structured the ascent of that holy mountain around the seven deadly sins and their corresponding virtues. Whatever one might think about purgatory as a postmortem reality, it has much to teach us about this life.

8. Why does the Church have sacraments? Sacraments, in the poetic Anglican formulation, are outward and visible signs of inward and spiritual grace. They use things of this world — water, bread, oil, the touch of hands — to signify something gracious that God is doing.

God could act without sacraments, and of course he does so all the time. But there is something particularly fitting about God having given sacraments to *us*. We are not merely spiritual beings, but are creatures of flesh and spirit. Sacraments are for human beings.

This, by the way, gives a nice rejoinder to the sweet soul who tells you she is "spiritual but not religious." You can say, "That's interesting. But I like sacraments; I'm religious but not spiritual."

9. Is everyone going to heaven? A church cannot be serious about doctrine without speaking up about the possibility of hell. Jesus' own teaching seems pretty clear that he thought hell was real and that a very large proportion of people might go there: "the gate is wide and the way is easy that leads to destruction" (Matt.

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Ten Questions

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7:13). Most Christian theologians through history seem to have thought the same.

On the other hand, Vatican II declared that salvific grace is offered concretely to every human being (which also has biblical warrant; e.g., John 3:16). How this concrete offer is made, since most people never hear the words of the gospel, is rightly a project of theological inquiry. In some way we do not understand, Jesus offers salvation to everyone.

What is important is to teach that it is possible to lose one's life, forever. And that's hell. Perhaps we should hope that all men be saved, as Hans Urs von Balthasar would teach us. But we need to take our own salvation seriously, and since we are bid to love our neighbor, we need also to take others' salvation seriously.

10. What's going on at a funeral? The Book of Common Prayer has a stark name for the funeral service: "The Burial of the Dead." The service is not "A celebration of the life of so-and-so," and it is not a time for stories and half-truths about the deceased's better qualities. It is a service of prayer when we ask God to take and keep in his care the soul of the person who has died, even as we now commit his body to the ground or the sea or the elements. It is a service of hope in the resurrection to come, when all will rise again, and a plea that in that great day God will see the departed only through the offering of his Son.

The Church needs to teach a robust Christian anthropology: that we are body and soul together, and that, with a resurrection body, we will be body and soul together also at the end of all things.

When that happens, there will be no more teaching of doctrine, for the truth will be written on every human heart.

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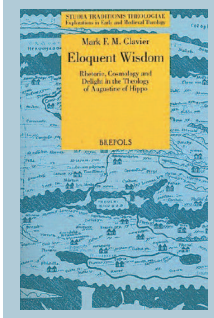
BOOKS

Delight Defeats *Acedia*

Review by Jeremy Bergstrom



Eloquent Wisdom
Rhetoric, Cosmology, and Delight in the Theology of Augustine of Hippo
By **Mark Clavier**.
Brepols. Pp. xiii + 303. €70

In his excellent new book *The Noonday Devil* Abbot Jean-Charles Nault suggests, I think rightly, that *acedia* (sloth) is the unnamed evil of our age. Simply stated, *acedia* is not mere laziness. As St. Thomas tells us, at its heart lies "sorrow for spiritual good," which stands opposed to joy, or delight in God. It is a sadness produced by the call to die to sin and live unto righteousness, and it despairs of attaining the joys promised in the gospel. In Dom Nault's estimation it is responsible for much of the boredom and distraction so prevalent today, and it is the root of the crises afflicting the Church in our time.

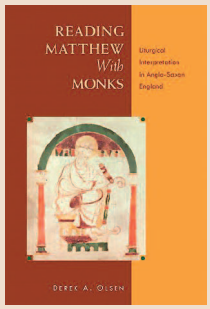
In this regard, Mark Clavier's book on the role of delight in Augustine's thought could not be more timely. This study began its life as a pastoral insight in the midst of parish life, and very quickly Fr. Clavier became convinced that the Christian only emerges from the grip of sin and grows in Christlikeness through delight in the Divine, as revealed sweetly by Christ in the Holy Spirit. Soon Clavier realized he was in good company, for as he searched the best of our tradition he found that delight in God lay at the heart of St. Augustine's thought and ministry as well.

His discovery led to successful doctoral research resulting in this fine study on Augustine, who was above all a teacher of rhetoric and an orator *par excellence*. Clavier is part of a growing body of scholars who appreciate that, beyond important Platonic and Stoic influences on the Church Fathers, it was their *rhetorical* training that perhaps most shaped their ministry and doctrine. This is especially true of Augustine, who knew that even sound doctrine does us little good if we are not persuaded to embrace it. In this regard, the preacher who best serves a congregation is the one whose eloquence "makes the bitter medicine of wisdom not just sweeter but irresistible" (p. 82).

But as Clavier shows us, Augustine believes it is not the skill of preachers but the eloquence of Wisdom itself that saves us in the end. In the classic notion of eloquence Augustine found a model for understanding the means of our salvation in the beauty of the Word Incarnate and the persuasive work of the Holy Spirit, drawing us into the mystery of God in Christ. With this insight Clavier begins his study with a careful consideration of ancient rhetorical practice, and finds the heart of his argument in Augustine's adoption of the insights of Marius Victorinus, who saw rhetoric at its best as seeking "to express wisdom through eloquence by uniting philosophy and rhetoric in order to assist the imprisoned soul to become mindful of and return to the divine" (p. 77).

The scope of the book expands quickly from there to a valuable discussion on the order of the entire universe, or cosmos. This might seem to be a surprising move, but when one remembers that the entire universe was divinely *spoken*, possessing a delightful rhythm and music all its own, it suddenly makes sense that a rhetorician like Augustine would see our salvation as part of the restoration of all things in Christ, who by the Holy Spirit sheds forth the love of

Medievals Meet Postmoderns



Reading Matthew with Monks
Liturgical Interpretation in Anglo-Saxon England
By **Derek A. Olsen**
Liturgical Press
Pp. 278. $24.95

Review by Hannah Matis Perett

Derek Olsen's recent study is an examination of the Old English sermons on Matthew by the 10th-century monk and abbot, Aelfric of Eynsham, an exploration of their historical and liturgical context, and an effort to put them in dialogue with contemporary theology. As a consequence it exists between a multitude of different fields not usually in conversation, even within the interdisciplinary world of medieval studies: Old English, medieval liturgy, medieval homiletics, biblical exegesis, the history of medieval monasticism, and contemporary theology.

The book claims to be "the first full-length study of early medieval monastic biblical interpretation that analyzes homiletical material within its liturgical context"; at the same time, it attempts to be easily accessible to the general reader. That a slim volume of about 200 pages is trying to do all of these things is both the great strength of the book and its great weakness. Given the complexity of his task, I would have welcomed a more academic and in-depth approach to his fascinating subject. On the other hand, Olsen deserves to be applauded as one of the first to tackle its complexity from a variety of perspectives.

Olsen reflects the current penchant in the academic conversation for what one might call "applied" exegesis: asking not only how medieval men and women interpreted the Bible but also how Scripture was actually used, read, heard, or sung. Inevitably, any thorough approach to this question means talking about the use of Scripture in liturgy. Medieval liturgy, however, is a field that frankly terrifies even the most brilliant scholars within the academy.

The greatest strength of Olsen's book, therefore, is unquestionably his command of the liturgical material, the clarity of his presentation, and the way he is able to ease his audience into understanding it as an integral part of the world that Aelfric inhabited and the prism through which he read and interpreted Scripture.

