"THE HOLY SPIRIT IN THE ONTOGENY OF THE BODY OF CHRIST"

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Abstract: This is a proposal to enrich a tried-and-true spiritual gifts workshop typically offered by Episcopal parish clergy for discerning New Testament spiritual gifts that may be seeking expression in parishioners' lives. They are fine as far as they go, but simply do not go far enough. This proposal suggests an introduction that could be used for any spiritual life workshop whether it is for New Testament gifts; theological virtues; character education (cardinal virtues), or centering prayer. All of them need each other for the full spiritual maturation of the Body and bodies of Christ.

Approved___________________________ Date__________
The Holy Spirit in the Ontogeny of the Body of Christ

by

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Thesis: Spiritual gifts workshops can enhance parish life in many ways, but in their present form are too narrow in focus to address sufficiently the comprehensiveness of the work of the Holy Spirit for the full development of parish life. Contemporary pneumatology offers a fresh way to broaden the content of workshops so that they address not only the building up of the Body of Christ, the Church, but also the building up of the body of Christ, the individual Christian.

Section 1: Discerning Spiritual Gifts

*Discerning Your Spiritual Gifts* by the Rev. Lloyd Edwards is representative of an excellent approach to the standard spiritual gifts workshops offered in the Episcopal Church today. These workshops are offered for the purpose of helping parishioners examine spiritual gifts enumerated in the New Testament, those in Romans 12, I Corinthians 12, and Ephesians 4 as well as others from elsewhere in Scripture. These gifts are examined using a number of approaches including a spiritual gifts inventory that helps attendees reflect on personal experience in order to see if experiences they may have had in the past resonate in a particular way with the characteristics of the spiritual gifts.

The process isn't meant to be scientific but, rather, suggestive\(^1\) that perhaps further exploration would be indicated in order to discern whether or not these are nudges from the Lord or wishful thinking on the part of the individual. The purpose of discerning these gifts is to deploy them to the best advantage for building up the Body of Christ. By being

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good stewards of the gifts given to each those receiving them can deploy these gifts for the greatest good of all.

Edwards elucidates the rationale for knowing and using the New Testament spiritual gifts beginning with the catechism in Book of Common Prayer. Question: What is the mission of the Church? Answer: The mission of the Church is to restore all people to unity with God and each other in Christ. While the purpose of the New Testament gifts is to build up the Body of Christ it is to do it in the particular way stated in the mission. While it may be tempting to approach church growth from the marketing angle based on the demographics, the basic fact remains that the mission is the mission. In the three primary sources for the New Testament gifts, Romans 12, I Corinthians 12 and Ephesians 4, Paul not only elucidates the gifts but also how there are to be deployed.

Three themes immerge. First is humility. Paul points to the charisms as gifts from God through the Spirit (Romans 12:6). Since they are not of human origin nobody should presume to claim them as his/her own. Therefore, since one is using gifts that belong to and come from God and not oneself, there are no grounds for taking pride in origination. To do so would be analogous to plagiarism i.e. taking credit for something that is not one’s own. Secondly, Paul uses the analogy of the human body to describe the church itself with Christ as the head and the rest of us making up parts of that body (Romans 12:4-5). Those parts do not function separately from all of the other parts of the body; the parts are interdependent. Paul also uses this analogy in I Corinthians 12 where the congregation was particularly troubled by a general lack of humility regarding each other (I Corin-

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2 Edwards, 8
thians 12:12-31) so much so that the entirety of I Corinthians 13 is devoted to the definitive statement of treating each other well in the love of Christ.

A third theme Paul develops is that of unity. In order to function as the Body of Christ internal unity is as necessary as for a physical body. If the parts of the body are not working for the mutual mission, then they will eventually tear it apart.\(^3\) The commendable response to the initiative of God in Christ for reconciliation is the life of unity, oneness, because God is one and is making all things one (Ephesians 4:1-6). While we could call unity good team development strategy, which it is, it is differentiated in its application in the Church. Edwards approaches this in his discussion about the differences between spiritual gifts and natural talents. The difference, he states\(^4\), is conversion. Prior to conversion one may well question which belong to self and which belong to God. Post conversion one recognizes that they are all God's. Conversion allows one to be made over in God's image rather than continuing the pre-conversion project of making God over in one's own image.

A four-fold rationale for the discovery and deployment of spiritual gifts emerges. First, these gifts are for building up the Body of Christ in its mission of reconciling the world to God through Christ. That part of the Christian mission has remained unchanged from Biblical times to now. While it may be lost from time-to-time in various institutional programs and squabbles, it remains central to the purpose of the Church. Second, all gifts are for the common good in complementarity rather than competitiveness. Third, the

\(^3\) Edwards. 16-20
\(^4\) Edwards, 28
Church is the place to discern and develop gifts, but the world in the place to deploy them. A polarity between church and world is not meant here but, rather, that the mission is to "go out," or "be sent out" into the world to help people. This in and of itself particularly requires a converted discernment since the Church has sometimes helped in ways that brought unintended consequences. Fourth, Edwards adds, is a ministry of presence in which the Church helps bear burdens and rejoice in celebrations.\(^5\)

The methodology of discovery of gifts is involves reflection on one's experiences in order to discover where God might be touching one's life. Edwards includes a number of very meaningful activities that could be very helpful for attendees in becoming more aware of the presence of God in their lives. This approach has been used very effectively in traditional churches in helping traditional believers to gain more insight into the scope of God's applicability to life in the world. It has served as a very valuable way of incorporating members into the overall mission and ministry of the local congregation by suggesting various ways in which gifts can be deployed through committees, commissions and leadership roles in the parish, diocese and beyond. For many this has proven to be quite a satisfactory way to approach what is meant by the gifts of the Holy Spirit and their manifestation in the life of the Church.

Others, though, with a more mystical orientation and expectation, would find that the absence of overt consideration of ecstatic experience of the Holy Spirit would render the approach overly intellectual and thus incomplete. The foregoing approach to gifts of the Holy Spirit will also be most unsatisfying for those with a charismatic/pentecostal orien-

\(^5\) Edwards, 29-34
tation and expectation. The logical, purposeful, traditional approach does not address the more mystical, charismatic or pentecostal side of the topic whether Protestant or catholic.

It would be worthwhile at this point to clarify the terms "charismatic" and "pentecostal" (with a little "p"). With a capital "P" Pentecostalism is used to mean the theology of Pentecostalism which holds that the New Testament spiritual gifts still manifest themselves today including the gift of tongues through the event of baptism in the Holy Spirit. Further, that all should receive a gift of speaking in tongues. "Charismatic" and "pentecostal" acknowledge the present reality of the manifestation of the spiritual gifts found in Scripture including speaking in tongues but does not hold tongues to be necessary to receive. For present purposes we shall use "charismatic" from this point forward.

