

Atlantic School of Theology

Top Student Essay

David Bentley Hart

October 7, 2018

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ON THE COVER

“It is important to get students out of their caves, but it is equally important to give them the most estimable things to contemplate, once their eyes have adjusted to the light” (see “Leading the Young Out of Caves,” p. 14).

Geoff Strehlow illustration

THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to Camp Allen, and the Society of Mary, American Region [p. 24], All Souls Anglican Foundation [p. 25], and the Diocese of Central Florida [p. 27], whose generous support helped make this issue possible.



Theology Upon the Granite

In Halifax, Nova Scotia, the Atlantic School of Theology continues its 47-year tradition of adapting to a challenging environment and a changing church.

By Matthew Townsend

When considering which seminary to attend, American aspirants may not readily look toward the Canadian Maritimes, but the Halifax-based Atlantic School of Theology hopes they take notice.

AST's offer to Americans may seem unusual: a full-tuition, merit-based scholarship for new MDiv students from the United States. The award, which began last year, is renewable annually if the recipient maintains a B+ average. Two students, one continuing and one entering, received funding this year from the program.

The scholarship is one component in an overall strategy to raise the school's visibility on both sides of the border. The Rev. Neale S. Bennet, AST's president and an Anglican priest in the Diocese of Nova Scotia and Prince Edward Island, told TLC that the school is holding its own, but that the institution — like seminaries all over North America — is trying to meet the rapidly changing needs of the church and an ever-evolving pedagogy.

"Like all theological schools, we're experiencing pressures," he said. "Like most universities, we're experiencing pressures. But we're doing okay, maybe better than okay. We publish our financial statements on the website. You can see that we're healthy from that perspective."

Pressure is not a new phenomenon in the Maritimes, a region that seems to extend outside of Canada's eastern margins. Unemployment, poverty, and collapsed fisheries have made life hard for East Coasters, lending a hard-scrabble reputation to the place. The people are kind, but circumstances are



Atlantic School of Theology's Halifax Harbour campus was established in 1878 as Pine Hill Divinity School, United Church of Canada. The campus went ecumenical — United, Roman Catholic, and Anglican — in 1971.

AST photo

not — which often translates to the life of the church.

Halifax, the provincial capital of Nova Scotia, is the economic center of the Maritimes and the exception to the rule. Its unemployment is relatively low and the city has seen steady population growth for many decades, conditions that do not readily apply elsewhere in Nova Scotia, New Brunswick, Prince Edward Island, or Newfoundland and Labrador.

"My initial impression of the Anglican scene in Halifax, when I moved here two years ago, was that it mirrored the geography of the city. Halifax is a granite rock tucked into a corner of the Atlantic Ocean," said Daniel Driver, associate professor for Hebrew Bible and Old Testament at AST. Driver was born in Portland, Oregon, and studied at Wheaton College in Illinois and the University of St. Andrews, Scotland. Before coming to Halifax, Driver taught at Tyndale University College in Toronto. He is now in his third year of teaching and worshiping in Halifax. "It was established as a military stronghold of the British

Empire, and in many ways it still feels like an outpost. In a way it remains a citadel. But it flourishes."

"I sometimes think of the Anglican church here as a delicate ecosystem, perhaps like one that would grow up on a rock sticking up out of the Atlantic. It is tenacious," he told TLC. "AST and Anglicanism here seem to have taken root in a harsh environment, and to hang on like flowers that are adapted to the realities of winter and ocean."

These realities — Halifax's placement far from Canada's other major population centers and long-term struggle in the surrounding environs — have allowed AST to foreshadow changes made elsewhere in Christendom. The school formed when three denominations came together to combine their educational efforts. The Faculty of Theology at the University of King's College (Anglican), Holy Heart Theological Institute (Roman Catholic), and Pine Hill Divinity Hall (United Church of Canada) merged at the Pine Hill campus on the Northwest Arm of Halifax Harbor.

This may sound like a story from the

late 1990s or early 2000s, as increased financial stress and decreased church attendance led to cooperation across profound denominational lines. However, AST's formation came much earlier. "Catholics and Protestants have studied and trained together here since 1971," Driver said. "Institutional ecumenism may have arisen by foresight or necessity — probably it was both — but by now it is simply a part of the ecosystem."

The realization at the time, said the Rev. Susan MacAlpine-Gillis — assistant professor of pastoral theology, recruitment coordinator, and a graduate — was that no single denomination in Halifax could easily meet enrollment targets. MacAlpine-Gillis speaks well of AST and the Canadian church, but she also offers frankness and realism. "We will have undoubtedly fewer full-time clergy in any of our denominations, because it's just hard to find congregations who can meet those needs," she told TLC. "We may be back to that Methodist circuit rider phenomenon, where there is one

person who is traditionally theologically educated who is resourcing multiple smaller communities of faith."

As mainline denominations shrink and needs change, questions of enrollment — who, why, and for how long — drive AST's agenda.

"We're meeting the challenge of enrollment in all kinds of different ways, one of them being to put focus on continuing education and on diploma programs," Bennet said. "We've seen quite a growth in our enrollment in diploma programs. We have an MA in theology and religious studies, which is a growing program."

"We are taking our light out from underneath the bushel in a more significant way than we have in the past. We're advertising regionally, nationally, and internationally."

Going the Distance

Also among AST's efforts to diversify: a five-year, distance-based MDiv program in which students come for summer study and spend the rest of the year in practicum study as a stu-

dent minister in the mission field. As with AST's ecumenical merger, this is not a recent development: the program is long out of testing, having been offered for more than ten years. Learning sites — churches that wish to receive a student minister — register through their denominations and are made available to AST students, should all sides agree on placement.

Like Matthew Heesing, most students in the distance program are affiliated with the United Church. The program was created to meet the UC's needs, but it is available to Anglicans, Roman Catholics, and those from other denominations, provided judicatory approval and a suitable learning site. In Heesing's case, that site is United Church in the Valley, Turner Valley, about an hour south of Calgary. There, he is a part-time student online and paid part-time minister — the only one in the congregation. In the summer, he returns to Halifax to spend six weeks as a full-time student.

Heesing, who is from Edmonton,

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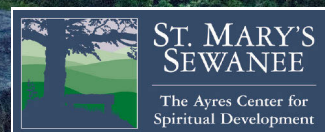
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Atlantic School of Theology

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completed a master's degree in religious studies and theology at St. Mary's University in Halifax. When considering an MDiv, he decided to go the distance route. He got engaged to another Albertan after finishing his degree. Staying put meant Marlee, now Heesing's wife, could seek work locally, he told TLC. He also did not want to lose three years of income while earning a degree in Halifax. Residential programs elsewhere in Canada could have sent him to the country's most expensive cities — Toronto and Vancouver — also off the table.

His choice was not driven solely by financial criteria, though.

"The idea of doing a practicum learning experience was very appealing," Heesing told TLC by phone. "I was looking for something more hands-on, more practical, more on the ground, getting my boots dirty, my hands dirty."

AST's experience with distance education and its pedagogy "solidified the decision." He especially appreciates how professors, during practicum study, try to integrate online courses with a student's practical ministry.

This understanding of adult learners — people with families, careers, and a need for practical experience — also attracted Douglas Beck. A confirmed Episcopalian and an American, Beck is among the populations AST has been seeking to reach.

"Living in Maine and being middle-aged, my hope for my theological education was to find a program that provided for long-distance learning," he told TLC. "At the time, it seemed that part of my call included beginning an MDiv program. It had been 25 years since my most recent degree, and I had some concerns about going back to school while managing day-to-day life responsibilities."

Beck started in the distance program for this reason but has since switched to residential study in Halifax. "There is definitely a different intensity to the residential program," he said. "For me,

the experience of shifting from the distance program to the residential also deepened my relationship with my ongoing process and engaged learning. The church, AST administration, faculty, staff, and other students offer an opportunity for lively, interactive relationship in both programs."

Heesing, 26, has remained in the distance program and is now in his third year. He said the program has worked well for him because of his experience in the church. Not only does he hold a degree in religious studies, but he has been involved with board, presbytery, General Council, and international service. He has led worship, offered pulpit supply, and preached, so starting practical education made sense for him. "It really wasn't a huge intimidation for me," he said, to "plunge in with both feet."

He also cited the strengths of spending five years with a congregation instead of a 14-month internship, of which several months are consumed by settling in and looking for a first call.

The student-minister cautioned, however, that people with less experience could struggle with being tossed into a ministry environment. "For those really just starting out on their journey ... I would be nervous," he said. There are multiple circles of support and accountability, but "in terms of the nature of planting [yourself] feet-first into the deep end, that's a lot of power and responsibility. The potential for less than proficient leadership is certainly there."

Another risk, according to Heesing: that a congregation could sign up as a learning site in order to find an affordable minister, not understanding the commitment to education and potential ancillary expenses. He said his site has been exceptional, however, with a motto of "We'll try anything twice."

These concerns aside, for students remaining in their local environment, Heesing said a distance program could equip leaders who already have a "contextual qualification" — they know the region and perhaps even the congregation in which they will serve, but can



Heesing

still participate in accredited theological education.

MacAlpine-Gillis, who is co-coordinator of the distance program, said she agrees with Heesing and that AST takes these kinds of concerns into account. "When you are enrolling students in a program that combines academics and practice of ministry, you want people coming in who feel comfortable taking on leadership in a congregation," she said, adding that the vast majority of students who consider the distance program have ministry experience. They are the "people that get tapped on the shoulder, either by another person, by their minister, or by God, to say, *Have you thought about a path to ordered ministry?*"

Thus, she said, students who enter the distance program are usually confident, ready to "jump into the pool and figure out how to swim."