Olsen is highly conscious that he is moving between "reading communities," and refers by turns to the assumptions of "the modern academic microculture" and that of Aelfric's monastery. Unfortunately this creates a certain unevenness in Olsen's presentation of his material: he alternately refers to the titans of Old English scholarship without introduction and by their last names alone, betraying the roots of this project in formal academic writing, and then reminds us that the medievals, unlike we moderns, did not have the Internet. Including four modern theological perspectives alongside analysis of Aelfric had the effect of squeezing out Aelfric and of privileging modern theological approaches over understanding Aelfric on his own terms. On the other hand, I fully recognize that putting Aelfric in dialogue with modern theologians may help modern readers to find their way into a greater appreciation of Aelfric. If it succeeds in this, I will not quibble.

Olsen is clearly positioning his book in the intellectual tradition of the French Benedictine scholar of Bernard of Clairvaux, Jean Leclercq. The "monk on a plane," Leclercq was another great popularizer of the monastic tradition, most famously coining the term *monastic spirituality*. It is too often forgotten, however, that this was, and has always been, a deliberately polemical and polarizing coinage: a way to give legitimacy to a different kind of spirituality than the formal, systematic scholastic theology of the medieval university.

In practice, I have found this label to be vague and deeply problematic, lumping together varieties of religious experience found outside the cloister as well as within it and not distinguishing between distinctive kinds of monastic spirituality from different eras, regions, and monastic orders. Olsen himself notes that Leclercq is too often taken as the last word on the subject instead of a preliminary exploration: in this book, Olsen demonstrates Aelfric's highly distinctive identity as a member of the Benedictine revival in Winchester in 10th-century Anglo-Saxon England preaching in the vernacular in the context of the divine office. Any attempt to flatten out that rich particularity, to make Aelfric a mere representative of "monks" and "monastic spirituality," is our loss.

Hannah Matis Perett is an assistant professor of church history at Virginia Theological Seminary.

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God in our hearts (Rom. 5:5) — persuading, moving, even wooing us back into harmony with all creation, and in delightful *communio* with the God who is love (1 John 4:8).

This study is not light reading, but it is written accessibly and clearly. It's worth engaging for a number of reasons, chiefly because of its presentation of Augustine's holistic vision of creation and salvation in terms of not only wisdom but love. It bears witness both to the power that eloquence adds to Christian preaching and teaching and to the persuasive beauty of Christian virtue in all those in whom the Spirit deigns to work.

The Rev. Jeremy Bergstrom is director of vocations in the Diocese of Dallas and priest-in-charge of St. Christopher's, Dallas.

Against Heteronomy

Review by Cyril O'Regan

More than usual the title and subtitle of this book declare its intent and meaning. The title indicates the aim of articulating a biblical theology in which human subjects are made fully alive in the enabling grace of the triune God. The long subtitle suggests that the theological construction will take place in conversation with giants of biblical theology both from the Reformed side (Karl Barth) and the Catholic side (Hans Urs von Balthasar). Jason Fout makes clear from the outset that while the conversation will be respectful, it will also be critical.

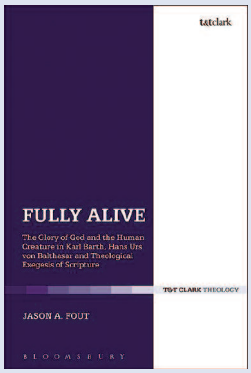
The theologies of Barth and Balthasar are welcome insofar as they articulate two powerful forms of biblical theology, deeply invested in the category of glory (*kabod*, *doxa*) as central to defining the God who gives unstintingly in creation, redemption, and sanctification. At the same time these theologies pose problems if they support a radically heteronomous subject. From Fout's perspective, these theologies compromise freedom, human agency, and self-formation. Rowan Williams provides the overall contours of Fout's theological construction, and Fout draws from Williams to make his case against Barth. While *Fully Alive* gives reasons to cavil, Fout offers serious theological reflection on divine and human freedom, a judicious reading of protagonists and antagonists, valuable engagement with Paul Ricoeur's hermeneutics, and a deployment of David Ford's pattern for reading Scripture.

Although in one sense the ambitions of the text are global, *Fully Alive* is eminently sensible in its criticism and construction. Fout confines himself to Barth's *Church Dogmatics* 2.1 and *Church Dogmatics* 4.3 and to Balthasar's *Glory of the Lord* volumes 1, 6, and 7. For interpreting Scripture, Fout cites the texts of Exodus 33, 2 Corinthians, and the Gospel of John. Barth and Balthasar, in Fout's account, eschew genuine conversation between divine and human freedom and devalue the integrity and agency of the human person.

The case against Barth is truly crucial for Fout: two chapters in *Fully Alive* focus on him. We are treated to a close reading of Barth's discussion of divine attributes in *Church Dogmatics* 2.1, and to an equally developed discussion of *Church Dogmatics* 4.3.1. Fout wishes, on the one hand, to underscore Barth's best theological instincts, which are to suggest that divine glory is a summary of all the divine perfections as well as the perfection that most clearly connects God to the created order as the beloved other.

On the other hand, Fout wishes to lay bare flaws in Barth's basic organization of divine perfections as well as prominent emphases on the proper response of the human subject *vis à vis* God. Fout notes that as a matter of fact glory is associated with freedom, one of the two regulative perfections of God, rather than love, which is the other. This association in turn inhibits, or at least discourages, a proper understanding of relation between divine and human freedom. Fout has no truck with readings of Barth that assimilate him to Aquinas and suggest that Barth supports a non-contrastive view between divine and human freedom agency. The problem with Barth is that he supports just such a contrastive view: in order for God to be absolutely free, which is sovereignly free, a human being has to be totally unfree. This is indicated, according to Fout, by Barth's extraordinary emphasis on obedience in *Church Dogmatics* 2.1.

Obedience is the word or concept that most seems to provoke *Fully Alive*. This is as true of Fout's analysis of *Church Dogmatics* 4.3.1 as it is of *Church Dogmatics* 2.1. Fout gives an illuminating and often luminous analysis of *Church Dogmatics* 4.3.1. He is sufficiently appreciative of Barth to note that, compared with the earlier text, Barth has enriched and complicated his position by



Fully Alive

The Glory of God and the Human Creature in Karl Barth, Hans Urs von Balthasar and Theological Exegesis of Scripture

By **Jason A. Fout**

Bloomsbury/T&T Clark

Pp. 224. $120; $90.99 eBook

articulating the christological site for the manifestation of divine glory. The promise of this recontextualizing of divine glory, however, is not realized; nor can it be, according to Fout, given the kenotic depiction of Christ provided by Barth, and the mandate to follow Christ, if only at a distance. Once again, and unfortunately, Barth's emphasis falls almost entirely on obedience. Human will and agency are effectively "bracketed." For Fout, "bracketing" is never neutral: it amounts to the evacuation of human agency as such. The connection between bracketing and evacuation is the crux of the affair, and one would have liked *Fully Alive* to have entertained that there might be a real distinction between them.