There is an emotional component of charismatic experience that is generally eschewed in the discussion of systematic theology and for good reason. Often any further analysis of, to borrow from John Wesley, "a strangely warmed heart" collapses into subjective anecdotes that are more appropriate for devotional literature than for our purposes here. The term charismatic is used herein as it takes its meaning from Karl Rahner's essay in Theological Investigations, Volume 12 in which he describes two elements of the church, "charismatic" and "institutional" where the charismatic is that part that is attuned to the will of God, and the institutional is that which is organized to implement that will. Whereas, Rahner argues, the charismatic should predominate, it is often the institutional
that predominates. The hazard for the charismatic is making mystical experience an end in itself. The hazard for the institutional is in loosing track of the charismatic.  

A comprehensive examination of Christian spiritual growth must include this charismatic dimension, as uncomfortable as it may be for some of a more traditional orientation. A way forward would be to draw on the institutional language of Christian mysticism, acknowledging that whereas "ecstatic experience" may be an unsatisfactory substitute for "baptism in the Spirit" from the non-liturgical charismatic viewpoint, it is taken to be so herein. In a very real way this discomfort toward the charismatic is a reflection of the last 800 years or so of Christian spiritual theology during which the experiential or ecstatic part has been sequestered from the mainstream of teaching, indeed, from the ontogeny of Christian life itself. The circumstances and consequences of this sequestration are more fully examined in Section 3 below.

But first let us explore more fully what is meant by ontogeny. Ontogeny is a word used primarily in biology for the whole developmental process of an individual organism from conception to maturity. For example, were we to think about the ontogeny of a human being we would consider the developmental stages involved from conception to maturity. We would have to consider how humans come to be in the first place; how they develop physically, emotionally, spiritually; the role community plays in their development; the circumstances and conditions under which they survive; the environments in

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which they thrive. While much is unknown, enough is known to describe the phenomena of human conception, growth and maturation within the context of human community.

With a fresh pneumatology this ontogenetic exploration can be moved beyond the old divides or Protestant vs. Roman Catholic vs. Eastern Orthodox. To paraphrase the title of a book by J.B. Phillips, Our God is too small if we allow ecclesiastical party spirit to blur our vision of the real whole, the capital C Church. Put another way, the spirits of the parts can certainly work to the detriment of the whole rather than its building-up as effectively today as in the church in ancient Corinth.

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7 Philips, J.B. *Your God is Too Small*. (New York: Macmillan. 1967), 1
Section 2: Ontogeny of the Body of Christ

"Ontogeny" is generally used in biological sciences to describe an individual organism's growth from conception to maturity. In 1 Corinthians 12:27 Paul writes; “Now you are the body of Christ and individually members of it.” Ontogenetically, we want to examine how the fullness of the Body of Christ grows over time. To help us in that examination we will first look at Paul's representation to the Galatians that Jesus came in the fullness of time to complete one ontogenetic phase and begin another. We also point to the ontogeny of the human body where we notice that the whole of the body as well as the individual members of it grow together over time, not separate from each other. We want to acknowledge as we begin that we cannot examine the Body of Christ without, as it were, examining the "bodies of Christ", those individuals who have been sealed by the Holy Spirit in baptism and marked as Christ's own forever.

Put another way, an individual begins as a contextualized being and is, through baptism, gathered up in a specific Christian community for nurturing and formation. Whether baptized as an infant or an adult there is a developmental protocol as necessary for the child as the adult. This can be seen, for instance, in a developmental approach to salvation history taking as our guide Paul's thought about "the fullness of time" in Galatians 3:1-4:7. Paul is describing this developmental process to the Galatians because they have become confused by teachings of Judaizers that they must be law-observant Jews before they can be fully Christian. He draws contrasts among law and promise; works and believing; disciplinarian and Christ. While many of these issues will be addressed by the Church in the Council in Jerusalem (Acts 15), the fact that they weave in and out of the
New Testament narrative points to the developmental, ontogenetic, necessity of maturing beyond obeying rules to avoid punishment to loving one's neighbor as oneself, the fruit of the righteousness that comes by faith.

In order to counter the teaching of the law-centric Judaizers Paul begins his review with Abraham who, upon receiving the promises of long life, material abundance and many descendants, believed God and was reckoned as righteous by God for his faithful belief. The law, Paul writes, came along some 430 years later, because of the transgressions of Israel, as a disciplinarian in order that Israel might behave rightly so that God would be able to live in the midst of his holy nation in the tabernacle and be served by his chosen royal priesthood.

Paul continues that the promise to Abraham came before the law was conceived and that it was Abraham's faith that was reckoned as righteousness, not anything that he had done. Therefore, Paul concludes, righteousness comes by faith not by works; by the promise that God made.

The purpose served by the law is that of disciplinarian. The role of disciplinarian does not grant righteousness. It trains the behavior or patterns of righteous behavior, but the behavior itself does not grant righteousness either. It is only through the promise of God that righteousness comes; therefore it is not until Christ has come that faith, once again, comes by promise of God.

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8 An observation here: While some claim the purpose of the Ten Commandments is social order it seems to me that since God chose Israel to be his holy nation and royal priesthood (Exodus 19:5-6), one of the often forgotten points lost in the miasma of individualism, this level of righteousness was necessary for God to live in the midst of his chosen, whether in the Tabernacle or the Temple. Both Hughes and Rogers will trace the development of the late 19th century notion of personhood from which much of the miasma emanates.
can be reckoned as righteousness. This reckoning by faith justifies Christians with God
(v24, NRSV). Using a last will and testament as an analogy for God's promise, Paul re-
minds the Galatians that minor children may not receive the proceeds of the will until the
date set by the father. In the fullness of time (4:4), the date set by God, the Son came,
born of woman under the law so that God's children, heirs, could receive their inher-
itance, an inheritance of faith, not law.

This maturation is a function of God's grace exhibited in changed lives, humankind's
faith in that grace, and the behaviors that bear witness to change. The behavioral evidence
isn't the cause of the change: it is the symptom that change has occurred. The general
standards used to measure those changes are the fruits of the Spirit,9 the Beatitudes,10 the
Old and New Testament spiritual gifts11 and the theological and cardinal virtues12. This
begins to build a much more comprehensive vision of the ontogeny of the Body of Christ.