A Role for Theological Education

In the bigger picture, MacAlpine-Gillis cited growth in judiciary-based educational programs, such as diocesan-based schools aimed at filling gaps left by seminary closures. AST's program launched for similar reasons: to help the UC provide pastoral coverage for rural Newfoundland, among small congregations. Now, the school is trying to reach into other denominations, "to say, *We have been there, we know what that's like, we have a program that can help you meet those same needs.*"

The professor said AST hopes to connect with more Anglican and Episcopal bishops, "cautiously not wanting to step on toes, but to say, *We think we have a program that could really help to meet the theological education needs of your people.*"

Part of this reaching out comes from AST's formation program. It has three formation directors (one for each denomination), who help keep residential and summer students grounded in their faith traditions. MacAlpine-Gillis hopes to communicate that AST does not want to tread upon local episcopal authority, "but say, *Here's a tried-and-true method for a person to serve a pastoral charge at a distance and earn a degree, to say to*

(Continued on next page)

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Atlantic School of Theology

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bishops, *You can determine what a particular student in a particular parish can do, according to your norms, and we provide an education and Anglican formation in summer residence and online throughout the year.*

Students unsure about being called to an MDiv are able to enroll in courses at a distance, through the certificate and diploma programs mentioned by Bennet. MacAlpine-Gillis cited a new Anglican student based in Québec's Magdalen Islands, a remote part of the Diocese of Québec experiencing long-term population loss. "What she's going to learn from that will just be so good for her own growth, and it will translate into what she'll be able to offer to that community on her island."

"It's always our hope that people will take what they've learned and teach others."

Back in Halifax, AST is similarly working to expand theological education among Haligonians who never intend to become priests, but hope to carry theological knowledge into their careers.

"We have and have had students who are business executives, lawyers, accountants, physicians, journalists," Bennet said. "This fall, we are hosting a symposium on social enterprise. We think there's a whole group of people out there who are interested in growing or developing as leaders, in terms of being leaders of integrity who don't necessarily see themselves as becoming

ordained ministers in the church — or even senior lay leaders in the church of some fashion. But they see leadership as a vocation for them, and they want to develop as vocational leaders."

"All of this builds on who we have always been, a university dedicated to shaping faithful and effective leaders."

AST's adaptation is not limited to its classrooms. The school has been consolidating real estate as well, clearing out the first floor of its office building — a once and future residence hall, this time for students at AST, St. Mary's University (with which AST is affiliated), or the Nova Scotia College of Art & Design. Bennet and MacAlpine-Gillis said this fits with AST's educational mission and can offer students outside of religious studies a glimpse at theological education.

As AST reaches into new populations, MacAlpine-Gillis underscores its mission and purpose. "I think that there is value in having educated scholars teach theology," she said. "Sometimes, it seems as if people think anybody can be in ministry — and, yes, there are certain aspects of the profession or the job that lots of people can do. But in a time of complex change, both theologically and culturally, I think we want people in [congregations] who understand the tradition of the church and the theological foundations that we're built upon."

"It's not just being a worship leader and preaching fuzzy, feel-good sermons, but a person who can wrestle deeply with a text and offer that, and maybe a very challenging, prophetic kind of witness. I think that there will always be a role for theological education."

Ex-fundraiser: Haitian Gifts Misused

Tens of thousands in donations to the Centre d'Agriculture Saint Barnabas have been diverted to other causes, according to Dan Tootle, who oversaw fundraising for Haiti.

Since 2014, the Episcopal Church has raised more than \$250,000 for the school, which trains students for leadership roles in Haiti's agriculture industry.

More than \$21,000 went to two former directors, who used the money for personal expenses and for another school they oversaw, according to an analysis conducted by the current CASB director and the school accountant. Another \$9,700 supported unexplained and unauthorized payments, Tootle said.

A report to the church's finance office came from the CASB Support Group, which Tootle cofounded to raise funds directly for the school. It specifically cited mismanagement of funds at CASB, as well as the school's dire financial situation, including unpaid staff and taxes, Tootle said. It called on the Episcopal Church to tell donors what happened to their money, among other remedial measures.

"All of this was written up in an extensive report that was sent to [church CFO] Kurt Barnes in May of this year," Tootle said.

But donors who supported CASB have not been warned that their dollars supported other purposes, and the school still awaits its missing money. It has been trimming costs by slashing enrollment from a peak of 85 to 13 today.

"The school has no money," Tootle said. Both bank accounts assigned to the school are empty.

Barnes declined to be interviewed, but said through Nancy Davidge, interim public affairs officer, that he was not aware of the report from the CASB Support Group. The church has not written to donors, or taken steps to restore CASB funding, because it has not been alerted to the problem, she added.

Barnes "seemed genuinely perplexed

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when this whole thing came up,” Davidge said. She said he is not aware of a report detailing financial mismanagement at CASB.

She added that oversight responsibilities rest with individual dioceses, not the Domestic and Foreign Missionary Society, which administers national church programs.

“There isn’t direct oversight or control by the Domestic and Foreign Missionary Society over the business matters of an individual diocese,” Davidge said. “When it’s in another country, you have the civic and governmental channels there as well. So it’s more complicated.”

Twice since 2016, the Episcopal Church has paused fundraising for Haiti projects, citing insufficient financial controls in Haiti. The current fundraising moratorium led to abolishing Tootle’s position as the fundraiser for Haiti.

If the finance office has known about the discrepancies for the past four months, as Tootle alleges, then it should implement several best-practice steps to make amends and establish new safeguards, according to experts in nonprofit governance.

First, the church should enlist a well-known accounting firm to conduct an audit to verify claims and determine if additional problems need addressing, said Kathy Keeley, executive vice president of the Georgia Center for Non-profits. If misuse is confirmed, the church should promptly notify donors.

“Credibility is important,” Keeley said. “There are a lot of very poor people in Haiti that need help. They need it now. So the quicker the church can fix this, the quicker they can get back to fundraising and getting money to where it’s needed in Haiti.”

In Keeley’s view, the church bears responsibility as the fundraiser for assuring that the school receives all monies raised on its behalf. One way to do this, she said, is to file an insurance claim on a policy that covers embezzlement.

The CFO has not taken any such actions, Davidge said, because allegations of mismanagement of CASB funds were not brought to Barnes’s attention.

The CASB directorship did not come with a salary in recent years, Tootle said, because it was counted among other job responsibilities of clergy paid by the Diocese of Haiti. The compensation arrangement for the director changed last year. The current director is paid via funds newly raised for that purpose.

When past directors took school funds as unauthorized salaries, their actions came at the expense of a school that is now in financial trouble, Tootle said.

As CASB struggles to stay open, the church needs to reassure donors that the financial history is being addressed openly and will lead to new safeguards, said Liz Shear, a consultant to nonprofits and retired professor of nonprofit governance at the University of San Diego.

“You have to have a trusting relationship with your donors,” Shear said. “You need to act quickly, and you can do it in a way that doesn’t create a hornet’s nest of ‘Ick!’ You can just say, ‘This is what the church is doing.’”

Tootle said members of Executive Council, the House of Bishops, and the presiding bishop’s staff have long suspected that funds raised for Haiti were being mismanaged by the diocese.

Not all are convinced the DFMS needs to act. If an Episcopal school director in Haiti has been pocketing donated funds, Davidge said, that is not a problem for the DFMS to sort out.

“That really is a diocesan and a country of Haiti matter,” Davidge said.

G. Jeffrey MacDonald

‘Considerable Damage’ from Florence

Bishops in North Carolina and South Carolina have thanked Episcopalians for their prayers and support amid Hurricane Florence and offered guidance for continuing assistance.

“Our region has suffered considerable damage, and the path of the storm has affected all of our dioceses in varying ways,” the bishops said, offering condolences to families who

(Continued on page 10)

Still here, on the frontier



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Florence

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have lost loved ones.

“We are assessing the damage to our communities, which as you will know from news reports, varies widely. Conditions will continue to change for days due to rising rivers. For the present, we ask you not to send goods or travel to this region to help,” they said. “The infrastructure in many places cannot support those who are here, let alone others. In the hardest hit places, there is a shortage of accommodation. Gas, food and water are in short supply. And with downed power lines in many places and curfews remaining in force, it is not safe.”

The bishops asked Episcopalians to send donations to Episcopal Relief & Development and to individual diocesan funds, as directed from their websites.

Colorado Diocese Drops Canon from Slate

The standing committee of the Episcopal Church in Colorado removed the Rev. Canon Michael Pipkin from the slate in its bishop’s election scheduled for Oct. 27.

“In the last several days, we have received reports of serious personal, professional, and vocational issues” about Pipkin, the committee said in a statement explaining its unanimous vote.

“As these changes in our discernment and election process have unfolded, we have been in close communication with Canon Pipkin’s bishop [the Rt. Rev. Brian Prior of the Episcopal Church in Minnesota] as well as with Bishop Todd Ousley, who works for the Presiding Bishop and provides oversight and guidance for all episcopal elections. These allegations have been referred to them for further action under the provision of the Episcopal Church’s canons.”

The election will continue with the

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Rev. Kimberly D. Lucas and the Rev. Canon Ruth Woodliff-Stanley on the ballot.

Prior wrote to his diocese about the accusations brought against Pipkin, who serves as missionary for missional management in the Diocese of Minnesota.

“Once I became aware that concerns were raised about Michael, which led to his removal, I gathered together the president of the Standing Committee, Tom Cook, the chair of the Personnel Committee, Judy Shoulak and the chancellor for ECMN, Doug Franzen. This group counseled that we seek to gather all relevant material regarding these concerns in order to conduct our own independent inquiry,” he said. “I want to be clear that presently, these are allegations. Our intention is to determine if they can be substantiated or not.”

Pro-Cathedral Regains Role

The Rt. Rev. Lawrence Provenzano, Bishop of Long Island, has restored St. Ann & the Holy Trinity Church in Brooklyn Heights to its status as pro-cathedral.

The parish was the diocese’s pro-cathedral from 1869 to 1885, when the Cathedral of the Incarnation opened in Garden City and became the diocesan seat.

The celebration began with a procession from the Brooklyn Heights Promenade, along Montague Street, to the church for a service of Evensong.

Diocese of Long Island

Church Worker Shot to Death

Joseph Kiri, national youth coordinator for the Episcopal Church of South Sudan, has died after being shot while traveling to Yei.

Thousands of young people gathered at Kiri’s home Sept. 27 to pay their respects for the youth worker and evangelist. Kiri was killed just days after Archbishop Justin Badi

Arama, Primate of South Sudan, said a peace deal should become peace on the ground.