Still, Fout reminds us that while one can make a distinction that would lessen the force of an argument against a thinker one prizes, this is not a sufficient reason to do so. One has to account for the cost. Barth is always a provocateur. Even when he leaves aside "dialectic," it is necessary to recognize that Barth is worried about autonomy in a way that Fout is not. Barth is convinced that autonomy rules our thought and feeling, and infects what Charles Taylor would call the modern social imaginary. Barth may or may not be worried about the kind of restricted autonomy favored by Fout — that is, a human freedom which is real even if enabled and directed by grace — but he is terrified by what he takes to be the rule of autonomy that closes off the self from God. Of course, in Barth the rule of self is connected with the rule of sin. Once again, however, Fout rejects Barth's emphasis on sin. Fout insists that not only is Barth's emphasis on sin exaggerated, but that Barth's view of sin as consisting of pride is fundamentally unbalanced: not all manifestations of sin bespeak pride (sloth for example). Here, however, Fout does not seem to grasp Barth's point, which has less to do with the manifestations of sin than its originating cause. These manifestations may run on any number of tracks, as the Christian spiritual traditions and Dante saw, but their root is a decision for self.

Fout acknowledges Balthasar's admiration for Barth's stance against the anthropological reduction in modern theology and his abiding interest in Barth's theocentric alternative. Fout advances the view that Balthasar's reflection on divine glory in *Glory of the Lord*, especially in the programmatic first volume and the concluding volumes on divine glory in the Old and New Testament, evince a debt of extraordinary proportions. None of this is especially controversial, although it is interesting that Fout never allows the claim of indebtedness to be tempered by reflection on Balthasar's debts to other theologians. The emphasis on debt underscores the continuity between Balthasar and Barth, which in turn serves the interest of claiming that Barth's slide towards heteronomy, or what Fout calls a "straight-line" view of dependence, is repeated by this major Catholic theologian.

Here one might note that Fout's conclusion is just the opposite of the conclusion drawn by Steven Long in his recent wonderfully in-depth and subtle study of the relation between Balthasar and Barth, in which the accent falls ultimately on discontinuity. *Fully Alive* grants that it is certainly not Balthasar's intention to repeat, even as it fails to note Balthasar's critique of actualism, which is central to his critical appropriation of Barth. To be sure, there are important differences between Balthasar's and Barth's articulation of divine glory. Fout understands that the ultimate register of glory in Balthasar is love rather than freedom, and grasps that Balthasar more successfully puts at the center of his theology the Cross, where Christ squanders himself on behalf of the salvation of human beings; and central to Balthasar's vision is Christ's ability to attract followers. In the end, however, neither these individual differences nor their sum make such a difference for Fout that Balthasar adequately separates himself from Barth's heteronomous position.

Fout for the most part is stipulative. To the degree to which there is an argument, it seems to be that, like Barth, Balthasar places a strong stress on obedience, and reinforces

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Against Heteronomy

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Fully Alive ultimately has a positive theological agenda.

this concept in his analyses of Christ and Mary. In addition, if Balthasar throughout *Glory of the Lord* illustrates his dependence on Ignatius Loyola, this surely means, in the end, acceptance of obedience. In short, it seems to be important to Fout's case that the commitment to an excessive form of heteronomy is fairly widely shared in 20th-century theology and not simply the mark of Barth's particular theology.

I have already intimated that Fout gets Balthasar wrong, and I will return to the point shortly. Before I do I want to note something of a deafness in *Fully Alive* to the apocalyptic register of Barth's thought — and its rhetorical echo in Balthasar — concerning a modernity that comes bearing the good news of autonomy. Fout assumes that any attack against autonomy is *eo ipso* an attack against the integrity of the human subject and human agency. Now, it is possible to argue that in the case of Barth the attack against the one involves an attack against the other. Is this so in the case of Balthasar? Not only formally, but substantively, Balthasar's position in *Glory of the Lord* and in his Barth book seems to be in line with the non-contrastive model of divine and human freedom articulated by Kathryn Tanner and enthusiastically embraced by Fout. Fout can be excused for limiting his responsibilities to *Glory of the Lord*. Unfortunately, this has the consequence that he does not cover *Theo-Drama* (5 vols.), in which Balthasar focuses on human freedom and action in relation to divine freedom and action. In fact, Balthasar makes Tanner's point early in volume 2 when, in remarking on the contrast between infinite and finite freedom, he insists that since they operate on such entirely different levels, they cannot compete.

Fully Alive ultimately has a positive theological agenda, which is to extract from the reading of Scripture a view of divine glory that fully preserves divine integrity and incommensurability, but that also exhibits a God who creates and preserves an other with whom he has an open relationship, even one that allows liberties to the creaturely side. Fout thinks that this boldness is exhibited by Moses in Exodus 33, and that it can be read generally in 2 Corinthians 3. Fout offers detailed and interesting readings of both of these, as well as an even more interesting reading of John in which the emphasis falls on the Spirit enabling a relation with God that bears sufficient reciprocity for the worshiping subjects to be called friends. It is not, however, as if Fout simply goes it alone at this point. He continues to compare and contrast his readings of these passages with what he finds in Barth and especially Balthasar. He finds their theologies wanting in their ontological emphases, in their insistence on asymmetry, and in their incapacity to think that the glory of God extends in relevant respects to the glory of creation and the creature, and through creatures to the community.

Throughout his book Fout moves toward a definition of the Church as a free (if graced) response to the glory of God given gratuitously to us and distributed as generously as it is given. It is an inspiring view, and one worth attending to. Yet even in the last chapter, Fout attends to the ghosts of Barth and Balthasar, who in his view have supported a "straight-line" understanding of human dependence on God. Fout subscribes to a "non-heteronomous" form of dependence, which grants that all human freedom finds its source and power in God, but is truly free for all that.

It is far from clear that there is any essential difference between Fout's position and that of Balthasar. But I suppose the final question is: why is heteronomy the only enemy? *Fully Alive* declares that its theological position is equidistant from heteronomy and autonomy. Is it?

Cyril O'Regan is Huisking Professor of Theology at the University of Notre Dame and author of The Anatomy of Misremembering: Von Balthasar's Response to Philosophical Modernity, vol. 1 *(Crossroad, 2014).*

BBC photo

East End Struggles

By John Martin

How is it that a TV series set in the 1950s and 1960s featuring midwifing nuns in an obscure district of London achieved such enormous popularity? The first three seasons centered on Jenny Lee (Jessica Raine). They mediated East End life through her somewhat naive eyes, which made for absorbing viewing, full of human interest and subliminal social comment.

At the time when Jenny Lee left and the series of necessity had to move beyond Jennifer Worth's original trilogy, the critics engaged a spirited debate: was this the time to end *Call the Midwife*? As the fifth series came to an end in the U.K. on March 6, the BBC decision to continue stands vindicated. *Call the Midwife* has become even more compelling. Its willingness to tackle hard questions has kept audiences riveted.

The fifth series, set in 1961, included several powerful storylines for the residents of Nonnatus House. Trixie wrestles with alcoholism and attends AA meetings. We hear an excerpt from an AA talk that helps her find the root of her addiction.

The show's mothers are first introduced to the diaphragm after the 1958 Lambeth Conference gives unequivocal approval to contraception. Later comes the contraceptive pill, which poses ethical issues for the senior nun, Sister Julienne. In these early days doctors were not allowed to prescribe it for single women.

A still-unresolved story line is the blossoming of love between Patsy (Emerald Fennell) and Delia (Kate Lamb). So far they have kept their relationship under the radar at Nonnatus House.

To this day the East End of London is famous for elaborate funerals, often featuring a horse-drawn hearse followed by massive cortege. The sudden death of one character is an occasion for a monumental grief. She was part of the story of many local lives, and people throng to Nonnatus House to file past her open casket and pay their respects.