To this point the discussion in this section has been about the juxtaposition of "Body of
Christ" and "individually members of it" from 1 Corinthians 12:27. We have not exa-
ined the conjunctive "and" in the text, as yet, for it is not yet time. We have also exa-
ined graceful maturation from Paul's thought in Galatians 3:1-4:7 in which he describes
the "sublation"13 of law to faith. We use this term to mean that one stage of a process is
taken up into another. One use of the term is to describe how in the dialectical method of
argumentation the thesis or antithesis is sublated into a new synthesis. Sublation de-

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9 Galatians 5
10 Matthew 5
11 Generally speaking those found in Isaiah11, Romans 12, I Corinthians 12 and Ephesians 4 although oth-
ers are sometimes added.
12 Robert Davis Hughes, III. Beloved Dust. (New York: Continuum, 2008), 134-5
13 Hughes, 169
scribes a process whereby previously discrete components combine to become something new.

Hughes uses Erickson's psychogenetic theory of growth as part of a holistic examination of maturation because for Erickson there is a flow, a sublation: "the stages build on one another but a current challenge will retest the achievements of all the previous stages and hence provide an opportunity to repair a weakness." This is one of the hopeful aspects of Erickson's psychology because it is analogous to the process of spiritual growth mentioned above in our discussion of Paul's thought in Galatians regarding the movement from law to faith. Erickson proves very useful to those in the Judeo-Christian tradition because Erickson was aware that the developmental process he described had psychobiological as well as psychosocial aspects. Simply put, Erickson describes a developmental process that does not take place in isolation; it is a process within a context of physical growth and socialization.

The companion theory used by Hughes is James Fowler's theory of faith development in *Becoming Adult, Becoming Christian* in which Fowler relates his own theory to Erickson. In addition to Erickson, Fowler based his own theory of faith development on the theory of cognitive development of Jean Piaget, the theory of moral development of Lawrence Kohlberg and the correction of male/female differences in Kohlberg's theory by Carol Gilligan. A link that connects these all of these theories is the acquisition and application of virtue.

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14 Hughes, 169
15 Hughes, 169
The foregoing examination of behavioral science in relation to ontogeny of the Body of Christ has shown interdependence among several disciplines: Erickson's psychogenetic theory, Fowler's faith development theory which us undergirded by Piaget's cognitive development theory, Kohlberg's moral development theory and Gilligan's theory of gender differentiation in moral development and Christian virtue. Fowler saw himself developing a theory that was neutral as the faith content. Hughes, however, interprets Fowler as initially studying and describing a cognitive theory of development in the religious area that can be independent of faith content. In the seventh stage as well as in his later writings on conversion and vocation he is much more recognizably describing Christian spiritual growth.

It could be said that this ontogeny being considered is complicated, and it is. Hughes cautions that there is always a temptation in comparative tables as we have used in portions of this paper to assume that things happen in parallels. But it is more complicated than that. Developmental elements are interacting holistically, as in the body. We simply segregate them when possible to for study. In reality, it is even more complex than we can comprehend. As we take the next step of integrating pneumatology into the conversation we return once again to Christian tradition.\(^16\)

To show God respect “in thought, word and deed”\(^17\) requires honest reflection, repentance, confession, forgiveness and amendment of life. It is a holistic process requiring the usage of spirit, soul and body; intellect, will and emotions. As with physical and emo-

\(^16\) For a summary, see Appendix I but note Hughes' caution in this paragraph.
\(^17\) Book of Common Prayer, Catechism, p 847
tional development, spiritual maturation is a path seemingly parallel to what has been considered thus far. In order to show this that we must first acknowledge that presently theology of the Holy Spirit has been marginalized in contemporary systematic theology. Part of the Doctrine of the Holy Spirit can be found in systematic theology under the category of The Trinity. The other part, spiritual theology, is found separated from the Trinity under Moral Theology. Hughes will help us understand how this bifurcation of Christian Life into spiritual, affective life and intellectual, objective life has developed.

Thinking in ontogenetic terms can help workshop attendees come to understand that we are not seeking skills to be applied like typing or algebra but, rather, becoming aware of the wisdom of a parent's voice as it is mediated to us in many ways. There is no need to throw out hard or soft science in the pursuit of Christian life. Much of what we will try to communicate is the mutuality of Christian life; the Body and the bodies of Christ.
Section 3: The Rise and Fall of the Ladder

Marker dates in spiritual theology are 1752 and 1754 when two volumes by Giovanni Batista Scaramelli, S.J. (1687-52), *Direttorio ascetico* and *Direttorio mystico*, respectively, were published. By the time of these publications spiritual theology in Roman Catholicism had developed a standard vocabulary, form and rhetoric, a scholastic manual, categories, division into ascetical and mystical, and a dull treatment of what should be a spirited topic, all of which were to prevail until the mid-twentieth century. In chapter 2 of *Beloved Dust* Hughes points to the period of c1600-1752 as a time when dramatic things were occurring in spiritual theology in relation to modernist and Enlightenment thinking that precipitated the scholastic manual approach to spiritual theology.

Hughes pays particular attention to this period examining four areas. First, the separation of spiritual theology from dogmatic (systematic) theology and the movement away from objective description of spiritual presence of God in community to a privatized, Romantic individualization of spiritual experience and feeling.

Second, particularly in the Western Church, this emphasis on the private experience of God created something of a quandary. On the one hand, there was more emphasis on mysticism and mystics which, in turn, engendered a new emphasis on the mystical with an accompanying development of it as a topic for study in its own right. On the other hand, private experience of God had a democratizing effect which circumvented ecclesiastical, civil and patriarchal institutions. This, in turn, engendered a suppression of the mystical and its subordination to the ascetical.
Third, as a consequence, mystics came to be regarded as a type of elite, best cloistered. Because so many of them were uneducated women they were fairly easy to contain. Enlightenment thinking characterized mystical experience as "paranormal" and thus beyond science. All of this gives birth to a milieu in which the Romantic revival of mysticism in the late 19th and early 20th century regards mystics as a kind of religious genius that is beyond the ordinary which, in turn, grows in a further isolation of spiritual theology from the main body of theology.

Fourth, as a counterpoint to all of the foregoing, mystical experience kept breaking out in popular movements. Those mystical experiences includes such things as John Wesley's famous strangely warmed heart, the Pentecostal revivals on Azusa Street in early 20th century Los Angeles as well as those in the Roman Catholic tradition which are less familiar to us. The unfortunate consequence for the Church was that because spiritual theology was ill equipped to pastor these movements in popular mysticism came to reinforce the very marginalization that created this lack of equipping in the first place.18

The fruit of all of this has been the discomfort with, discouragement of, and further marginalization of movements within both Protestant and Catholic circles known as Charismatic Renewal. The post-World War II mainline Church establishment was caught flat footed having forgotten what was once known about mystical experience. As a result this renewal was far more divisive than it needed to be. Proponents were forced to resort to Pentecostal theology through popular books that regarded tongue speaking as

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18 Hughes, 10-11
19 Pentecostal doctrine is that manifestation of the NT Testament gift of tongues is indicative of salvation while Charismatic doctrine does not. Both hold that the spiritual gifts, including tongues, did not end with the Apostolic Age. See page 5 above for more detailed information.
necessary for salvation; that unless "signs and wonders" were manifested there was no true congregation of the "real" "New Testament" church. Opponents were forced to adopt a Dispensationalist position or dismiss Charismatic renewal as emotionalism run amuck.