In addition to his work with the church, Kiri worked as a nutrition officer for ACROSS, a church-based humanitarian organization. He was shot near the village of Limbe, a few kilometers away from Yei, when unknown gunmen targeted his NGO vehicle. He was traveling to Yei to deliver field reports for ACROSS.

Elisama Wani Daniel, executive director of ACROSS, said that Kiri died instantly after being shot in the chest as the vehicle was sprayed with bullets. His driver managed to escape and ran to a military base at Limbe. Soldiers rushed to the scene of the attack and recovered Kiri’s body.

Adapted from ACNS

‘Pastorally Unsustainable’

Bishops in the Church of Wales will begin to explore formal provisions for same-sex couples in church.

Members of the church’s Governing Body agreed with the bishops that the current situation of no formal provision was “pastorally unsustainable.” They voted with a majority in favor of the bishops looking at new approaches that could be brought back to the Governing Body for approval at a later date.

The private ballot followed a presentation to the meeting from the Primus of the Scottish Episcopal Church, Bishop Mark Strange, on the process that church went through before it decided to accept same-sex marriage. There was then a question session with Bishop Mark and an open discussion on the bishops’ request.

Anna Morrell, Church in Wales

English Church’s ‘Unrelenting Decline’

The Church of England is in a state of “unrelenting decline” and the number of people identifying with it a record

low, according to a poll by the British Social Attitudes Survey. Church affiliation has fallen to just 2 percent among adults ages 18 to 24, with the majority of that age group saying they have no religion.

The National Centre for Social Research (NatCen) is regarded as one of the most authoritative U.K. social research agencies. It found that the number of people claiming affiliation with the church has halved since 2002, from 31 percent to 14 percent, with even fewer attending church.

The strongest band of church affiliates is older than 60, but only 30 percent claim they belong to the Church of England.

The statistics are worse for the established Church of Scotland. In Scotland, 56 percent of respondents claimed they have no religion and 18 percent belong to the church, the survey said.

“Our figures show an unrelenting decline in Church of England and Church of Scotland numbers,” said Roger Harding of the NatCen. “This is especially true for young people, where less than one in 20 now belong to their established church.

“While the figures are starkest among younger people, in every age group the biggest single group are those identifying with no religion.”

By comparison, the Catholic Church in England and Wales has retained about 42 percent of its affiliated members, about 9 percent of the population.

“It has been clear for some time that we have moved from an era of people automatically, and perhaps unthinkingly, classifying themselves as Church of England or Anglican to one in which identifying with a faith is an active choice,” said David Male, the Church of England’s director of evangelism and discipleship.

“We also know from research that people, particularly younger people, are less aware of denominations. Yet research, especially amongst young people, shows an increase in willingness to engage in faith. Our experience is that people — of all ages — haven’t stopped searching for meaning and answers in their life.”

John Martin

South Dakota Seeks 11th Bishop

The Diocese of South Dakota has released a web-based profile in its search for the diocese's 11th bishop. It will receive nominations until Oct. 15.

"We are seeking someone who has served in a multicultural setting and understands the needs and concerns of the Native and non-Native communities," the profile says. "Our bishop must be comfortable moving in and out of Lakota/Dakota, Anglo, and Sudanese cultures, have experience working with rural congregations, and be willing to drive long distances on a regular basis. This person may be a good financial manager and administrator, but more importantly, a strong spiritual leader with a vision for ministry. Our bishop must be rooted in theological and scriptural study and have a daily practice of prayer and weekly community worship."

New Logo, Tagline

Episcopal Relief & Development has unveiled a new logo and tagline.

The logo features colors that rein-

force a connection to the Episcopal Church and the Anglican Communion. The tagline "Working Together for Lasting Change" highlights the importance of collaboration and achieving a measurable and sustained effect in all aspects of its global programs.

Episcopal Relief & Development launched its current strategic plan in 2017. Working closely with staff, board, and stakeholders across the church and the Anglican Communion, the organization identified three signature program priorities: Women, Children, and Climate.

BrandTuitive, a branding and marketing firm located in New York City, worked with Episcopal Relief & Development on this project.

Episcopal Relief & Development

English Church's Older Aspirants

The Church of England's dioceses are recruiting ministerial candidates in their 50s and 60s, whereas 50 used to be the cutoff point for acceptance into training. Training systems are changing to accommodate this age group.

"If you're in your late 50s or early 60s, the thought of going off to a college or even a course elsewhere in the

country is just a bit too much, I think," said the Rt. Rev. Timothy Dakin, Bishop of Winchester.

"You can stay in the diocese, in your local context, and we want to draw on your experience and your understanding, because we think you're going to be a pretty effective person with all that background. We like people with experience.

"Sixty is the new 40," Dakin added. "We're living longer, we've got a lot of energy. I look at some of my episcopal colleagues and they're still going like a bomb. They're really hard-working, energetic people."

Winchester's new program allows aspirants to study at a distance instead of attending a residential college. Training can be part time or full time depending on circumstances. The number of people accepted for training has grown from 14 two years ago to 21 this year.

Bishop Dakin said older priests have skills based on their earlier careers and more extensive life experience. "Imagine having an assistant chief constable as a priest. He's seen everything. He's locally engaged, he knows Hampshire, he's got a realism about what life is all to do with, he's seen some really tough issues."

The change comes as figures show that the number of people younger than 32 applying to become Anglican priests has risen by almost a third in the past two years.

John Martin

Arctic School's New Graduates

The first new graduating class of the Arthur Turner Training School is ready to begin its ministry.

Since the Iqaluit-based school, located in the Diocese of the Arctic, reopened its doors in 2016, this class of ministers has been highly anticipated by both the diocese and their communities. This is partly because each of the new graduates is Inuit and bilingual, speaking Inuktitut as well as English. Bilingualism in both of these languages is highly advantageous for the graduates as they pre-



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A blog on how the abuse of power undercuts parish development

www.congregationaldevelopment.com/abuse-of-power

pare for their ministry throughout the north.

"It's a big deal for a couple reasons," said the Rev. Joseph Royal, the school's director, said of the new graduating class. "First of all, we just don't have enough ministers in the diocese. There are parishes all over the north that want a minister and can't get one.

"But also, all the graduates are Inuit. They're bilingual. So they're going to go to a community in the north, and unlike someone coming from the south, they don't have to learn a new culture or language. They have that already."

*Matt Gardner
Anglican Church of Canada*

Bishop Jack Iker Requires Surgery

The Rt. Rev. Jack Iker, Bishop of the Diocese of Fort Worth (ACNA), announced to his diocese that he will have radiation treatments and surgery for cancer.

No long-term prognosis has been defined, but Iker said his doctor expects him to continue his ministry until his planned retirement in December 2019.

CMS Executive Bound for Truro

The Rev. Canon Philip Mounstephen, executive leader of the Church Mission Society since 2012, will become the 16th Bishop of Truro.

Mounstephen, 59, was ordained as a deacon in the Church of England in 1988 and as a priest the next year, serving his curacy in Gerrards Cross and Fulmer in the Diocese of Oxford.

Donald Robinson (1923-2018)

Bishop Donald Robinson, a major proponent of the Anglican Diocese of Sydney's Reformed theological tradition, died Sept. 7 at age 95.

"We have lost a giant in the world of New Testament scholarship," Archbishop Glenn Davies said.

Robinson was for 30 years a lecturer and vice principal at Sydney's Moore Theological College before becoming area bishop in Parramatta. He served as Archbishop of Sydney and Metropolitan of New South Wales from 1982 to 1993.

In 1980 he was appointed to the inaugural Inter-Anglican Theological and Doctrinal Commission.

John Martin

Clarification

The news report "Haiti Election Forces Reckoning" (Sept. 23) mischaracterized how Dan Tootle describes a dynamic of the Diocese of Haiti's factional divide. One side has been inspired by a progressive vision once championed by former Suffragan Bishop Ogé Beauvoir, but Beauvoir is not actively leading a factional movement in the diocese, according to Tootle.

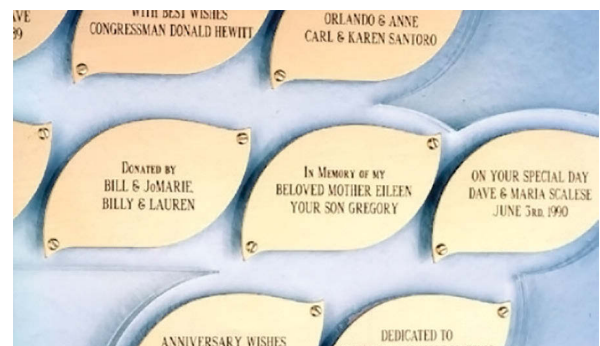


Who said Money Doesn't Grow on Trees?

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Leading the Young Out of Caves



An intellectual historian reflects on the vocation of teaching.

By Wilfred M. McClay

There are many things that the world does not understand about teaching. One of them is this: those of us who do it, particularly primary and secondary teachers, are granted precious little time to step back and reflect together on the meaning of what it is we are doing — to take stock of what we are doing well, and what we need to do better. No profession needs it more, but there just never seems to be enough time for it. The demands of this job are voracious; they just keep coming at you, as incessant as the waves of the ocean, but far less majestic.

Indeed, there are times of year when the waves of demands begin to feel more like the incoming fire of some diabolical Space Invaders game that has somehow taken possession of your life. The challenges keep coming at you, keep multiplying and changing their shape and color and velocity and weaponry, at times lording it over every spare moment of every day. It seems to require all your energy just to scramble to do the things that have to be done, and then collapse in a heap. You can easily lose perspective, become discouraged. Creativity, excitement, discovery, experimentation, curricular innovation, bold new ideas — all those great aspirations become endlessly deferred dreams, to be indulged, if ever, only “when things slow down.”

I want to draw back and reflect on the proper objectives of teachers and teaching, both of which are worth thinking about more deeply. The list of things that we hope for from education is a mile long, and it would exhaust us all to try to cover them all. I want to discuss only three, and all three are either classical or Christian in their origins.