Subliminal throughout the series is the spector of thalidomide, one of the worst-ever medical scandals. Like many doctors, Patrick Turner (Stephen McGann) has prescribed Distaval (a British brand name for the German-made drug) for morning sickness and depression among expectant mothers. He finds himself mystified and perplexed at a rising rate of infants born with deformities. When the drug is withdrawn, the doctor and his wife, Shelagh (Laura Main), conduct a frantic search for users. Their search is complicated because some have shared the pills with other expectant mothers.

In an interview in *The Daily Mirror*, McGann said he thinks one reason for the show's enduring popularity is its willingness to tackle tough topics and expose the poverty of docklands London in the 1950s. It has attracted more than 10 million viewers.

"It's a story that has not really been told and we're telling the human side of it," McGann said. "Drama has a special power to tell stories like this and to shine a light on important issues."

It has won plaudits among American audiences, and that should happen again in the new season of *Call the Midwife*, which began on PBS April 3.

Fletcher McTaggert (left) and Leopold Lowe in *Martin Luther on Trial* Jeremy Daniel photo

Luther in the Dock

By Retta Blaney

Max McLean expected the Off-Off-Broadway play about Emily Dickinson to be as pleasant as dental surgery. But the producer, writer, and actor set out anyway, to support an actor friend in the cast. As it turned out, what most impressed him was the work of playwright Chris Cragin-Day.

He was so wowed, in fact, that he thought she should write the play he had envisioned, one about the life of Martin Luther, whom McLean calls "a huge Shakespearean personality."

"He was placed in a particular moment in history that sparked a powder keg," McLean said. "All this pressure in one man who was clearly gifted yet emotionally unstable. I knew his story was theatrical enough to be told."

That thought had been simmering in McLean for about a decade, since he watched *Martin Luther: The Reluctant Revolutionary*, part of the Empires series on PBS. Looming in his mind in the ensuing years was the 500th anniversary of the Protestant Reformation that Luther helped launch. In 2012 McLean approached Cragin-Day, who said she would do research on Luther's life and get back to him.

"Luther would have his moment in the Zeitgeist, so it was important to be ahead of the curve," McLean said. "I knew we were chewing off something pretty big. Luther brings up so many sacred cows, so many sensitivities — on the Protestant side, the Catholic side, and the Jewish side."

The dramatist in Cragin-Day saw the great possibility and she began to write. The result, *Martin Luther on Trial*, has its world premiere May 12-22 at the Lansburgh Theatre in Washington, D.C. Plans for the show, which is being produced by McLean's company, Fellowship for Performing Arts, include a run in Chicago before a return to New York in the fall.

Cragin-Day and McLean spoke about their collaboration during a conference call in March.

During development Cragin-Day shifted from a naturalistic approach to the freer form of the final script, which has Luther being tried in purgatory with St. Peter as judge, the Devil as prosecutor, and Luther's wife, Katie Von Bora, as the defense attorney. Witnesses include Hitler, Freud, Rabbi Josel of Rosheim, the 16th-century advocate for German and Polish Jews living within the Holy Roman Empire, and Pope Francis. Their responses to questions prompt a scene from Luther's life.

As the play begins the audience gains a sense of Luther's influence. A stack of books reaching beyond sight rises at the side of the stage, prompting a dialogue between St. Peter and the Devil:

PETER
That is an impressive stack of books.

DEVIL
Only six people in all of history have had more written about them.

PETER
Shakespeare, Jesus, Michael Jackson, Mao Tse-tung, Mohammed, and the Virgin Mary?

DEVIL
Shakespeare, Dante, Goethe, Cervantes, Lincoln, and Dickens. Jesus is fifty-first.

Cragin-Day leavened the serious subject matter with humor. Knowing she was taking a risk in speaking for Pope Francis, the only living character in the play, she read his books and many interviews with him to calculate his thinking. The audience at a laboratory performance at Off-Broadway's Pearl Theatre in February was engaged in the pope's questioning:

FRANCIS
Papal power, where there was no separation of church and state, was not what Christ wanted.

KATIE
So then, if you had been Pope in 1517, and read Martin Luther's 95 Theses, how would you have responded?

FRANCIS
The Medieval Church would have never made me Pope.

KATIE
But if it had. The you that you are now, not some Medieval version of you …. [I]f you were the Medieval pope, and read Martin Luther's theses. …

FRANCIS
I would feel that it was my duty, as the Bishop of Rome, to be open to suggestions which could help make the exercise of my ministry more faithful to Christ.

DEVIL
Well, if nothing else, modern Popes have certainly learned to be more diplomatic.

FRANCIS
I don't know what I would have done. Luther put God's word in the hands of the people. And the word accomplishes what it wills in ways that surpass our calculations, my calculations, even Luther's.

KATIE
Then you do think that God was in it.

FRANCIS
God always works to restore balance. And imbalance results when we speak more about law than grace, more about the Church than Christ, more about the Pope than God's word.

KATIE
Then, you think Luther was right.

FRANCIS
I think. … I think Luther was right *sometimes*.

The Devil, sensing a softening toward Luther, asks Francis how he can be so generous toward the Church's greatest enemy. "That would be you," Francis replies. It was important to McLean that this be emphasized rather than the unfortunate result of Christian division.

"That's the most unifying moment because it defines the common enemy," he said.

Neither Cragin-Day nor McLean is Lutheran. Cragin-Day grew up Baptist and McLean Roman Catholic. Both now worship at Redeemer Presbyterian in Manhattan.

McLean had recorded Luther's "Here I Stand" for a radio special. He said many accounts of the reformer's life end there in his "great moment," but that the whole story of Luther's life, including his shift to anti-Semitism and depression, needed exploration. Cragin-Day did the writing, then sent her work to McLean for editing.


Cragin-Day

"We did a lot of talking about what excited us about the Reformation and how to portray that to an audience," she said.

One way was through her "secret ingredient": humor. "Humor is one of the only ways you can talk about faith to non-Christians that makes them feel comfortable," she said. "It does so much to bring people together to talk about things that are hard to talk about. It's always my go-to place."

The creators hope their play will find commercial appeal, attracting nonbelievers as well as people of faith.

"Luther has a huge influence now, more than most people realize," Cragin-Day says. "The whole concept of the separation of church and state, he had a big part in articulating that."

In his emphasis on *sola Scriptura*, he also is a significant influence on Protestant evangelical thinking, she said.

Cragin-Day had not known until the telephone interview that Pope Francis would participate in a service in October in Sweden that launches a series of


McLean

events commemorating the 500th anniversary of the Reformation. She included him as one of her characters because he is so ecumenical and, as McLean pointed out, "he's also a controversial figure."

"I just love him so much," Cragin-Day said. "Everything he does I want to stand up and cheer. I never followed a pope before, except John Paul II a little because he was a theatre artist. The Catholic Church was not on my radar growing up."

Her family was not anti-Catholic as many Protestants are, she says. She was taught that "Catholics are our Christian brothers and sisters."

She knows many people who share her admiration for this pope.

"He has a heart for unifying a Christian church in a way that Protestants can get onboard."

Probably even Luther.

"I think Luther would love Pope Francis," she said enthusiastically. "He's so passionate about Scripture, and that's what Luther was passionate about. I think they'd be great friends."

Retta Blaney is an award-winning journalist and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.

Steven R. Ford photos

Letter from East Africa

By Steven R. Ford

I am writing during a long layover at Uganda's Entebbe International Airport, heading from here via a circuitous route to south-central Africa. Entebbe is where, in 1976, 100 members of the Israel Defense Forces made their spectacular 90-minute night raid and freed 102 hostages held by the Palestinian Liberation Organization. It is a place in which I ponder the inevitability of freedom triumphing over captivity everywhere. It is a place in which one senses the inbreaking of the kingdom of God.