Hughes narrates the fascinating history of experiencing God by taking us back to the first centuries of Christian spirituality. Much of what is known about spiritual theology comes from the dogmatic controversies in the patristic Church. Basil the Great (c329-c379) wrote On the Holy Spirit in response to one of the various dogmatic controversies between the Council of Nicaea (325) and the Council of Constantinople (381), the Arian heresy. The Arians denied the divinity of the Son and the Holy Spirit. From the beginning there were two schools of thought about the end of the spiritual life. But whether that end was the darkness of the apophatic way or the light of the kataphatic way, the full operation of the Holy Spirit in terms of gifts and mystical experience was not questioned. Since most theologians at the time were bishops with active parish responsibilities and monks living in various types of community, dogmatic, spiritual, moral and monastic theologies all grew hand in hand with each other.

By the fifth or sixth century an extraordinarily important theologian emerges, probably a Syrian monk who is known only as Pseudo-Dionysius the Areopagite. His Mystical Theology describes the spiritual life in three stages: purgation, illumination, and union.

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20 The classic example is the Scofield Study Bible. Certain dispensationalists hold to Cessationalism, the belief that spiritual gifts as an activity of the Holy Spirit ceased with the death of the Apostles. At best spiritual gifts were thought to be counterfeit; at worst, demonic. There are a variety of positions regarding spiritual gifts within dispensationalism.

21 Hughes, 11
His three-fold way developed into the predominate structure of understanding the spiritual life, particularly in the West while it remained seamlessly with the rest of theology as indicated above. A small tear appears in the *Summa Theologica* of Thomas Aquinas (c1225-1274). While Thomas understood the Summa to be describing a whole, he wrote most of what he knew about spiritual life in the second volume following what he knew of the virtuous life.

The tear became a rent in the scholasticism of the great 13th century universities. The schoolmen, focusing on the parts of Thomas's whole, evolved those parts into separate categories of study: dogmatic, moral, and other theological concerns. This division works out into the great scholastic manuals that became the standard for the spiritual life by the eighteenth century and beyond.

While there is some disagreement as to the exact source of the individualized subjectivity that contributed to the specializations of theological focus, there is agreement that that the process began in the 12th century renaissance, a time of revival of ancient Greek thought, particularly that of Protagorus (c490-420) "Man is the measure of all things." His meaning was that if everything must be mediated to a person through the individual's senses then everything must be received and known subjectively. This conclusion will resonate with post-modern ears: all truth is subjective i.e. there is no objective truth. Of further interest is that Protagorus was undone by Socrates (c469-399), Plato (c428-c348) and Aristotle (384-322). Ironically, the effects of weaving these two threads together at first held modernity firmly together, but the stitching had a slipknot that would ultimately help an unraveling in post-modernity as specialization has had the effect of isolating the
individual from the organic whole, whether individuals from human communities or moral theologians from the academic discipline of theology.\textsuperscript{22}

Concurrent was the rise of nominalism. It was based on the thought of philosophers and theologians like the 14\textsuperscript{th} century Franciscan William of Ockham. Ockham's Razor, the idea that the simplest explanation is usually the best one, is an example of this thought. Nominalism derives from the Latin \textit{nomen} or name. The thought is that the names of things are not real in the sense of Platonic forms or universals that are true at all times everywhere, but are constructs used to describe things that are objectively real. In other words, nominalism holds that the names are not real: the object is real. An effect of nominalism is a turning away from objects to be known and toward the individual knower and the processes of knowing. The direction of inquiry turns inward, then, into the self.\textsuperscript{23}

Hughes also points out the devastation that was occurring over this period: the divided papacy (Avignon papacy 1309-1377 and Western Schism 1378-1417), The One Hundred Years War (1337-1453) between England and France and the era of plagues around the Mediterranean and Europe beginning with the Black Death in the mid-14\textsuperscript{th} Century. Many areas were depopulated by as much as two thirds. There were also the continuing wars with Muslims that continued into the 15\textsuperscript{th} Century. These factors must have had more emphasis on the development of a blossoming spirituality focused on the suffering of Christ and the turn to interiority and affective subjectivity than any comprehensive

\textsuperscript{22} Hughes, 13-14
\textsuperscript{23} Hughes, 14
study has yet to reveal. While this movement began in better days of the 12th and 13th centuries, the crises of the 14th century could well be catalysts for the turns in spirituality.

The high point of this blossoming spirituality occurred in 16th century Spain with Teresa of Avila (1515-1583), John of the Cross (1542-1591), Ignatius Loyola (1491-1556) and their French follower, Francis de Sales (1567-1662). They solidified the turn to interiority.

To make a very complicated story short, the Iberian saints and their followers, including Francis de Sales and the succeeding French school, solidified the final subjective turn of spirituality. Both personal reports of the mystics and the subsequent theological reflection on them focus on close observation of movements of individual souls, especially in the "higher" stages of spiritual development, completing the separation from academic theology and encouraging the development of a kind of personal spiritual psychologism.

The Protestant emphasis on personal conversion mirrors this although separated from Catholic tradition, of course. Using Michel de Certeau's Mystic Fable Hughes amplifies that it has become "my faith," for Luther; "my decision," for Ignatius; "my ecstasy," Teresa.

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24 Hughes, 14-15
25 Psychologism is an instance of using subjective, psychological-like terms to explain something that is not necessarily psychological. The descriptions of the interior life of the Spanish saints mentioned takes on a certitude in The Interior Castle of Teresa to the Ascent of Mt Carmel in John of the Cross to the Spiritual Exercises of Ignatius Loyola that is open to debate in various psychological theories of interiority. The early modern and Enlightenment milieu certainly affects the development of certitude characteristic of the manuals of the 18th century and their refinement into the twentieth century. Contemporarily we are more familiar with the verb form "psychologize."
26 Hughes, 15
resa; "my longing in the darkness," John of the Cross. Spiritual psychologism has come
to full birth and will reach maturity at the hands of the nineteenth century Romantics.  