The first comes from Plato, and specifically from Plato’s great dialogue called the *Republic*, which has supplied our civilization with one of its most imperishable parables of education: the Allegory of the Cave. You all know the story. It is a strange, even weird, tale of a benighted race of people who have been compelled since birth to see shadowy images projected upon a wall as if they were the only real things in existence. Without something or someone intervening, they would never know that reality was otherwise. But when these people are released from their bondage and brought into the blinding light of day, they at last are able to

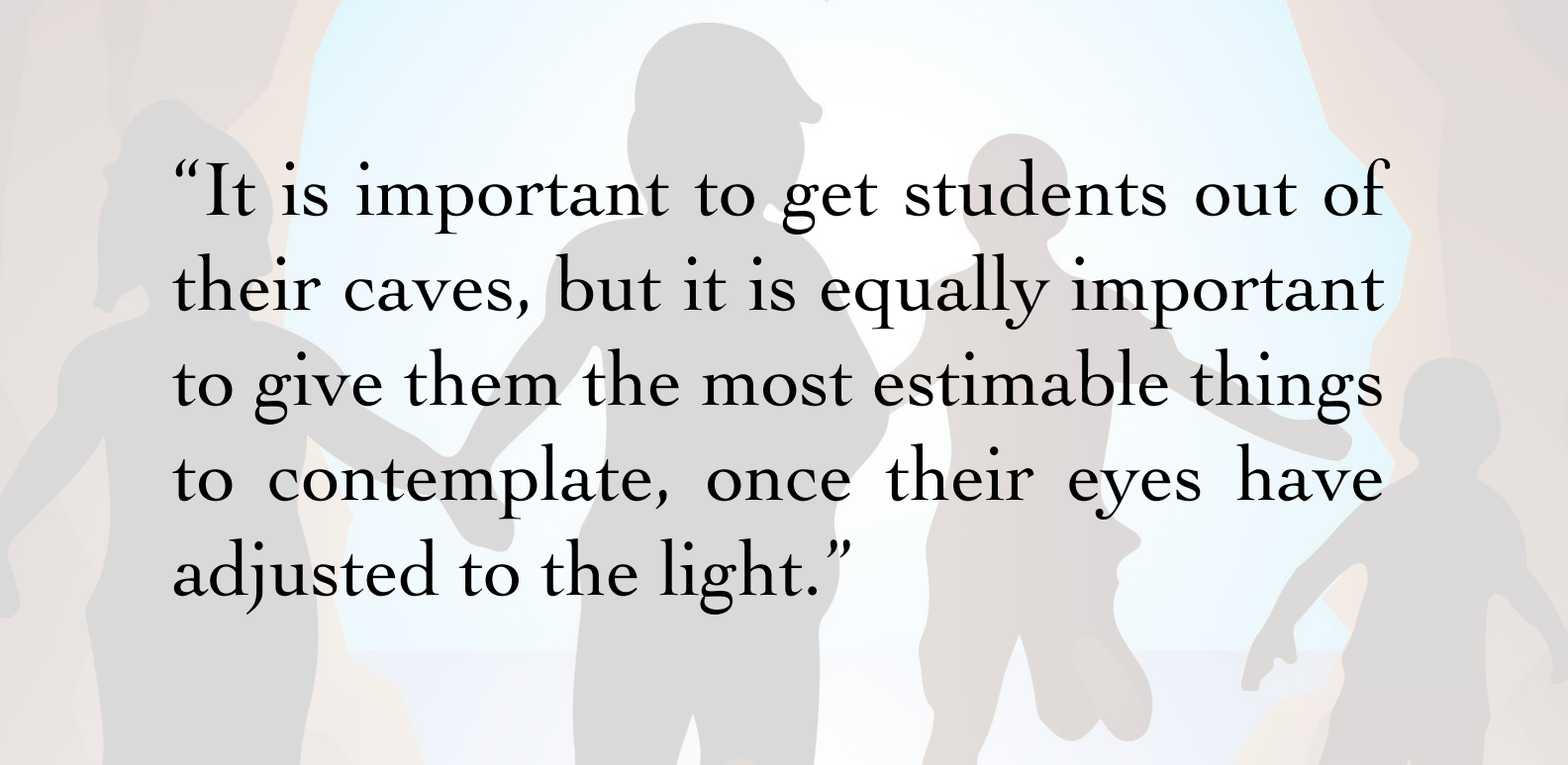
see things as they really are. And in emerging into the light, they are also being ushered into a public world, a common world, a shared world, the world that they share in common with other human beings.

Plato’s great allegorical image of liberation remains at the core of education, even if it does not constitute the whole of it. Before we can do anything truly magnificent and lasting, in art or craft or love, we too must be drawn out of our various caves. We must enlarge our sense of the universe, extend the range of our human sympathies, learn what came before us, and weave all this knowledge into the fabric of a rich and various moral imagination. Needless to say, too, we must be liberated from the sirens of propaganda, or the enchantments of virtual experience, before we can accomplish anything worthwhile, and bringing about that liberation in the minds of our students will be a greater and greater part of the task of teachers in the years ahead. No one in Plato’s story is able to free himself from the cave by his own powers.

One does not have to believe that we are inhabiting a soft-core version of *The Matrix* to believe that an unhealthy proportion of our experience has come to be mediated by the artificial instruments we use to apprehend the world. Students spend too much of their lives in the darkness of virtual caves. Such a tendency carries with it great dangers.

That brings me to the second consideration: teachers need to be guided by the admonition that Paul offers at the end of his epistle to the Philippians: “Finally, brethren,

(Continued on next page)



“It is important to get students out of their caves, but it is equally important to give them the most estimable things to contemplate, once their eyes have adjusted to the light.”

Caves

(Continued from previous page)

whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (4:8).

There is a whole philosophy of education embedded in these words, and it is to some extent countercultural. It is very much at odds with the belief that no one can really know for sure what is true, pure, and just — that it is a strictly individual judgment, and that it therefore would be an arrogant imposition of one’s values or tastes to assume otherwise. Therefore the only really fair and honest way to educate young people is to “expose” them to many things, as many things as possible, respect their “feelings,” and leave it to them to sort it all out.

It is an approach to education that appears on the surface to be generous and liberating, but is in fact far from being either, for it is an approach in which liberality is really only a veil for its lack of conviction, and for its indifference to the fate of the very ones consigned to its care. It is not indifference to students’ physical fates, of which we are now perhaps excessively solicitous, with our growing mania for health and safety, but indifference to their intellectual and spiritual fates, about which an attitude of neutrality is in fact an attitude of abdication.

Paul’s words show us a better way. Paul assumes that the fundamental channels of education are mimetic, that they involve learning by imitation, a process in which the choice of admirable examples to be imitated is all-important: deep calls unto deep, refinement begets refinement, high ideals call forth high ideals, noble deeds leave a deposit of noble character. We become the things we contemplate. At the same time, a steady diet of triviality, mediocrity, baseness,

and propaganda in education has a very different effect, and leaves us far less than what we could have been. Those things we choose as exemplary become, in the end, a window into what we believe it means to be most fully human, the belief that is at the bottom of all other subjects and pursuits in a real education.

And to be most fully human is always to aspire to be something more than what we are: to aspire to overcome ourselves, improve ourselves, and ennoble ourselves, by holding before ourselves images of high achievement and admirable character, to which we compare ourselves and hold ourselves accountable. It is important to get students out of their caves, but it is equally important to give them the most estimable things to contemplate, once their eyes have adjusted to the light. Yes, they need to learn the art of critical thinking. But they also need, even more, the art of appreciation, of learning to fall in love with beautiful things — not just the beauty of art and literature and music, but the beauty of geometrical form, of mathematical order, of the earth and heavens, of the astonishing variety of organic life.

We should bring our young out of their various caves, into the light of a common world, and we should teach them to love estimable things. Finally, and this is my third point about teaching, we should resolve always to do these things in a way that confirms that there is no substitute for the classroom teacher. This may sound a little self-serving — and in some ways it is — but let me explain.

We live in a time in which the costs of education are so crushingly high, and the levels of educational attainment so disappointingly low, that it is only reasonable for responsible people to look for better and more cost-effective ways of going about the work of educating the young. The technological revolution we are living through has given them the tools to contemplate

a radical streamlining of our fundamental approach to schooling and teaching. One of the chief expenses of any educational institution is the cost of its personnel, its teachers. And the more that education becomes understood as the transmission of knowledge and skills that can be learned and assessed without resort to flesh-and-blood teachers, the more likely it will be that teaching may come to be seen as the superfluous element in the process. One clever software program could replace the work of a thousand teachers. The idea of “learning without teachers” will come naturally, all too naturally, to a generation acclimated to the anonymity of the electronic cave.

It need hardly be said that this will be an inferior education, and we do not have the time to count the ways. I want to stress only one of them. When you take away the teacher, you take away the human presence. It is one thing to listen alone to a videotaped lecture; it is quite another to hear the same subject expounded by a flesh-and-blood human being standing there before you: someone responsive to your questions, attentive to your particular concerns, capable of cracking jokes about the events of the day, someone with the full range of human quirks and oddities, and yet also someone for whom the subject forms a living and present reality, someone with whom you can have a personal relationship.

There is an electricity in the sheer human presence that draws us in, as every theatergoer or churchgoer knows, in

ways that can be only remotely approximated by televised or online content. That electricity is generated not merely by one’s teacher but also by the presence of one’s fellow students, whose company makes the classroom into a community of sorts.

Furthermore, a teacher is an exemplar. She is not merely a person who imparts knowledge to others by an orderly process. She is a living, walking, breathing example of the kind of person that a superior education can produce, one whose soul has been formed, and is still being formed, by love of whatsoever things are true, and fine, and noble.

In a sense, you can put all three of my precepts together, and they begin to look like three aspects of what is in fact one activity. We free the young from their caves; usher them into the light and into a larger, common world; give them the most admirable and beautiful things to contemplate; and all the while seek to embody as best we can the love of those very things in our lives. Education is nothing if it is not embodied and lived in human life. The human presence is the key to it all; and the human presence is, and always must be, modeled in the life and person of the teacher.