I had thought about spending my 16-hour layover in Uganda taking it easy and seeing a few sights I have missed during past visits. Because of who I am, though, it did not quite work out that way. I took a bus to Eldoret in western Kenya, where I spent six hours looking around. After all, I had never been there.

Eldoret is in the midst of the Rift Valley, where the best scientific evidence to date places the origin of *Homo sapiens* more than 100,000 years ago. Nearby is Kenya's last surviving tract of the primeval Guineo-Congolian Rainforest, which once formed a wide belt across equatorial Africa from the Indian to the Atlantic oceans. Shigeru Miyagawa, writing in *Frontiers in Psychology* (March 2015), identifies this valley as the near-certain place where human language first developed around the 60th millennium B.C. Language enabled the transmission of knowledge and wisdom from one individual to another and from one generation to the next. It is widely speculated by anthropologists that about this same time human beings, in sizeable numbers, began migrating northward through the Arabian Peninsula and eastward into central and southern Asia. From there, they eventually spread throughout the world.

The ability to transmit knowledge and wisdom over time is certainly high on the list of traits that make us human. The related thirst for gaining more knowledge has to be right up there, too. It is interesting, therefore, that a woman in the village of Ndalat, a few miles west of Eldoret, was featured last year in a BBC news article by Ed Thomas (Jan. 23, 2015).

An illiterate 90-year-old named Priscilla Sitienei, Thomas reports, has enrolled in the local primary school, where she is finally learning to read. Among her classmates are six of her great-great-grandchildren. "I'd like to be able to read the Bible," she told him. "I also want to inspire [others] to get an education."

Her commitment to late-life learning is inspiring indeed. She studies not because she has to but because she *wants* to. She is a bit like those who take college courses in the evenings or on weekends and retired people who take advantage of Elderhostel programs. In Priscilla's case, however, hunger for knowledge appears insatiable, and its motivation is growth in faith. More than likely, she will be a full-time student until she dies.

A nonagenarian's quest to read the Bible might not, on the surface, have much relevance to Anglicans around the world. I'm convinced, however, that it does. An old woman's enrollment in a grammar school speaks volumes about the value of intergenerational learning. Children often have questions that seniors can be embarrassed to ask; elders often share insights that would never occur to young children. At the same time, while most of our older parishioners can read the Scriptures (and some actually do), one senses a hunger in many to "mark, learn, and inwardly digest them" (BCP, p. 236). The great gifts that older students can and do bring to serious engagement with the Scriptures are their lifetimes of accumulated wisdom and knowledge, and their long-honed ability to share both.

Gogo ("Grandma" in her language) Sitienei seeks to become literate "to be able to read the Bible." Many older Christians in the West long for greater biblical literacy, particularly in matters of mortality and life everlasting. Were Priscilla's story told throughout the Church, my suspicion is that many older members might be moved and encouraged to pursue serious Bible study together.

It would be appropriate indeed if an old woman from the Rift Valley, where the sharing of human knowledge and wisdom apparently began, inspired a renewed commitment to autumn-of-life Christian learning among aging Anglicans today. Corporate reading, study, and sharing of transmitted scriptural wisdom just might prove a source of freedom from captivity to fear of physical decline and death. It could be valuable preparation for their entrance into the kingdom of God in its fullness.

The Rev. Steven R. Ford assists at St. Mark's, Mesa, Arizona.

Liberal Order and Communion

By Ephraim Radner

This is the second of two pieces on governance in the Anglican Communion, in light of this month's meeting of the Anglican Consultative Council in Lusaka, Zambia.

Professor Timothy Sedgwick has opened a window and let a breath of fresh air into the current Communion debates ["Governing Grace and Communion," TLC, April 3]. Rather than dismissing the issues at hand, he insists we take advantage of this moment. He makes at least three important contributions. The first is his basic claim that "governance" not only needs to be addressed but that it is a specifically *Christian* calling to do so. Governance is a means of "grace," he rightly says, in part because of its "focus on how we live together and apart in order to pass on Christian faith in the midst of our differences." We *cannot* simply reject the topic of governance as irrelevant to our evangelical vocations.

Sedgwick then provides a useful typology of forms of communion life, each of which might imply different types of governance structures. By providing concrete shape to possible resolution, he challenges us to gain clarity about our vision of common life, so that practical decisions can be made. He does not take sides or pre-empt the kind of careful thinking he calls for. Rather, finally, he issues a clear call to one group, the Anglican Consultative Council (soon to meet), asking that it grapple with just these issues and take steps to further their discussion and resolution.

It is unclear whether *any framework* can govern a set of churches now ordered by individual, local, and regional freedom of decision-making and association, within the context of an even broader order of religious freedom and pluralism.

This proposition is very important. In what follows I raise some fundamental questions that go to the heart of Sedgwick's discussion. I do so not to set his discussion aside but to display more clearly the shape of the playing field.

1. Maybe everything is working fine

My first question aims at whether we really need a "back to the whiteboard" approach to governance in the Anglican Communion. I have the sense that Sedgwick might like a kind of "constitutional convention" for the Communion to sort matters out. Maybe this is a good idea, given our current mess. But why assume that the current structures of governance already in place are not the place to start, and indeed to strengthen? Forgetting or setting aside the history of our life together may well be a big part of the Communion's ecclesial problem.

In our present conflict, repeated actions have been taken or attempted regarding teaching and order that point to assumed forms of governance: the Lambeth Conference (e.g., in the 1998 Resolution I.10, still regularly cited), appointed commissions (e.g., that issued *The Windsor Report*), the Primates' Meeting on several occasions, and the Archbishop of Canterbury. We should not, finally, forget the proposed Anglican Covenant, which, after lengthy drafting and commenting, including at the Lambeth Conference, went through a tumultuous passage at the Anglican Consultative Council, and is still on the table before the Communion's churches, having been adopted by some.

The functioning of these governing bodies and their arms has not been haphazard or arbitrary: their rationale has been clearly delineated, approved, and widely (if not unanimously) accepted by Communion representatives. If the point is that these *current* governing structures have not worked, then the question first to be addressed is *How have they not worked?*

One could argue that the drift apart — impaired communion, practical estrangement, and "distance" — is the way a communion properly engages the disputes we now face. To be sure, the costs associated with current Communion responses have been high in certain areas (resources, goodwill, witness), but may need to be borne, for lack of more "efficient" alternatives. After all, it is unclear whether *any framework* can govern a set of churches now ordered by individual, local, and regional freedom of decision-making and association, within the context of an even broader order of religious freedom and pluralism. Lambeth 1998 was tense, yet clear. It still was not enough to prevent schism: dissenters were free to ignore the Conference's recommendations and chose to do so.

It is possible that the modern era is one in which ecclesial differences almost always issue in new alignments and "exit strategies." They did so in 17th-century England, despite state establishment; and they do so in centrally organized churches today, including the Roman Catholic Church, which millions of disaffected members have left.

Given the kind of people we are and the social orderings we insist upon in our civil and personal spheres, what may not *seem* to work in fact works just as we have ordered it to do: If you do not like something, you dissent. And if you cannot have your way, you leave. Hence, perhaps "not working" is a misunderstanding. The current governing frameworks may be doing all they (or any other framework) can, in this time and global culture.