The 16th Century was one of reform. Luther nailed his 95 Theses to the Wittenberg
castle chapel door in 1517. The first Anglican prayer book was published in 1549. The
Catholic Reformation took place from 1545-1563. In all Protestant and Roman Catholic
camps there developed a mistrust of subjectivity, particularly the more emotional expres-
sions which came to be called "enthusiasm" in England, "illuminati" in Spain and collec-
tively in Europe the "brethren of the free spirit." This atmosphere worked to further mar-
ginalize subjective movements as subversive because of the democratizing implications:
If enough people believed that the established churches were not necessary for personal
salvation then not only would ecclesial authority be undermined but civil, as well.  

Hughes takes a close examination of the period of the 17th century to the publication of
Scaramelli's publication in 1752. As his exemplars he uses three lesser-known writers.
First is Diego Alvarez de Paz (1560-1620), a Spanish Jesuit who went first to Peru and
then to what is now modern Venezuela where he died. He distinguished four degrees of
prayer - meditation, affective prayer, beginners' contemplation and perfect contempla-
tion - thereby introducing degrees that were often to be repeated after him.  

His works con-
tain the characteristics that are to be used for isolating infused mystical experience into an
elite category not available to the average person.

27 Hughes, 15
28 Hughes, 16
29 Hughes, 17
Alvarez de Paz is complemented by Tomas de Jesus (1564-1627). His book, *St John of the Cross*, may have helped stimulate the Spanish Inquisition. He develops the thought that acquired contemplation is to be preferred over infused (mystical) contemplation. This gives emphasis to ascetical theology over mystical theology and helps aid the notion of the mystical as paranormal. Evidence of this categorization can be seen today in bookstores which place mystical theology in the New Age area.\(^\text{30}\)

Secondly, Hughes considers Jean-Baptist St Jure, S.J. (1588-1657) who writes at the height of the classical "French School" of mysticism and spirituality. St Jure demonstrates continuity with Alvarez de Paz as well as conversance with the philosophical movements of his day. He has the humanism of his day yet maintains a place for appropriate mysticism in the spiritual life of his order.

Thirdly, Hughes holds up as an exemplar Barnabe Saladin a Franciscan *Recollet* in the province of what is now northern France but was then in the Walloon district of Belgium. He died sometime after 1702 and is only known through his works. He is an example of the further marginalization of mysticism and lived during the controversy over Quietism. Quietists were accused of a contemplative waiting for God's infused contemplation at the expense of ascetical disciplines and even acts of charity. The effect of this controversy was to make many more suspicious of mystical experience. Saladin does not make any new contributions but is illustrative of continuity with the themes Hughes has been tracing:

\(^{30}\) Hughes, 18
the turn toward interiority and a resulting psychologizing;

the marginalization of mysticism and mystics as a secluded elitism;

the separation of spiritual theology into a distinct discipline;

the development of the technical language of the discipline itself;

the propagation of these trends beyond the great universities and metropolitan areas.

The Quietist controversies could not be settled in Spain or France and were referred to Rome. Thus the problems surrounding mysticism became controversy in Italy, as well. It was left to the Vatican to solve. This ambivalence toward mysticism was not only reflected in the church but also in the culture with the reactions being rationalism, Deism, scientism and other hostile movements. The manuals and moralism of Scaramelli and Alphonse Ligouri (1696-1787) prevailed over other works of spiritual theology.  

By way of a reminder, the Enlightenment encompassed a period from the mid-17th Century to through the 18th century.

A more positive side of the ambivalence about mystical experience is found in the Protestant tradition in three trends. The first trend was in Lutheran pietism which incorporates much of Rhineland mysticism (Meister Eckhart O.P. (1260-1327/8; Jan van Ruysbroeck (1293-1381); Henry Suso (1295-1366); Johannes Tauler, O.P. (1300-1361)). Second are two examples from the period of the first Great Awakening (1730's - 1740's) who share acquaintance, George Whitfield (1714-1770) Anglican priest John Wesley

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31 Hughes, 21
(1703-1781), whose success in revival work in England and America coincided with that of American Presbyterian Jonathan Edwards (1703-1758).\footnote{Hughes, 21}

John Wesley was steeped in the patristics as well as the thoroughly modern *Imitation of Christ* by Thomas a Kempis. He and his brother Charles (1707-1788) established The Holy Club at Oxford as a way to organize and live the Christian faith 24/7. He was deeply concerned with Christian perfection. His mystical Aldersgate experience in 1738 strengthened his turn toward interiority, emphasizing his concept of assurance of faith through the direct experience of God in the heart. He also taught that this experience is for everyone, not only the spiritual elite, and developed a manual-like approach for everything in order to ensure accessibility for all.

Jonathan Edwards was also a prolific writer. In his *Treatise Concerning Religious Affections* (1746) he argues for use of the will and intellect in religious life and defends himself against charges of both rationalism and enthusiasm. His defense of revivalism is strongly Trinitarian but based on a psychological analogy of Trinitarian life. He, like Wesley, is much concerned with a heart-psychology in an inward psychologism.\footnote{Hughes, 22}

Third, the French Quietists are popular in the Protestant tradition among those of the "Free Church" traditions like Quakers, Baptists and Congregationalists.\footnote{Hughes, 22}

In Scaramelli, then, we have a classical, scholastic presentation in manual form of content that is fully modernized in that it marginalizes the mystical in favor of the ascetic.

\footnote{Hughes, 21}
\footnote{Hughes, 22}
\footnote{Hughes, 22}
The content is in the style of psychologism based on the growing emphasis that the spiritual life can be studied in like manner as any other discipline. This style of presentation is to hold sway until the time of Vatican II (1962-1965).

Hughes makes note of four ancillary themes. First there is a hermeneutic that could understand Scaramelli to be conveying the positive heart of mysticism in a disguise to preserve it from the anti-mystical sentiment of the day. Secondly, he notes that 19th century Romanticism gives spiritual theology its final inward twist. Just as artistic genius is seen to be the limited to a few secluded elite, so the higher states of spirituality are reserved to a few secluded elites. The trend toward affective interiority reached its peak in Romanticism and we are still feeling the effects of it in some corners of the Church as well as in the New Age sections of Bookstores.

Thirdly, the Romantic turn of events has created a heightened interest in the extraordinary phenomena without the undergirding of Christian ascetical discipline or discernment of spirits that protects against various types of spiritual delusion. As Hughes puts it, "The culture came down with a good case of Zen sickness - loving enlightenment rather than the light, or, in Christian terms, desiring religious experience rather than God - from which it has not yet recovered."

Fourthly, the theological turn of events precipitated by Vatican II, in turn, created a point of inflection in Roman Catholicism that has affected many areas of Christian study.