Wilfred M. McClay is the G.T. and Libby Blankenship Chair in the History of Liberty at the University of Oklahoma, and a member of All Souls’ Church in Oklahoma City. This essay is adapted from a presentation to the faculty of the Academy of Classical Christian Studies in Oklahoma City.



Brian Gratwicke/flickr photo

Student Essays: 22 Papers, 12 Schools, 3 Winners

The ninth annual Student Essays in Christian Wisdom competition attracted 22 papers from 12 Anglican seminaries and divinity schools in the United States, Canada, and the United Kingdom.

The Rev. Armando Ghinaglia of Berkeley Divinity School at Yale won the top prize with his paper, “The End of All Our Exploring: Sacraments, Scripture, and Wisdom in the Pursuit of God,” which TLC is pleased to publish in this edition.

Second place — Philip Zoutendam, Duke Divinity School, “A Satisfying Wisdom: Beauty, Order, and Atonement in Anselm’s *Cur Deus Homo*.”

Third place — David Bagnall, Westcott House, University of Cambridge, “Grounded in kynde’ — ontological processes in Julian’s *Shewings*.”

We are grateful to the judges of this year’s competition:

- Stewart Clem of Valparaiso University
- Claire Colombo of Seminary of the Southwest
- Zachary Guiliano of TLC and its weblog, *Covenant*
- Cole Hartin of Wycliffe College
- Vicentia Kgabe of College of the Transfiguration, Grahamstown, South Africa
- Eugene Schlesinger of Santa Clara University
- Kara Slade of Trinity Church, Princeton, and the Episcopal Church at Princeton

The End of All Our Exploring

Sacraments, Scripture, and Wisdom in the Pursuit of God

By Armando Ghinaglia

But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. (1 Cor. 2:7)

Here is Wisdom;
this is the Royal Law;
these are the lively Oracles of God.
(Coronation service of Queen Elizabeth II)

In his 1828 landmark dictionary of the English language, Noah Webster wrote that wisdom is “the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness,” what a later editor condensed to “the use of the best means for attaining the best ends.” Framed this way, the pursuit of wisdom requires us to answer two related questions. *How* do we know the best ends and the best means to those ends? And *what* are the best ends and the best means to those ends?

As Christians, we may answer the second question straightforwardly in concert with generations past: the best end is God. Thomas Aquinas argues that the “final and perfect happiness can consist in nothing else than the vision of the Divine Essence,” the “very Essence of the First Cause” (S. Th. I-II, q. 3, a. 8). Augustine prays to this First Cause in aching words: “you have made us for yourself, and our hearts are restless until they rest in you” (*Confessions* I.1). “The end of all our exploring,” writes Eliot, “Will be to arrive where we started / And know the place for the first time” (*The Four Quartets*, “Little Gidding”). Our end is our beginning, that place of rest where the Lord God first breathed life into creatures fashioned from the dust of the earth, the place where Christ will be all in all, the place where “we will be like him, for we will see him as he is” (1 John 3:2). That end helps us summarize the organizing principle of all history, both as cycle and as linear progression: “He was made man that we might be made God” (Athanasius, *On the Incarnation* 54).

But before we arrive at that end, we must undertake our own journey. What vehicle can take us to that place — to innocence of sin, to newness of life, to streams of living water — or even carry us safely through this place — through its changes and chances, through temptation and wickedness, through pestilence and violence, through tribulation and prosperity alike? None but God, who by his Son Jesus has shared himself with us and reconciled us in the flesh, and who by the Holy Spirit raises us up in Jesus and leads us into all truth. Love bids us welcome, and love guides our hearts and paves the path that we walk by faith.

As fleshly creatures, we live out this journey by visible and outward signs. In baptism, the Holy Spirit prepares a dwelling place eternal for himself in our hearts as we are washed outwardly, and in the Eucharist, Christ offers us his

body and blood under the forms of bread and wine as we recall his saving work. At their best, all other sacramentals and signs serve to direct us along the same pathway as these two sacraments: a life characterized by a true and lively faith.

Notably, this account of wisdom proceeds directly from what we know by faith — from belief in a God whom we have not seen (John 1:18). Some might qualify this account by calling it specifically *Christian*, lest we discount other wisdom traditions, but as with the Scriptures, we may be so bold as to declare that “the fear of the Lord is the beginning of wisdom; those who act accordingly have a good understanding” (Ps. 111:10, 1979 BCP). To make the Christian claim that there is one God and one Lord Jesus Christ —

[who] is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers — all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. (Col. 1:15-18)

— is to claim Christ as the beginning and end of all things. Just as a sonata would make no sense *as sonata* were it missing a section, so too would our understanding of creation — including anything we might want to call *wisdom* — make no sense as a whole without Christ as its beginning and its ending (cf. Oliver O'Donovan, *Resurrection and Moral Order*, p. 88). In the modern period, it is common to contrast the claims of faith and those of reason, and so exclude a Christian account of reality. But in the New Testament, the principal dichotomy is between faith and sight (*ibid.*, p. 78). In adopting this dichotomy, we may observe that to start our exploration of wisdom with God in Christ is to begin with what emphatically *is*, even though we cannot see our end with our eyes in this life.

This leads us back to our first question: *How* do we know the best ends and the best means to those ends? For most, our learning must come from elsewhere. When it comes to the Christian faith, we know what we know because others have told us so. That we cannot see it for ourselves makes it no less true: “Blessed are those who have not seen and yet have come to believe” (John 20:29).

The raw material for this *how* lies in Scripture insofar as we read it as pointing through Christ to God. The words of Scripture are the norm by which we measure our faith — the rule, the canon, “the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone” (Eph. 2:20). Scripture offers us the only sure guide we have to the saving works that lie at the heart of the motion of history we profess

(Continued on next page)

Wisdom

(Continued from previous page)

in our journey in Christ toward God. Scripture does not give us baptism, Eucharist, or other sacramentals in the sense that it brings them into being by its mere commands. But without Scripture, the witness these things offer would be severely compromised in our time. There is no other deposit of faith, no other firm foundation, than the words of Christ, which have come to us through the Scriptures (Matt. 7:24).

If the raw material for the *how* lies in Scripture, then the last portion we must deal with is how we shape that material into something meaningful, how we put the pieces together to make the right image. Here again we begin to move toward wisdom more broadly, with its concern for parts and their relation to ends. A twofold risk arises here. The first is to make the wrong image from the parts, whether from willful ignorance or from evil intent. For a contemporary example, look no further than government officials' use of Romans 13 to support practices along the border that Christians across the political spectrum have roundly condemned as immoral.

The second, related risk is to regard Scripture as raw material in the same sense that marble is raw material that a sculptor shapes as she wills. In his writings against the Valentinians, Irenaeus inveighs against this perspective, noting that one may “disregard the order and the connection of the Scriptures” which should otherwise appear as “a beautiful image of a king” that “has been constructed by some skillful artist out of precious jewels” (*Against Heresies* I.8.1). The order and connection of the Scriptures does not arise from human art or skill. Were that so, it would be difficult indeed to speak of any “misreading” of Scripture whatsoever. Rather, the Scriptures' order and connection derive from their singular end, which is Christ. As Richard Hooker articulates in his *Laws of Ecclesiastical Polity*:

The main drift of the whole New Testament is that which St. John setteth down as the purpose of his own history; “These things are written, that ye might believe that Jesus is Christ the Son of God, and that in believing ye may have life through his name.” The drift of the Old that which the Apostle mentioneth to Timothy, “The Holy Scriptures are able to make thee wise unto salvation.” So that the general end both of Old and New is one (I.IV.5)

The Holy Spirit who spoke by the prophets and leads us into all truth works in our hearts so that when we approach the Scriptures with humble hearts, asking the same questions as the psalmist and as the Ethiopian eunuch — “Who is he, this King of glory?” and “About whom does the prophet say this?” — we may hear Jesus' words in response: “I am he” (Ps. 24:10; Acts 8:34; John 4:26).

Where does all of this leave the Church, that great hospital for sinners and ship of salvation? Divided on earth, the Church has itself come to express the earthly divide between faith and sight. We believe in one holy catholic and apostolic Church, not because it is outwardly so, but because Christ wills it. As Christ prays to the Father, visible unity in the sacramental body is a sign, “so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:23). Disobedient to this command though we may be, God has nonetheless entrusted us with the riches of his goodness — with the sacraments, as the prayer book catechism notes, as “outward and visible signs of inward and spiritual grace” and with the Scriptures, as the Church of Scotland moderator reminded Queen Elizabeth at her coronation, as “Wisdom,” “the Royal Law,” and “the lively Oracles of God.” While we await Christ's return in glory, the Church continues in the mission of God by administering the sacraments and proclaiming the gospel, declaring to all peoples the good news of Jesus Christ, the Son of God.

Insofar as it puts its trust in God, it shall not fall (Ps. 21:7).

That God should entrust such fragile, earthen vessels with heavenly riches only confirms his decree: “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart” (1 Cor. 1:19). The heart of Christian wisdom lies in the pursuit of God — or more aptly, in God's pursuit of us, for “in this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins” (1 John 4:10). There are no traditions that can point us to better ends or better means, no greater wisdom than that which God himself has ordained: Jesus Christ and him crucified for the life of the world.

The Rev. Armando Ghinaglia is a student at Berkeley Divinity School at Yale.



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Exceptional Theologian, Brilliant Stylist

Review by J. David Moser

In 2011, Archbishop Rowan Williams awarded David Bentley Hart the Michael Ramsey Prize in Theology for his book *Atheist Delusions: The Christian Revolution and its Fashionable Enemies*. Williams called Hart “a theologian of exceptional quality, but also a brilliant stylist.” These twin virtues have established Hart’s high reputation as a theologian. He has an uncanny ability not only to write on theological problems with penetrating clarity and astonishing intelligence and insight, but his theology also maintains a striking, memorable aesthetic. This latest published collection of his theological essays presents him at his finest in both regards. It is a catalogue of his scholarly work that spans most of his prolific academic career.