Sedgwick is right, though: we should at least be asking these questions analytically and, as far as possible, in a shared manner. The values of difference and exit that have rendered the Communion's governing structures as they are may not be the values we would consciously wish to hold, if given the

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Governing Grace and Communion

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opportunity for reflection. But is this a polity issue or something far deeper than agreed-upon modes of ordering diversity?

2. Is the current dispute *sui generis*?

Another assumption Sedgwick makes is that the *current* conflict in the Communion is of the same order as other past or potential conflicts. He speaks of disputes over "teaching" and puts the last decade's divisions in the same category. But is the matter of same-sex marriage analogous to divisive issues like the meaning of the Eucharist, the interpretation of the Bible, or even women's ordination? In some ways, it seems it is not. The issue's civil and social consequences differ, as does the manner in which these are embodied in practices and relationships that are, in our present context, humanly "irreversible" and intrinsically conflictive.

Thus, same-sex marriage, now enshrined in the civil sphere in many nations, involves the reordering of families in their membership and of the biological conception of human beings in their relationship to parents. The "difference" of views regarding what Scripture says or the Church teaches about all this is frankly irrelevant to the actual temporal enactment of familial life among those concerned. Once same-sex families have children and raise them, new social worlds have been organized that are not permeable to traditional social worlds.

It is hard to imagine, let alone enact, "communion" between these disparities. Add to this the doctrinal notions associated with these divergent human societies, and one is speaking about "two cities," not "theological difference." With new families and forms of life set in motion, no changing of minds could alter these lived arrangements, at least in any predictable fashion. Parties face each other with the moral antipathies comparable to the disagreements over slavery and National Socialism.

This would be a strong view of the divergence. My point is that the current issue at the center of the Communion's conflict is not amenable to "first-order" and "second-order" distinctions, like other issues Sedgwick raises. It is no longer susceptible simply to doctrinal or liturgical discussion. Rather, it concerns what we do with other people's bodies in a world where bodies are tightly controlled by the state (*not* the Church) and by personal demands. Disagreement is now faced with embodied opposition.

Is there a Communion governance mechanism that could engage this opposition? Or is "governance" a category that applies to something different altogether?

3. The reality of communion

The character of communion, in a Christian sense, is raised by these kinds of questions. And Sedgwick usefully provides three types of communion from which governance structures might flow: the ecumenical model (e.g., that between the Episcopal Church and the Evangelical Lutheran Church in America), the differentiated model (associations of churches, and degrees of communion among them), and the unified model (one visible church). It is important to place these communion models in a historical perspective, and not simply approach them as ideal types.

The ecumenical model of communion was put together on the basis of acknowledged failure and limitation. It was a response to division — post-Reformation especially — and a step toward *healing*, not an end in itself. In the face of entrenched division, some have thought of its possible normativity. But that has never taken hold as a vision, and Episcopal-Lutheran experiments offer little clarity on what normative communion in these terms might mean, given the divisions in each church, accompanied by their respective numerical declines.

The differentiated model, as Sedgwick describes it, is currently the *de facto* dynamic of much of the Anglican Communion. Structurally, it is similar to the ecumenical model, except that the differentiated model represents not a positive advance toward healing but a step backward in the face of

conflict. It is unclear if it should ever be formalized as "communion" at all, since it may simply be a way of structuring division.

As for the unified model of communion, Sedgwick rightly says that it "would form structures of governance that would resolve differences in doctrine and discipline among Anglican churches that otherwise threaten division between churches." It requires "consent" and "agreement" among churches about authority and consequences to common life. There is no question that this is historically the *only* model that Anglicans have understood to express Christian communion generally, whatever the actual way this understanding has been enacted. Anglican leadership in ecumenical life was driven by this vision. Is it the case that we have now lost the vision altogether?

More to the point, any form of communion that does not have "unity" as its central meaning has never had any semantic purchase on Christian thinking. To be sure, new ways of redefining communion, so as to loosen the parameters of Christian unity, have been offered, although only in the last few years as conflict among Christian has proven immovable.

What these historical observations suggest is that there can be no adequate deliberation about "models of communion" without some much deeper theological engagement with the topic. Such engagement, furthermore, already abounds, and Anglicans have been at the center of it! The question I would raise, then, is *Why do we refuse in the current conflict to inform ourselves by this profound and broad discussion that is now our heritage?* Why invent something new? We already have "agreed statements" on communion with other Christians. Must we assume disagreement now at every turn?

4. Who is responsible?

Sedgwick issues a call to the Anglican Consultative Council to "begin a broader process of reconciliation by looking at the crisis in terms of models of governance" and to "create a process so that decisions about next steps" on this matter can be made. It is a timely call. The ACC has every reason to want to "begin" a discussion in this way. It does not, however, have any authority to press this forward in a directive manner. Its original constitution from 1968, vetted and ratified by the Lambeth Conference and member provinces, emphasized "advice" and "coordination," hence the council's "consultative" purpose. A new 2010 constitution, however, was put in place for legal purposes, ordering the council as a registered local company under U.K. and applicable EU law. This constitution had no comparable Communion ratification, and its lines of responsibility and accountability are now locally constrained. It is unclear, in fact, what the ACC now *is* vis-à-vis its Communion status. Obviously, the ACC continues to have a representative function in the Communion, and one that should be engaged. But rather than directing discussions of Communion governance, the ACC is in a position of being the object of such discussions in a fundamental way. Nor, with all due respect, does the ACC have the robustness to do much with Sedgwick's proposals, given the historical and theological questions they raise.

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I take a more sanguine view of the actual shape of the Communion's present structures.

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I take a more sanguine view of the actual shape of the Communion's present structures, and for some of the reasons hinted at above: with these present structures doing their often clumsy work, a current has been set in motion, a current of communion that will prevail, along with whatever subcurrents go off on their own, as they will, and with whatever result. Our churches' vocation here, along with our leaders', is to discern this current and to articulate it clearly. Professor Sedgwick is helping us do this. Then, in this world of seemingly free decisions, we will choose to row with the flow or against it, with eyes open, as all are taken into God's purpose.

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

Appointments

The Rev. **John D. Adams** is priest-in-charge of Grace, 450 Bordeaux St., Chadron, NE 69337.

The Rev. **Rebecca Barnes** is priest-in-charge of St. Luke's, 232 Wyoming Ave., Scranton, PA 18503.

The Rev. **Amber Carswell** is associate priest at Trinity Cathedral, 310 W. 17th St., Little Rock, AR 72206.

The Rev. Canon **Joseph Chambers** is canon to the ordinary, Diocese of Missouri, 1210 Locust St., St. Louis MO 63103.

The Rev. **Luis Diaz** is a bilingual chaplain at the Pennsylvania State Correctional Institution, 3001 Beaver Ave., Pittsburgh, PA 15233.

The Rev. **Bob Edwards** is a chaplain (1st Lieut.) for the 142nd fighter wing of the Oregon Air National Guard, 9904 S.E. Washington St., Portland, OR 97216.

The Rev. **Meg Finnerud** is rector of St. Philip's, 205 E. Moore St., Southport, NC 28461.

The Rev. **C. Neal Goldsborough** is interim rector and chaplain at St. Paul's Memorial, 1700 University Ave., Charlottesville, VA 22903.

The Rev. **Carol J. Hancock** is priest-in-charge of St. John's, 5649 Mt. Gilead Rd., Centreville, VA 20120.

The Rev. **Rebekah B. Hatch** is rector of St. Alban's, 197 Bushy Hill Rd., Simsbury, CT 06070.

The Rev. **Harvey Hillin** is vicar of St. Michael's, 2900 Canal Blvd., Hays, KS 67601.