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35 Hughes 23-24
36 Hughes, 25-26
37 Hughes, 26-27
The first of these has been the *Ressourcement* movement that brought Catholicism back from the scholastic manuals via critical methods to examine the basic resources of Scripture and Patristics.\(^\text{38}\) Reapproaching these from this new angle allowed even Aquinas to be read in his context rather than in manuals as snippets of Thomism. This reapproach rendered manuals of spirituality obsolete.\(^\text{39}\)

The second has been one of the important documents of Vatican II *Lumen Gentium* (Light to the Nations). This document teaches that the call to holiness is for all people, not just a few elite. Part 1 of the document teaches that all of humanity is elevated in Christ to participate in the divine life of the Trinity. Part 2 is about the more mundane means of grace in family life, culture, public life and the pursuit of international peace.

Thirdly, the ancient understanding of spiritual theology based on the pseudo-Dionysian stages of purgation, illumination and union were rendered obsolete by Vatican II theologian Karl Rahner. He states that the Triple Way, the basis for discussion of spiritual theology up to Vatican II, is inadequate for the complexities of human growth and development, particularly when attempting to superimpose those stages onto the status of "beginner, proficient, perfect" in a rigid developmental program.\(^\text{40}\)

Hughes has traced the historical raising of the ladder, as it were, up into mystical experience. The ladder is used as a metaphor for spiritual aspiration based on Jacob’s dream at Jabbok of the ascending and descending angels and Jesus’ comment to Nathaniel allud-

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\(^{38}\) Hughes, 28 Hughes believes that this is a trend anticipated in Anglicanism by John Wesley who was instrumental in the renewing the study of Scripture in the Evangelical wing and of patristics in the Anglo-Catholic wing.  
\(^{39}\) Hughes, 27-28  
\(^{40}\) Hughes, 29
ing to the same image. While used beautifully and effectively by the 16th century Spanish mystics: Teresa of Avila, John of the Cross and Ignatius Loyola, the ladder or ascent or upward motif leads ultimately to the separation of spiritual theology into ascetical theology which was concerned with the disciplines of moral living as a precursor to mystical theology, which was concerned with contemplative experience. The rungs of the ladder began to deteriorate as modernism reached its pinnacle in the 19th century. As the ladder is rising spiritual theology becomes separated from the mainstream of dogmatic theology and eventually becomes totally separated from it in moral theology and mystical experience becomes more and more marginalized and cloistered. Parish clergy are ill-equipped to offer spiritual direction to contemplatives because parishioners were not expected to experience it.

In response to all of this Hughes proposes two things. First, that spiritual theology be put back into the central stream of development of Dogmatic Theology and second that the diction of that development be the most current in light of contemporary human development, updated generationally, so that the discipline no longer becomes locked away in the past.

The foregoing is of much more use to the workshop presenter than the attendee. On the presenter's side it is extremely important, particularly in average sized parish, to be aware of how matters having to do with spirituality became segregated from the mainline of Christian life. Whether we call it "mystical" or "charismatic" or "ecstatic" or "pente-costal" there is much to be learned from the second millennium such as the distrust of the emotional and the dismissal of the non-scientific during the long period of modernism.
The simple fact that Church continues to divide itself into denominations and independent churches based on affinities for worship posture, music and the degree to which laity are incorporated into leadership should be enough to motivate presenter and attendee alike. Attendees need help to appreciate the two concurrent themes of the rise of specialization in theological teaching on the one hand and the rise of individualism and personal autonomy from the Renaissance through this post-Enlightenment period on the other.

This information will be most helpful to attendees as they come to appreciate fluidity of grace rather than the rigidity of law. As any parent knows, you need law but the black-and-white needs of young children quickly move into a reality far more nuanced both in society but also in church as the developmental stages of individuals move inevitably through their chronological stages.
Section 4: Hughes' Bridge from ladder to shore

If Rahner's invalidation of scholastic approaches to spiritual theology is correct what else is left? Hughes works from Philip Sheldrake's proposition that "Christian spirituality exists in a framework that is Trinitarian, pneumatological and ecclesial."\(^{41}\) In other words, Christian spirituality begins in the Trinity, based on Rahner's maxim that "the economic Trinity is the immanent Trinity"\(^{42}\) and that while the "persons of the Trinity are indivisible they are not indistinguishable".\(^{43}\) Rahner's maxim tells us that the Trinity is not there; God, Father, Son and Holy Spirit, is already here. No need for the ladder. Our immanent God works in ways that we may attribute to a Person understanding that the character or nature of that person is "revealing."

Christian spirituality is pneumatological, that is, distinguishable as a characteristic of the Holy Spirit and her work. A characteristic of the Holy Spirit is experienced in human life; it may be attributed to the work of that person of the Trinity with the understanding that the work is not isolated from the rest of the Trinity; the other two persons have a hand in it as well, but it is distinguishable as pneumatological work.

That Christian spirituality is ecclesial means it is incarnate within the context of the Body of Christ, the Church. It does not exist separately or in isolation. In order for Christian spirituality to have any meaning whatsoever it must be nestled and embodied within the sheep pen of the Nicene Creed where it may be nurtured by the Good Shepherd. To

\(^{41}\) Hughes, 39
\(^{42}\) Hughes, 47
\(^{43}\) Hughes, 42, Hughes uses the solution of Robert Jenson in his ecumenical systematic theology.
use Hughes' language, the dust we are and to which we shall return is converted into the fold, work attributable to the Father; transfigured into the vision God has for us, work attributable to the Holy Spirit; and glorified as a very part of Trinitarian life by the Son, becoming dust beloved by God.44

Hughes' first proposal above is that spiritual theology be moved back into the central stream of development of Dogmatic Theology. What he proposes is based on a similar proposal made by Karl Rahner that succession of Dogmatic topics be . . . Trinity, then Christ, then Church followed by Sacraments and finally Eschatology45. Hughes proposes that, following Rahner's rationale, the succession should be Trinity, then Christ, then Holy Spirit, then Church. Furthermore, that the topic of the Holy Spirit be constructed using the topic of Christ as the guide. Christ is usually divided into two sections. The first is the teaching regarding the person of Christ; the second is teaching regarding the mission or work of Christ. Often the former is referred to as Christology; the latter as soteriology.46

Let Hughes speak for himself:

My proposal is that the newly established locus for the Holy Spirit would have a similar co-inherent distinction: pneumatology proper would study the teaching on the person of the Spirit, especially as we see it reflected in the dance with the Word/Wisdom in the mysteries of the incarnation. Parallel to soteriology would be a subtopic on the Spirit's own mission of sanctification that would contain, among other things, spiritual theology as teaching on the life in the Spirit, and even moral theology as the practical application of the Spirit's gift of virtue, character, and beatitude. This would then flow naturally into an ecclesiology of covenant, communion, formation, and mission, and hence to sacraments and ultimate eschatological fulfillment.
I propose grounding spiritual theology not merely in a new pneumatological locus but specifically in a doctrine of the Spirit's mission as koinonia - the gift to the whole created order of participation in the intra-Trinitarian relationships of perichoresis (co-inherence); this allows us to establish a new way of beginning spiritual theology in the traditional sense . . . (not with) Christian perfection following on the fulfillment of moral obligation. (This) keeps spiritual theology subordinate to moral theology and both of them outside the structure of Dogmatics . . .