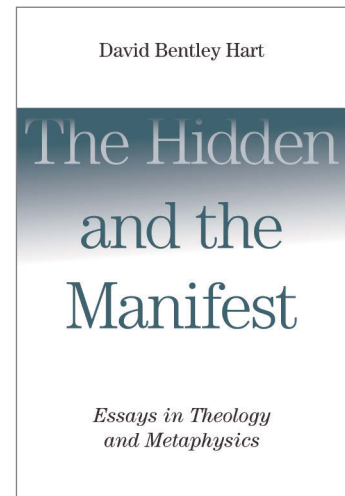
Given that it is impossible and undesirable to summarize all the arguments of the volume’s essays, I will attend to a few of the most important for understanding Hart’s theological project. In the eponymous essay, Hart argues that Christianity brought about a metaphysical revolution in the ancient world. Until the Council of Nicaea, most metaphysical systems “attempted, with greater or lesser complexity, and with more or less elaborate mythic detail, to connect the world here below to its highest principle by populating the interval between them with various intermediate degrees of spiritual reality” (p. 143).

These middle realities were often personalized or “hypostatized.” Being infinitely hidden, God created them so that human beings might know him through them to some degree. The Arian heresy becomes intelligible in this metaphysical world; God was infinitely hidden and inaccessible to the light of human reason, but nevertheless God chose to reveal himself in a medial spiritual creation, the Logos. Hart thinks the Trinitarian dogma

promulgated at Nicaea heavily revised this understanding of God with far-ranging consequences beyond Trinitarian doctrine.

For the Church, the Logos is not a middle ground halfway between God and creatures, but shares in the very essence of the divine. The Triune Persons do not form a gradation of being, but simply are the divine essence. Yet they are also manifest to one another in distinction without dividing the divine essence. Thus, the Father is eternally and infinitely manifest to the Son (the Logos) and the Holy Spirit. But most important for us, the Son, as the infinite intelligible Word of the Father, also manifests the Father to human beings in the Incarnation, even though his divine being infinitely transcends it. Thus God is radically distinct from creatures in this way: God is both infinitely beyond us and, as Augustine wrote, closer to us than we are to ourselves. In sum, God is both hidden and manifest in Christ. Trinitarian doctrine essentially clarifies what divine transcendence means.

This dialectic of divine transcendence and immanence, elsewhere called the *analogia entis*, is perhaps the foremost theme in this book. For Hart, a proper understanding of it is the answer to many of the metaphysical and moral ills of our age. “The Offering of Names” follows this line of argument. There Hart engages Heidegger’s account of nihilism, arguing that the *analogia entis* assists modern philosophy in the recovery of being or metaphysics. Hart presents a fuller account of the *analogia entis* in “The Destiny of Christian Metaphysics” and a couple of shorter essays on the metaphysics of divine infinity. The logic of divine transcendence also informs Hart’s influential account of divine impassibility, which he defends against the objections of Jürgen Moltmann and Eberhard Jüngel (pp. 49-52) and what he takes to be misunderstandings



The Hidden and the Manifest

Essays in Theology and Metaphysics

By David Bentley Hart
Eerdmans. Pp. 368. \$42

of the doctrine’s entailments for divine and human agency in the work of certain Thomists (p. 170).

Though his prose is subtle and exacting, Hart is a profound stylist, as Rowan Williams intimated. This virtue is manifested wonderfully in an essay on eucharistic sacrifice, “Thine Own of Thine Own.” Hart describes — and masterfully evokes — the Church’s grand participation in the story of salvation in the sacrament. Hart’s aesthetic sense imbues his prose with *pathos* that allows him to speak with profound moral urgency.

This trait underpins his exposition of Gregory of Nyssa on abolitionism, “The Whole Humanity,” and his previously unpublished “Thrift,” an argument against the idea that thrift is a Christian virtue. In the final essay, “God, Creation, and Evil,” Hart makes an estimable and emotionally gripping defense of universal salvation by drawing on Gregory of Nyssa’s theology. The power of this argument is

(Continued on next page)

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that it seems to follow logically from the transcendence of God that Hart has so carefully defended. However, he stands as a lone (or lonely) voice against the preponderance of the tradition, as he recognizes (p. 346).

Those particularly moved by Hart's account of God in the first two chapters of *The Experience of God* (2013) will find much to contemplate here. If you want to start reading Hart, consider this volume as the third panel in

a triptych, beginning with *Atheist Delusions* and *The Experience of God*.

J. David Moser is a PhD student in Christian doctrine at Southern Methodist University.

Classics Meet *The Odd Couple*

Review by Colin P. Cahoon

Daniel Taylor's novel, about a washed-out, middle-aged failure pressed into service as a private detective, pulled me in with a Herman Melville opening and kept me engaged with Dickens-like banter. The hapless protagonist, Jon Mote, stumbles through life and the mystery of the

six months. Jon knows he's pathetically unqualified for the job, but Mrs. Pratt thinks otherwise, and he desperately needs the money.

Along the way we learn about the bankrupt state of American academia and explore dark theological questions through the prism of a man long in need of salvation. The deeper Jon probes into Dr. Pratt's death, the deeper the mystery becomes and the further Jon slips into his own darkness. Jon and Judy, it turns out, share a dark secret that each struggles to cope with in diametrically opposite ways.

Jon has to sort through several suspects with disparate motives to kill Dr. Pratt, such as the angry graduate who confronts her former professor the night before he dies. As a black woman she is furious at Dr. Pratt's practice of deconstructing literature.

"If words are such weak and self-destructing things, then there is no truth, and if no truth, there is only power, and we, of all people, know what it's like to be on the receiving end of power," she says.

Another is the displaced rival professor left behind by the times. As Jon describes, "the invitations to speak at conferences dried up, the prestigious journals were politely uninterested in his articles, his dog no longer ran to the door when he came home."

Then there's the stunning young graduate student, whose looks alone rattle the inept sleuth. "Beautiful women make me uncomfortable. Okay, even inanimate objects some-

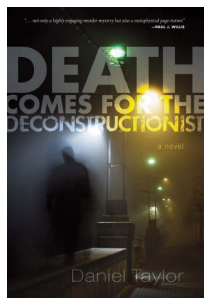
times make me feel uncomfortable, but it's worse with beautiful women." Eventually the guilty party emerges, an anti-hero reminiscent of Ayn Rand's most despised antagonists.

The intimate journey with the severely flawed but at times brilliantly perceptive Jon Mote is fascinating and thought-provoking. As the book raced toward its conclusion I found myself pulling for this underdog and his sidekick sister Judy, who always seems to say the most inappropriate things at the most appropriate times. Taylor's writing is engaging and occasionally hilarious, which provides needed comic relief from the dark subject matter that unfolds. He sprinkles the book with references to classics such as *Moby-Dick* and *Great Expectations*, and I suspect Melville and Dickens would approve.

If forced to find flaws with this outstanding work, I would note that at times Jon, who narrates in the first person, tells us what other characters are thinking instead of letting their words and actions lead the reader to the same conclusion.

I also often found myself frustrated with Jon's omnipresent self-loathing, but after learning his full story I forgave him. You will forgive him too by the time you finish the last satisfying words of this well written and engrossing mystery.

Colin P. Cahoon is the author of The Man with the Black Box, a work of historical fiction.



Death Comes for the Deconstructionist

By Daniel Taylor

Wipf and Stock. Pp. 206. \$24

brutal death of his former academic mentor (Dr. Pratt) like Oscar the slob from *The Odd Couple* but played by a neurotic Woody Allen.

"I'm actually nothing official, almost officially nothing," Jon tells us apologetically. His Felix and sole friend in the world is his slow-witted and fastidious sister Judy. Like Melville's Ishmael, Jon lives with Judy on a boat, but symbolic of his dead-end life it's a dilapidated houseboat, unseaworthy and liable to be condemned if ever visited by the authorities.

The story opens with Dr. Pratt's attractive widow hiring the reluctant Mote to find her husband's murderer, a mystery that has eluded the police for

PEOPLE & PLACES

Appointments

Kendall Badgett is youth missionary in the Diocese of Southwestern Virginia.

The Rev. **Kevin Bartle** is deacon in charge at St. Mary of the Angels, Belle Isle, FL.

The Rev. **Alan Bentrup** is canon for evangelism and mission in the Diocese of Upper South Carolina.

The Rev. Canon **Michelle Warriner Bolt** is canon to the ordinary in the Diocese of East Tennessee.

The Rev. **George Willcox Brown III** is associate rector of All Saints, Thomasville, GA.

The Rev. **Walter Brownridge** is interim associate for parish life and Christian formation at Christ Church, Grosse Pointe, MI.

The Rev. **Lisa Busby** is rector of Christ Church, Clayton, and St. John's, Cape Vincent, NY.

The Rev. **Patricia Cashman** is rector of Gloria Dei (Old Swedes), Philadelphia.

The Rev. **Michael Chaney** is priest in charge of Epiphany, Savannah.

The Rev. **Patrick Close** is interim priest at Grace, Merchantville, NJ.

The Rev. **Stephen Connor** is priest in charge of Holy Trinity, Ocean City, NJ.

The Rev. **Karen Cuffie** is priest in charge of St. Stephen's in-the-Field, San Jose, CA.

Kelsey Davis is curator for emerging communities in the Diocese of El Camino Real.

The Rev. **Taylor Daynes** is chaplain of the Episcopal Church at Cornell University.

Duncan Ely is interim executive director of Camp Mitchell, Morrilton, AR.

The Rev. **Gayle Fisher-Stewart**, assistant at Calvary Church in Washington, D.C., is chaplain of the Takoma Park Police Department.

Kathryn Fitzpatrick is interim head of school at St. Andrew's, New Orleans.

The Rev. **Julia Fritz** is mission priest at St. Mark's on the Hill, Pikesville, MD.

The Rev. **Hilary Greer** is rector of St. Andrew's, Yardley, PA.

The Rev. **Timothy Hannon** is vicar of St. James, Coquille, OR.

The Rev. **Larry Jesion** is priest in charge of Atonement, Augusta, GA.

Sheri D. Kling is executive director of the Beecken Center and associate dean of the University of the South's School of Theology.