The Rev. **Carr Holland** is deputy for transition ministry in the Diocese of North Carolina, 200 W. Morgan St., Ste. 300, Raleigh, NC 27601.

The Rev. **Jeff Martinhauk** is director of congregational life at St. Paul's Cathedral, 2728 6th Ave, San Diego, CA 92103.

The Rev. **Christopher H. Miller** is assistant upper school chaplain at St. Stephen's and St. Agnes, 1000 St. Stephen's Rd., Alexandria, VA 22304.

The Rev. **Audrey L. Miskelley** is interim rector of St. Aidan's, 101 Gold Mine Dr., San Francisco, CA 94131.

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The Rev. **Warren Pittman** is deputy for pastoral ministry in the Diocese of North Carolina, 200 W. Morgan St., Ste. 300, Raleigh, NC 27601.

The Rev. **Edward H. Thompson** is priest-in-charge of All Souls, 5500 St. Claude Ave., New Orleans, LA 70117.

Russell Warren is director of distance learning at Trinity School for Ministry, 311 11th St., Ambridge, PA 15003.

The Rev. **F. Darcy Williams** is priest-in-charge of Emmanuel, 101 N. Cross St., Chestertown, MD 21620.

Ordinations

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Georgia — Luke Wetzel
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Ohio — Mike Floyd

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Mississippi — Morris Thompson III

Retirement

The Rev. **Kathy Comer**, as a deacon of the Diocese of Louisiana

Deaths

The Rev. Deacon **Janice L. Byrd**, who worked as a dietitian for much of her life, died Feb. 7 in Midland, TX. She was 83.

A native of Breckenridge, Texas, she was a licensed dietitian when she graduated from Texas State College for Women. She worked for the Veterans Hospital in Memphis; Hardin-Simmons University in Abilene, TX; and Indian Health Services in Tahlequah, OK, and Santa Fe. She was director of food and nutrition at the Big Spring State Hospital in Texas when she retired at age 82.

She was ordained deacon in 2002 and assigned to the Church of St. Mary the Virgin in Big Spring.

Deacon Byrd is survived by daughters Mary Frances Ryder and Janetta Louise Buffington; four grandchildren; six great-grandchildren; two sisters, Mary Nell Short and Connie Fowler; and a brother, Robert Mac Lovinggood.

The Rev. **Lawrence Andrew Adolph Larson**, whose ministry included decades of activism for justice, died Jan. 16. He was 81.

A native of Chicago, he was a graduate of Drew University and Boston University. He served as a Methodist pastor in Fitchburg and Dorchester, MA, before his ordination to priesthood at St. James Church, Barrington, MA, in 1968.

He served as rector at Christ Church in Ansonia, CT, for 11 years and at St. Andrew's Church, Brewster, NY, for 18 years. In his 60s he completed a DMin through the Graduate Theological Foundation.

His activism included marching in the South in the 1960s, founding tenants' rights

organizations in Connecticut and Massachusetts, creating food pantries in Connecticut and New York, and leading parish ministry to the mentally ill.

He was preceded in death by his first wife, Dorothy, in 1983. He is survived by Patricia Anderson Larson, his wife of 32 years; a daughter, Dr. Heidi Jane Larson; a son, L. Jeffrey Larson; stepdaughters Arlan Bussell, Merryl Dimaio, and Lindsey Anderson; a stepson, Jevan Anderson; eight grandchildren; two great-grandchildren; and a sister, Muriel Sanchez.

The Rev. **David Stuart Maurer**, who served as co-vicar of St. Clare of Assisi Church, Rancho Cucamonga, CA, with his wife, Karen, died Jan. 4. He was 64.

A native of Los Angeles, he was a graduate of California State University at Northridge and Trinity School for Ministry. He and his wife were ordained together as deacons in 2007 and priests in 2008 He retired in 2014 because of the onset of Alzheimer's disease, but was able to assist during Eucharists at St. Wilfred of York, Huntington Beach, for most of his remaining life.

Before ordination he was an athletic trainer at the University of Southern California (1974-80) and worked as a physical therapist until 2004. He was active in Cursillo from 1987 to 2011.

He is survived by Karen, his wife of nearly 40 years; a daughter, Gretchen Killebrew; a son, Michael Maurer; brothers Stephen and Larry Maurer; and four grandchildren.

The Rev. **David Allan Scott**, a 31-year faculty member of Virginia Theological Seminary who had retired to Germany, died Jan. 5 of cancer. He was 79.

A native of Providence, Rhode Island, he was a graduate of Amherst College, Episcopal Theological School, and Princeton University. While serving as a fellow at the University of Tübingen he met Rosemarie Hildegaard Hogrebe, and they were wed in 1966.

He was ordained priest in 1961, and served as a religion instructor at Dartmouth and a theology instructor at Episcopal Divinity School before joining VTS.

Scott taught in the fields of ethics and theology, and he had a deep appreciation of Karl Barth. He was a founder of Scholarly Engagement with Anglican Doctrine, which published young scholars and organized several national conferences.

He is survived by his wife; a son, Mark; and a daughter, Alexandra Thompson.

The Rev. **Himie-Budu Yakade Shannon, Sr.**, a Liberian priest who served for many years in the United States, died Feb. 2 in Chapel Hill, NC. He was 61.

Shannon, born in Monrovia, Liberia, had felt drawn to the priesthood since his childhood. He was a graduate of St. Augustine's College, Virginia Theological Seminary, and the University of Connecticut. He was ordained to the priesthood in Monrovia in October 1985.

He was curate of Trinity Cathedral, Monrovia, until 1987. When civil war broke out in Liberia in 1990, Shannon and his family moved to Nigeria, where he served as an assistant dean in Lagos.

He transferred into the Episcopal Church in 1993 and served parishes in Connecticut, North Carolina, Ohio, and Virginia.

Shannon is survived by Madia Garga-Shannon, his wife of 30 years; daughters Etta Nwowi Shannon and Wilma Davis; sons Himie-Budu, Jr., and Emmanuel Kpanteh; five grandchildren; and one great-grandchild.

Canon **Charlotte Ann Ayers Strowhorn**, a longtime leader among Episcopalians in the Diocese of Northern Indiana, died Jan. 30, after contending with both cancer and a cardiac arrest.

A native of Born in Oxford, Ohio, she was a graduate of Miami University of Ohio and worked as a corporate meeting planner for CNA Insurance.

The Rt. Rev. Edward S. Little II presided at Canon Strowhorn's funeral.

"Her leadership gifts brought blessing to her parish (St. Augustine's, Gary), to the diocese, and to people all around the Episcopal Church. Among other things, she served as a nine-time General Convention deputy, as head of the diocesan Episcopal Church Women, and as the founding genius and leader of Camp New Happenings, our ministry to the children of inmates," Bishop Little wrote.

"On a very personal level, Charlotte was co-chair of the transition committee that welcomed me to the diocese in 2000. I will always praise God that Charlotte was such an important part of my life during my time as Bishop of Northern Indiana. It was a privilege to follow Jesus in her company."

She is survived by a daughter, Charlotte; sons Percy, Jr., and Michael; a grandson; and a sister, Ursula Burton.