While wisdom may still be found in the classic spiritual theology texts, the old approach of beginning with the fulfillment of moral obligation as a prerequisite for Christian perfection is no longer viable. Not only is God present all the time but God's grace is also necessary for the fulfillment of Christian moral obligations and Christian perfection.

Hughes' second proposal above is that the diction of that development be the most current in light of contemporary human development, updated generationally, so that the discipline no longer becomes locked away in the past is the next piece of the bridge.

Hughes finds the traditional "three" language of understanding the spiritual life as helpful: purgation, illumination, and union; beginner, proficient, and perfect. But he sees them in a spiral, non-linear fashion. Further, he proposes this picture:

The spiritual life of any given Christian is determined by the interplay of two great narrative arcs or story lines: one is our own empirical history of creatures as dust, which can be studied by a wide variety of human and natural sciences. This is a kind of shore on which break the three great currents of the Spirit's mission, which, from the human side, can be called conversion, transfiguration, and glorification. The tides at any given point are determined by the confluence of the currents of the Spirit with the particular human shore on which they are breaking. Good discernment is thus a kind of intuitive table of the tides . . . The three great theological virtues of faith, hope and love also characterize these three great currents in particular ways. It is important to recall, however, that the structure of the Spirit's mission is not threefold, but Trinitarian. This means that these three great movements and all their characteristics are not

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47 Hughes, 45-46
48 Hughes, 46
linearly successive but con-inherent, like the great Trinitarian perichoresis\textsuperscript{49} itself. The currents are con-current. The tide at any point is determined by all acting together, though usually one will seem to predominate at any given time\textsuperscript{50}.

The progress that is made in the spiritual life is not due to individual believer's grunting, white-knuckled will but, rather, by surrendering to God's eternal initiative. This is not quietistic, however, because the progress must always be incarnate in action. If Christian spiritual progress is more perfectly experiencing the love of God then the "more" must be embodied in loving neighbor.

Hughes, then, offers a change in metaphor from a ladder to a shore. Because the grace of God is necessary each step of the way, the shore metaphor avoids the Pelagian hazard of climbing a ladder and substitutes the image of waves and currents of grace forever active on the sand, dust, if you will, of the shore. The helpfulness of this image is that the tides and currents are active on all of the shore; not just a part of it. Hughes proposes that the next move in spiritual theology be to bring it back into the mainstream of dogmatic theology where it belongs and to be prepared to update this theology generationally so that its diction is always looking ahead rather than behind.

\textsuperscript{49} Hughes, 45 Perichoresis is an Eastern Church word for the intra-Trinitarian life. Often the corollary word in Western Church language is "co-inherence." In other words, it describes Trinitarian life. Two other Eastern words used that goes with it are \textit{theosis}, or deification. Both words describe the process of becoming like God in the sense of allowing God to keep on making us into God's image rather than the reverse. In the Western Church these words describe the process of growing in Christian Perfection. These Eastern words come to us via the patristics. Since most of the ante-Nicene Fathers wrote in Greek and not Latin, the Eastern Church has kept them while the Western Church has, in a sense, been working with secondary texts low, these many years. Much of the post-Vatican II energy for spiritual theology comes from the reclamation of part of the theological life of the Church that has simply not been available to the Western Church as outlined by Hughes and reported in this paper. A basic introduction to the Eastern Church, its diction and vocabulary, is Bishop Kallistos Ware's \textit{The Orthodox Way}.

\textsuperscript{50} Hughes, 66
Like the preceding section the bulk of this section is of more interest to presenter than attendee. Parish clergy presenting this material will have been through a M.Div. program that will most likely have a requirement of systematic theology. Hughes' proposal would mean that all who pursue this degree program would be schooled in such a way that the elements now found in Catholic Moral Theology, that is spiritual theology, would be included in systematics. This would have the many benefits not the least equipping clergy to recognize that "character education" is simply a subset of systematic theology. As we love and are loved by God we must also love our neighbor. This is the necessary action God's love precipitates. This is a crucial point to take from this section to the attendees.
Section 5: Not a Thing to Be Grasped . . .

Eugene F. Rogers, Jr., has addressed in his *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West* matters of immediate interest to us. Rogers and Hughes both show how the subjective interiority at the heart of Romanticism (Hughes) and German Idealism (Rogers) has spiritualized the Holy Spirit to the point that she has become disembodied. So far we have followed as Hughes' thinking about the rise and fall of the scholastic manual approach to spiritual theology that ended up isolating it from the mainstream of systematic theology to the end that mysticism had become disembodied feeling. Now is a good time to examine the work of Rogers which adds a rhetorical approach to Hughes' historical approach. In so doing we should be better equipped to appreciate how the New Testament gifts form only a part of a larger panorama of the person and work of the Holy Spirit. Since Hughes cites Rogers\(^\text{51}\) in relation to pneumatological diction we will pay particular attention to three terms used by Rogers: reticence, superfluity and gratuitousness.

"That the Spirit has grown dull because unembodied, and bodily experience unpersuasive because un-Spirited, was one of the initial insights for this book.\(^\text{52}\) We have examined Hughes on how the Spirit has grown dull because those who embody her have been sequestered away from the mainstream communities physically and the theology teaching about her has been sequestered from the mainstream of theological teaching. Rogers takes a slightly different tack, developing a resonant point that this same period of interi-

\(^{51}\) Hughes 45, 47, 305

\(^{52}\) Rogers, Eugene F., Jr. *After the Spirit.* (Grand Rapids: Eerdmans, 2005), 3
ority deemphasized the embodiment of the Spirit in the lives of and, consequently, the actions of Christians.

Rogers, commenting on his reticence about the charismatic movement, says that he learned from Hans Frei who learned from Karl Barth to be suspicious of 19th century subjectivism because of the various Romantic and Idealistic turns that made the persons of the Trinity into individual centers of consciousness rather than agents of a single activity. As the subtitle of this book implies, Rogers wants to look beyond modern Western sources to recover a dynamic pneumatology that is neither dull nor unpersuasive. On his search he will examine sources that address the end of human destiny as fellowship with God (think of koinonia in our discussion so far) whether as vocation (Protestant), consummation (Catholic) or deification (Eastern Orthodox) in the sense of 2 Peter 1:4, as "participants in the divine nature.".