The Rev. **Andrew Cruz Lillegard** is associate priest at St. Peter's, Sheridan, WY.

The Rev. **Hershey Mallette-Stephens** is associate rector for children, youth, and family ministries at St. John's Norwood, Chevy Chase-Bethesda, MD.

The Rev. **Mary McCullough** is priest in charge of Trinity, Ambler, PA.

The Rev. **Chuck Messer** is rector of St. John's, Salem, NJ.

The Rev. **R. Cameron Miller** is priest in partnership at Trinity, Geneva, NY.

The Rev. **Matthew John Moretz** is associate

(Continued on next page)

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The Wilton Diptych (detail), c. 1395-1399

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A LIVING CHURCH Partner

PEOPLE & PLACES

(Continued from previous page)

rector of Saint Thomas Church Fifth Avenue.

The Rev. **Denise Muller** is assistant rector at St. Luke's, Prescott, AZ.

The Rev. **Paul Nesta** is rector of St. David of Wales, Denton, TX.

The Rev. **Anna Noon** is rector of St. Bartholomew's, Cherry Hill, NJ.

The Rev. **George Okusi** is rector of St. John the Divine, Costa Mesa, CA.

The Rev. **Jorge Enrique Pallares** is canon for congregational life at Christ Church Cathedral, Hartford, CT.

The Rev. **Dorota Pruski** is rector of St. Andrew's, Arlington, VA.

The Rev. **Lee Anne Reat** is canon for formation in the Diocese of Southern Ohio.

The Rev. **Daniel Richards** is chaplain to the Phoenix Fire Department.

The Rev. **Tophier Rodgers**, a deacon, is cleric in charge of the Episcopal Church of Wichita Falls, TX.

The Rev. **Jessica Sexton** is assistant priest at St. Anne's, Annapolis, MD.

The Rev. **Sharon Sheffield** is priest in charge of St. Thomas of Canterbury, Long Beach, CA.

The Rev. **Kelly Steele** is associate rector of St. Peter's, Savannah, GA.

Courtney Thompson is communications director for the Diocese of Upper South Carolina.

The Rev. **Lisa A. Tucker-Gray** is rector of Trinity, Toledo, OH.

The Rev. **Tom and Nancye Van Brunt** are chaplains to retired clergy and spouses in the Diocese of Southern Ohio.

Kevin Veitinger is lay pastoral leader of the Community of St. Joseph, Savannah, GA.

The Rev. **Dawn Vukich** is vicar of Faith Church, Laguna Niguel, CA.

The Rev. **Allen M. Wakabayashi** is chaplain of the Episcopal Church at Princeton.

Matthew Welsch is associate rector and youth minister at Good Shepherd, Towson, MD.

The Rev. **Jane-Allison Wiggin-Nettles** is youth coordinator at Trinity Church, New Orleans.

The Rev. **Brian Winter** is rector of Christ's Church, Castle Rock, CO.

The Rev. **Bill Yates** is interim director of Camp Wingmann, Avon Park, FL.

Ordinations

Deacons

Central Pennsylvania — Megan McDermont

Nevada — James Loren Hobart

New York — Chisara R. Alimole, Kenneth Christopher Citarella, Ann Guastella Conti, Kenton J. Curtis, Denise LaVetty, David Forrest McDonald, and Pedro Luis Rodriguez Jr.

Priests

Albany — Gregory Bailey

Central Florida — Kathryn Sarah Gillett

Georgia — Bunny Simon Williams

Missouri — Richard Joseph Wiskus

Nebraska (for Montana) — Reagan Len Gonzalez

New York — Br. Aidan William Owen

Newark — Dave Jones

Western Louisiana (for Eastern Michigan) — Drew Christiansen

Received

California — The Rev. Jureck Z. Fernandez

Fort Worth — The Rev. Ricardo Ramirez Lopez, a former Roman Catholic priest, serves as vicar of Iglesia San Miguel and chaplain of St. John's Episcopal School in Odessa.

Rhode Island — The Rev. John Reardon, formerly a Roman Catholic priest, now priest in charge of St. James, N. Providence.

Retired

The Rev. **James Carey**, as a teacher for the Gwaltney School and Jackson-Feild Behavioral Health Services, Jarratt, VA

The Rev. **Sylvia Czarnetzky**, as rector of Calvary, Cleveland, MS

The Rev. **Paula Durren**, as rector of Mediator, Harbert, MI

The Rev. **Huett Fleming**, as rector of Good Shepherd, Hazelwood, PA

The Rev. **Thomas A. Fraser**, as rector of St. Paul's, Riverside, IL

The Rev. Canon **Victor Frederiksen III**, as priest in residence at St. Mark's, Wilmington, NC

The Rev. **Francis H. Geer**, as rector of St. Philip's in the Highlands, Garrison, NY

The Rev. **Keith Alan Gentry**, as a priest of the Diocese of Newark

The Rev. **Phillip Glick**, as rector of St. Andrew's by the Sea, Nags Head, NC

The Rev. **David Jackson**, as rector of All Souls, N. Fort Myers, FL

The Rev. **Constance Jones**, as assistant rector of Grace Church, Yorktown, VA

The Rev. **Pierce W. Klemmt**, as interim pastor of St. Matthew's, Bedford, NY

The Rev. **Daniel W. Kreller**, as rector of St. Bartholomew's, Ho-Ho-Kus, NJ

The Rev. **Ed Miller**, as rector of St. John's, McLean, VA

The Rev. **Jorge Sotelo**, as an assistant at St. Michael & All Angels, Tucson, AZ

The Rev. **Sally Weaver**, as vicar of St. Francis', Eureka, MO

The Rev. **Drake Whitelaw**, as rector of St. James', Eufala, AL

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Deaths

The Rev. Canon **Alexander Anthony Aiton Jr.**, longtime rector of St. John's by-the-Campus in Ames, IA, died July 30. He was 68.

Born in Newark, NJ, he was a graduate of the St. John's University, General Theological Seminary, and Drew University. He was ordained deacon and priest in 1977.

The Rev. **Barbara K. Blakemore**, who was an early advocate of women's ordination in the Diocese of Southern Virginia, died July 16. She was 80.

Born in Roanoke, VA, she was a graduate of Randolph Macon Woman's College and Virginia Theological Seminary. She served as a priest for 16 years.

The Rev. **Augustine Joseph** died June 16 in Fayetteville, NC. He was 75.

Born in Toco, Trinidad, he was a graduate of the University of the West Indies and of Codrington College. He was ordained deacon in 1973 and priest in 1974, and served parishes in Trinidad and Barbados. He served as a campus chaplain at Voorhees College beginning in 1988 and continued as a priest in the Diocese of East Carolina.

The Rev. **Robert E. Liebenow** died June 18. He was 92.

Born in Chicago, he was a graduate of Carroll College and Nashotah House Theological Seminary. He was ordained deacon and priest in 1949. He served churches in Florida, Illinois, Maryland, and Wisconsin.

The Rev. **William S. Marshall Jr.**, a priest who served parishes in New York and Pennsylvania, died Aug. 8. He was 76.

Born in New York, he was a graduate of the State University of New York, the University of Pittsburgh, and Adams State College. After studying at Mercer Theological School, he was ordained deacon in 1989 and priest in 1990. He served with many recovery ministries within the church.

The Rev. **Lynne McNulty**, a deacon, died June 5 after a long illness. She was 70. Born in Rochester, NY, she was a graduate of Keuka College and St. Bernard's Seminary. She was ordained to the diaconate in 1986. She served at St. Stephen's Church in Rochester.

The Rev. **Congreve Quinby**, a U.S. Naval intelligence officer during the Korean War, died June 14 in Vermont. He was 89.

Born in Rochester, NY, he was a graduate of Williams College and Seabury-Western Theological Seminary. He was ordained deacon in 1958 and priest in 1959.

He married Constance Louise Philp just after his seminary graduation, and they drove cross-country to his first ministry at St. Joseph's Church in Buena Park, CA. Throughout his vocation he was an advocate for civil rights and justice.

The Rev. **Raymond W. Reid Jr.**, who served

churches in California and Florida, died Aug. 2. He was 82.

Born in Los Angeles, Reid was a graduate of Humboldt State University and Seminary of the Southwest. He was ordained deacon in 1980 and priest in 1981.

The Rev. **Kevin Selle**, a transitional deacon in the Diocese of Missouri, died Aug. 6 at Evelyn's House Hospice in Chreve Coeur. He was 49. Born in Kansas City, MO, he was a graduate of the University of Missouri-Kansas City and studied for the priesthood at Episcopal School for Ministry in St. Louis.

The Rev. Canon **William Arthur Spruill Jr.**, canon to the ordinary in the Diocese of Florida for 20 years, died on June 12. He was 86.

Born in Miami, he was a graduate of the University of the South, Columbia University, and Virginia Theological Seminary. He was ordained deacon and priest in 1968.

The Rev. **Thomas Edward Sweeny**, a deacon and a veteran of the U.S. Navy, Coast Guard, and National Guard, died June 14. He was 75.

He was born in New Rochelle, NY. He was ordained to the diaconate in 2002 and served at the Church of St. Mark and All Saints in Galloway, NJ. He served with the Cardiff Volunteer Fire Co., including time as its chief.

The Rev. **Jonathan A. Voorhees**, a 14-year chaplain and teacher at the Kent School in Connecticut, died July 28. He was 51.

Born in Turlock, CA, he was a graduate of the University of California, Santa Cruz, Church Divinity School of the Pacific, and Wesleyan University. He was ordained deacon in 1992 and priest in 1993. He served schools and parishes in Connecticut, Oregon, Utah, and Virginia, and was a chaplain in the U.S. Army Reserve.

The Rev. Canon **Richard Alden Wagner**, 80, a former U.S. Air Force pilot, died June 10.

Born in Fitchburg, MA, he was a graduate of Auburn University and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1984.

Wagner served congregations in the dioceses of Chicago, San Diego, and Los Angeles. Bishop Jon Bruno named him a canon of the Cathedral Center of St. Paul in 2010.

The Rev. **Charles Walker**, a deacon involved in multiple charities and Masonic groups, died Aug. 2. He was 71. He was born in Pierre, SD, and served as a deacon at Trinity Church, Pierre. He was ordained to the diaconate in 1988.