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Acts 9:36-43 • Ps. 23 • Rev. 7:9-17 • John 10:22-30

The Girl

No atheist has impugned New Testament miracles, and no theist has redeemed them, with deeper insight than Cyril of Jerusalem in his catechetical instructions: "At Siloam, there was a sense of wonder, and rightly so. A man born blind recovered his sight. But of what importance is this, when there are so many blind people in the world? Lazarus rose from the dead, but even this only affected Lazarus. What of those countless number who have died in their sins?" (*Liturgia Horarum*, p. 130). There is, for Cyril, one universal miracle, which he calls the Church's *supreme glory*. "For us all, however, the cross is the crown of victory! It has brought light to those blinded by ignorance. It has released those enslaved by sin. Indeed, it has redeemed all humanity."

Miracles stand subordinate to and function as signs of the one paschal mystery of dying and rising with Christ. Such signs may be extraordinary or thoroughly natural (a grain of wheat), but their trajectory is inevitable toward Good Friday, Holy Saturday, and Easter Sunday. The one everlasting miracle story is the redemption of humanity by our Lord Jesus Christ.

Behold and be careful in the presence of scriptural wonders. Read, mark, and inwardly digest, but do not hurt, do not harm, do not violate the mercy and love of God. Do not say or suggest that God raised a dead girl named Tabitha, but routinely fails to do so or refuses to do so in the case of children dying near and far. This is a story about the resurrection of Jesus Christ, a story in which we are all implicated for the simple and profound reason that he assumed our humanity. Let's begin our godly, righteous, and sober search.

"At that time she became ill and died" (Acts 9:37). Although her end came early, her end was human. There are things to do. They wash her body in love. The widows stand near, they weep, they hold, as dear, things she has made. How death can make a tunic, a cloth, a coin, an image, the treasured token of she who once was. The resurrection of Jesus Christ *now* breaks against the shore of this human story.

Tabitha, in illness and death, is enveloped in the *great ordeal* (Rev. 7:14). Peter, using resurrection language, says, "Get up" (Acts 9:40). She opens her eyes and sits up. Peter takes her hand and helps her. Is he done? No. This is not one story about one girl. As if to say, "Behold the human being" (John 19:5), he led her to the saints and widows and "he showed her to be alive" (Acts 9:41). And, because one story imparts knowledge to another, imagine her robed in white with a palm branch in her hand (Rev. 7:9).

This is the work Jesus does in the Father's name (John 10:25). Tabitha hears the voice. She looks, and sits, and is presented as alive. Living, she follows the one who called her to life in full confidence that no one will snatch her from the hand of the Son, which is no less the hand of the Father (John 10:28-30).

What will this girl do? — which is to ask: What will we do when Jesus makes us alive? We will throw down a blanket on the green grass, drink water from the bubbling brook, rest, take faithful steps, feel God at every turn, sit at the table, drip with oil, spill overflowing cups of goodness and mercy (Ps. 23).

Of course we notice "in the presence of my enemies" (Ps. 23:5). That's a fact of being mortal in a fallen world. But Christ lives forevermore.

Look It Up

Revisit Psalm 23 with attention.

Think About It

Just off stage, Jesus is about to present you alive.

SUNDAY'S READINGS | 5 Easter, April 24

Acts 11:1-18 • Ps. 148 • Rev. 21:1-6 • John 13:31-35

Enlarged Vision

How good is it when earth is joined to heaven and human beings everywhere are reconciled to God (*Exultet of Easter*, Col. 1:20). Start with heaven above. The heavens, heights, angels, hosts, sun and moon, shining stars: all, by virtue of their existence from the font of generous being, abound in endless praise (Ps. 148:1-3). Earth joins the song: sea monsters and all deep, fire and hail, snow and frost, fruit trees and cedars, wild animals, cattle, creeping things, flying birds, kings of the earth, people, princes, rulers, young and old together (Ps. 148:7-12). Everything that is has its being from God. God is love and song. To be is, in a sense, to love and praise God.

This is not, however, a diffuse vision of divine presence without distinction. The world comes into focus, gains intelligibility in the mind of the one being self-conscious and self-reflective enough to praise with awareness and with a free will. "Out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name" (Gen. 2:19). This is not merely labeling, but rather the capacity to appropriate and order the world. "Here, interestingly, language is seen not as a means of communication, but as an intellectual capacity by means of which man brings conceptual order to his sphere of life" (Gerhard Von Rad, *Genesis*). Language is the gift of understanding and the gift of wonder. In this sense, human beings uniquely give voice to every creature under heaven.

As seen in the fall of humanity, our capacity to understand is matched by our capacity to misunderstand, to misread, and to misappropriate the world before us. Some mistakes are inconsequential and often easily corrected. Some mistakes, with the most tragic consequences, *feel* right; some modes of understanding *seem* as if woven into the fabric of the world. Does it not *seem* obvious that people are very different? Do we not in fact understand human culture by making a distinction between them and us? (Acts 11:12). Are not personal and social identity maintained by difference? Is not the world binary? Catholic and Protestant, Christian and Jew, Muslim and unbeliever, atheist and theist are only a few options. Is it not obvious that our capacity to love within limited and intimate community is matched by our suspicion and fear of those we do not know and who live outside our small world?

And is it not obvious that we human beings resist change, clinging to perspectives and understandings that give life definition, even in the face of contradicting evidence? What we need, then, is not primarily discursive persuasion, but a vision, a revelation, a mixing-up of old views.

God, in loving mercy, sent down a sheet from heaven and, confusing the distinction between heaven and earth, put earthly things on the sheet, things that we have come to understand as unclean; foods that other unclean people eat. We do not eat them. We never have. God says, "I would prefer that you have an unprejudiced palate" (*The Unprejudiced Palate* by Angello M. Pellegrini, a culinary and literary masterpiece). God says, "Fear not. Do not call this profane."

Then God gave *them* the same gift he gave *us*. In a miracle of wonder, we and they believed in the Lord Jesus and found repentance that leads to life. What will we call them now as God makes a holy city, a beautiful bride, the end of tears and death? I see another I in the thou of the other.

Look It Up

Read John 13:34. That you love another. Not so easy.

Think About It

Circumstances and people providentially bring "you" into being.

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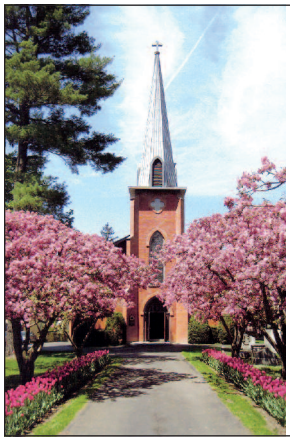

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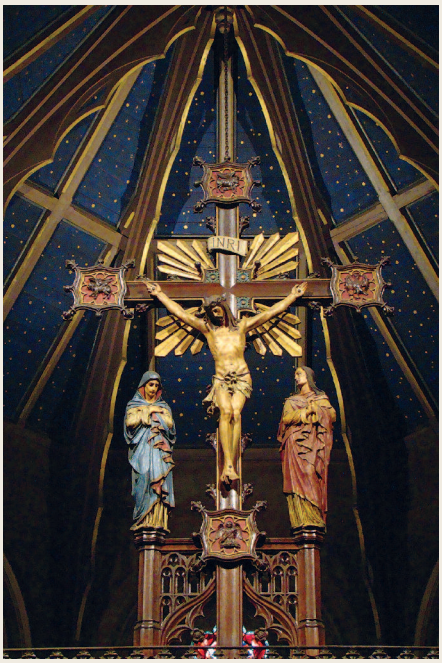

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Any Anglican student enrolled in a master's degree program (MDiv, MA, or equivalent diploma; *not* ThM or other secondary degrees) in any seminary of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words. Any essay under 1,500 words or over 2,000 words will be disqualified.

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