The Rev. Canon **Roger Wood**, who practiced law before his ordination, died June 14 in Sierra Madre, CA. He was 93.

Born in Pasadena, he was a graduate of Stanford University and its law school, and of Church Divinity School of the Pacific. He was ordained deacon and priest in 1957, and served parishes in the dioceses of Utah and Los Angeles.



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The Test

Long ago, the God of all Creation summoned emissaries to the throne of grace for a full account of their labors. “One day the heavenly beings came to present themselves before the LORD and Satan (the accuser) also came among them. The LORD said to Satan, ‘Where have you come from?’ Satan answered the LORD, ‘From going to and fro on the earth, and from walking up and down on it’” (Job 1:7). The Lord asked, “Have you considered my servant Job?”

The accuser had already considered Job, and set a trap, a way to test the integrity of Job’s worship. Satan asks, “Does Job fear God for nothing? Have you not put a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land” (Job 1:9-10). Job, the accuser suggests, merely appears to be blameless and upright, gives a public show of godly fear as insurance against the prospect of disaster. Things go well for Job, so Job is good with God. Job’s devotion is conditional and utterly untested.

He has a lot to lose. “There were born to him seven sons and three daughters. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys, and very many servants; so that this man was the greatest of all the people of the east” (Job 1:3). God accepts the test, and allows Satan to ravage and destroy Job’s children and all his possessions. Still, Job persists in his integrity. Job is, in a sense, the man of Psalm 26. Job walks with integrity, trusts in the Lord, does not sit with the worthless or consort with hypocrites. He avoids the company of evildoers, does not sit with the wicked, washes his hands in innocence, processes around the altar of God, sings songs of thanksgiving, and tells of God’s wonderful deeds (Ps. 26:1-7). Job is blameless and upright.

With Job already bereft of his family

and goods, a second test is proposed. “Skin for skin!” Satan says. “All that people have they will give they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face” (Job 2:4-5). In this world of Bible folklore, the Lord agrees to the second test. “So Satan went out from the presence of the LORD, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head” (Job 2:7). Job accepts good and bad from the hand of God, and in all this his lips do not sin.

Has he passed the test? Does Job love the God who has allowed this? For a time, Job shows a stoic indifference to all his loss. Is he in shock? Then, following the first jolts of trauma, Job finally speaks all the loss and rage of his heart and curses the day he was born. Is that a failure?

Have you seen my servant Job, how he sits upon the earth covered in loathsome sores, how he grieves the loss of his family and all his goods? Have you seen this lonely man? “Is it nothing to you, all you who pass by? Look and see if there is any sorrow like my sorrow” (Lam. 1:12). This is a suffering person, a weak person, a dying man. We might recall that when Jesus takes children in his arms and blesses them, he is taking “the least of these.”

The test is this. We serve God and we curse God. God has taken it, on a bloody cross.

Look It Up

Read Psalm 26:9.

Think About It

Even a blameless man is nervous.

Poverty of Spirit, Riches of God

Jesus Christ is both priest and victim. He is truly divine and the true human being. He is from everlasting to everlasting, and he is a thin sliver of time. To see him, one has to see contracts and intervening shades. So often in a Bible story Jesus is both himself and one or more characters, the interchange of question and answer.

“As [Jesus] was setting out on a journey, a man ran up and knelt before him, and asked him” (Mark 10:17). In the course of the story, it is said that that the man “had many possessions.” Jesus, likewise, had many possessions, for he was filled with all the fullness of God and therefore lacked nothing. In the story, the man asks, “What must I do to inherit eternal life?” to which Jesus responds, “You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother’” (Mark 10:19). The man, we learn, has kept these from his youth. Jesus has kept them from the timeless moment of eternity. Jesus is all wealth and he is the fulfillment of the Law and the prophets. The man fails, however, to mirror Jesus in one most important way. Jesus is poor. Following him requires poverty of spirit and detachment toward the relative good of this world. “How hard it is for those who have wealth to enter the kingdom of heaven!”

Consider both the wealth and the poverty of Jesus. “For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, so that by his poverty you might become rich” (2 Cor. 8:9). Jesus has everything, and yet he gives it all to us through the power and ministration of his Spirit. “When the Spirit of truth comes he will guide you into all truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. He will glorify me, because he will take what is mine

and declare it to you. All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you” (John 16:13-15).

Jesus is all the wealth of divine life. The Spirit takes that treasure and gives it to us. So Jesus is stripped and naked, crucified and empty. Diminished to near nothingness, he passes through the eye of a needle into the kingdom of heaven of which he is the embodiment. And yet, giving all that he is and all that he has, the fount of divinity is not diminished. He is rich and he is poor.

What is it like to follow Jesus? At first we are rich with the clutter of our lives, until at last, by his command and grace, we leave it all aside. At the moment of faith and at the waters of baptism, we are stripped, buried, and marked with a cross. We seem to disappear. The life of Jesus, which is all that the Father has, pours out into the newly baptized. Is there a treasure greater than this? We are the poverty and wealth of Jesus. At first we are rich, at last we are poor. Being poor, we become rich with the abounding grace of God.

Look It Up

Read Hebrews 4:13-14.

Think About It

We are naked and laid bare to the eyes of the one who sees and sympathizes, who gives grace and mercy in time of need.



Engaging our Communities

The Diocese of Central Florida, based in the 15-county heart of the booming, diverse Sunshine State, is building on the past for the future.

Throngs of newcomers to Florida include college students, young workers looking for jobs, business transfers, and retirees. Some speak English. Some speak little English.

Our congregations are assessing their vocation and influence in their neighborhoods. We are asking God to teach us what it means to be salt, light, and a city set on a hill. We are learning to think of parishes not merely as buildings but as the communities all around us.

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

The diocesan mission is to embody the Great Commandment and the Great Commission: to encourage people in our communities to “Keep saying yes to Jesus” and spread the Gospel throughout our region and across the world.

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For more information, please visit our website: <http://bethesdachurch.org>

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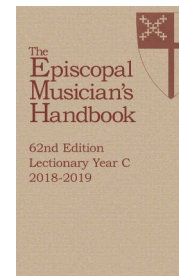
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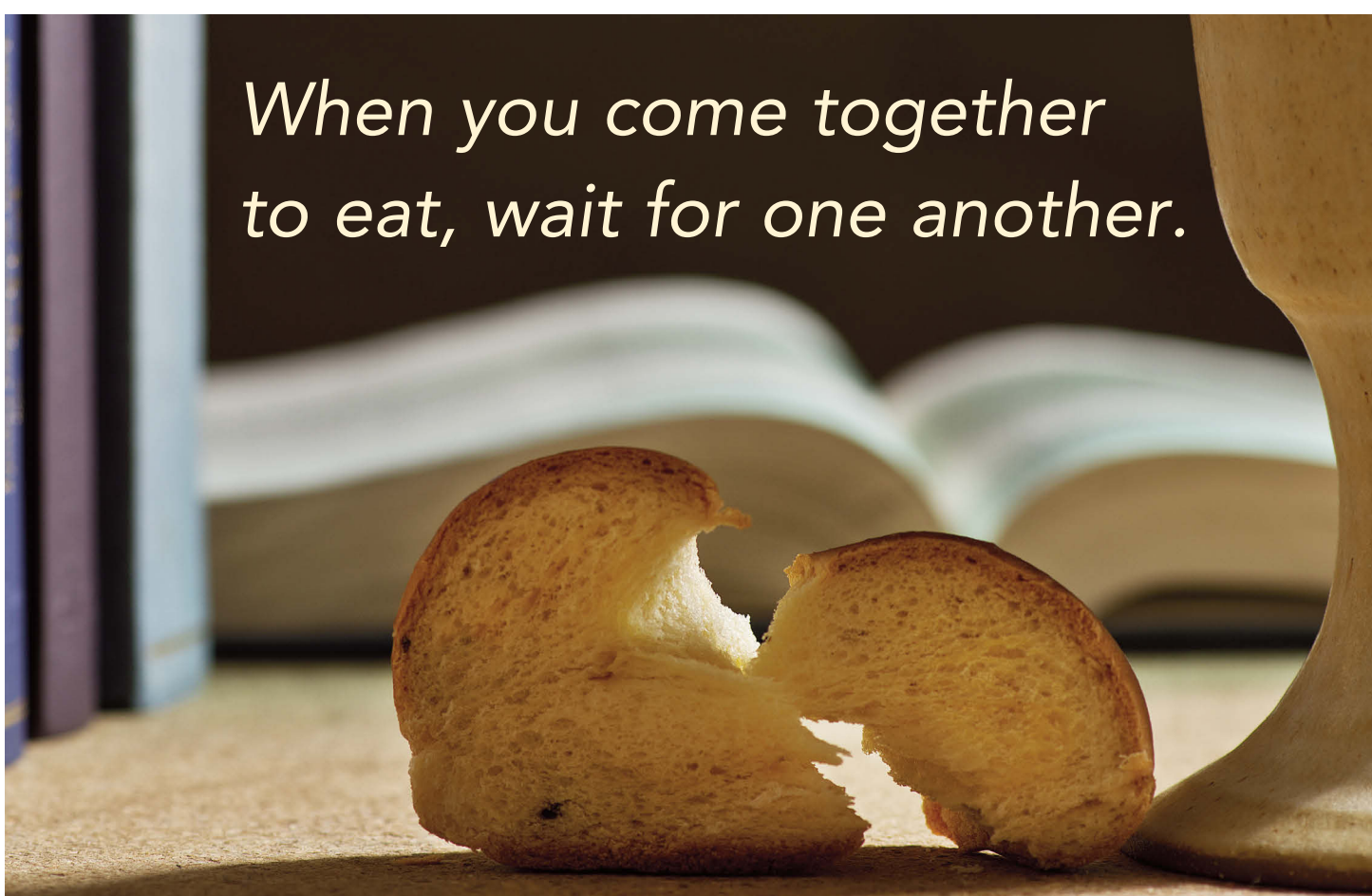
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*When you come together
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