One of the premises Rogers (and Hughes) works from is that the persons of the Trinity are indivisible in their work as we humans see them, but we also see glimpses that distinguish each as the Holy Spirit reveals them in scripture. In Scripture we glimpse how intratrinitarian life expands to incorporate human life within it. Rogers shows us the Scriptural accounts of the annunciation, baptism, temptation, transfiguration, institution of the Eucharist, crucifixion and, to Rogers' mind, the most important, Romans, Chapter 8, especially verse 11.
Another of Rogers' premises that impacts our purpose herein particularly is that since contemplation is a practice, the virtues and vices it fosters in the participants are of particular interest to us (emphasis added).\footnote{Rogers, 13} Put another way, our immediate context includes all of the consequences of modern Western approaches to spiritual theology, so we want to pay particular attention to bracketing them on account of the subjective interiority that has caused the very dullness and unpersuasiveness we are seeking to avoid. As we have noted previously, contemplation is one of the practices that can be used to gain traction for God when he grasps us.

Before going further it is also worth noting that fruits of the Holy Spirit (such those in Galatians 5), gifts of the Holy Spirit (such as those in Isaiah 11:2-3a, Romans 12, 1 Corinthians 12, Ephesians 4 and elsewhere) as well as virtues (theological; cardinal and subdivisions thereof) are embodied for the purpose of action. We know of this purpose because the action is shown in the narrative of Scripture as we read it. That is to say, loving God is incomplete without persuasive evidence in the form of action that the neighbor is loved, as well. The virtues remain ideas or concepts until they are embodied in action.

Rogers remarks that the early trinitarians did not need Romantic or Idealistic theories of persons as independent centers of consciousness because they were reading Gospel narratives and were, along with Aristotle, perfectly capable of recognizing three different characters in those narratives. The oft-used analogy of three dramatic persons played by a single actor would not have confused them at all. They saw no modalistic hiddenness behind the masks, particularly if the three characters appeared on the stage at the same time.
There was simply literary analysis going on as a result of reading the narratives. The early trinitarians learned much about dramatic personages by reading what the narratives reported in those great events like the annunciation, baptism, and all the rest. These days we see this approach in the two volume work *Theo-drama* by Han Ur von Balthasar. The early trinitarians were not attempting to look behind the masks in order to see who was in charge or what the motivations might be; they were simply learning what they could from the narrative.  

That there is not much said about the hiddenness of the Holy Spirit in those narratives is, according to the Eastern tradition, a virtue rather than a flaw. That the Holy Spirit prefers anonymity, always acting in such a way as to be concealed by the Son, is to her virtuous credit. Rogers' source here is Eastern theologian Pavel Florensky's *Pillar and Ground of the Truth* in which Florensky notes that this virtuous practice attributed to the Holy Spirit is ascetical in nature and he believes that the Spirit's job is to foster ascetical practice. (Ascetical practice being the undergirding of contemplative practice is something that will be met a bit later.) For him, "Come Holy Spirit" is synonymous with "Thy kingdom come." Even in the Trinity Sunday liturgy in the Eastern tradition, there are three consecutive prayers, the first of which is addressed to the Father, the second to the Son and the third to "Eternal flowing, living and illuminating source . . ." which sounds and is heard as being addressed to the Holy Spirit, yet ends up being directed to Christ.  

The Spirit does not act apart from the Son, or the Father for that matter. The liturgy por-

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57 Rogers, 23-24  
59 Rogers, 24-26 Rogers continues his analysis of Florensky.
trays the saying of the Cappadocian Gregory Nazianzus that the Trinity is not like a single sun in three forms but rather three suns aligned to give one light. What we "see" is the incarnate Christ.

Since the work of the Trinity comes to us as undivided, then what we say of one must apply to the other two. The anonymity or hiddenness or reserve or reticence or mystery of the Holy Spirit would also apply to the Son as to the Father. Again, we get glimpses of the intratrinitarian life in scripture and from that we may well think about or attribute or reflect theologically on the persons and their work. Given the reticence of the Holy Spirit and the fact that there doesn't seem to be anything the Spirit can do that Christ cannot do better, Rogers raises the rhetorical question "Is the Spirit superfluous?"

At this point, let us return Rogers' reticence regarding the charismatic movement mentioned earlier. It was based on Barth's discomfort with subjective interiority. Barth's suspicion was that subjective interiority is anthropocentric. In other words, the Holy Spirit was becoming confused with the human spirit. For Barth, only God can respond to God. Therefore, it is not the human spirit that responds to God it is the Spirit of God. The example is in Romans, Chapter 8, where human persons simply join in the intercessions of the Spirit and the Son that are already taking place in intratrinitarian life within them. Rogers writes that Barth does not like to write about the Spirit apart from writing about the Word based on Barth's reading of Athanasius, "For what the Word has by nature . . . in the Father . . . He wishes to be given to us through the Spirit." "That," Rogers writes

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60 Rogers, 22
61 Rogers, 27-29
... makes Father, Son, and Spirit all ineliminable. The Son bears a human body that human bodies may bear the Spirit. The formula makes Trinitarian the better-known version, "the Word became human that human begins might become divine. Here it is the body that "humanifies" the Word, while the Spirit deifies the human through the body.

Note that this formula is not mechanistic since "he wishes." This is indicative of the gratuitousness of the Spirit, in fact the gratuitousness of the Son and Father, as well, in the sense that it isn't required; there is no quid pro quo, no Labor/Management negotiations: it is simply a gracious act. Rogers calls this more musical than mechanical, using dance as a metaphor of the graciousness of intratrinitarian koinonia.62

In secular language "superfluity" means excess or overabundance or, as the adjective "superfluous," something that is not necessary. Following many contemporary theologians, not least Rowan Williams, Rogers proposes two theological meanings for the word superfluity. One means to cross a distance. The other means gratuitous incorporation. Rogers traces 14th century Franciscan thought about money and in that context looked at superfluity in two ways. First, it was the excess, what remained after the necessary had been paid for. The second was the remainder that more often than not fostered greed and envy. He likens it to the New Testament gifts of the Holy Spirit which, instead of unity brought division and jealousy.63

Money, then, only provides enjoyment when it is not a measure of wealth or reciprocity, but when it becomes a gift generously given. As with money, so with the Spirit: the giving of the Spirit is a gratuitous act in response to the superfluity of intratrinitarian life. The Spirit gathers us up in that koinonia. Furthermore, Rogers continues, the effect of

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62 Rogers, 29-32
63 1 Corinthians, for example
being gathered up is not to make creatures, whether human or not, less material, but more meaningful. Just as everyday bread becomes material sacramental reality so do human beings as they are grasped by God. The Spirit befriends all matter, animate and inanimate, because of the abundance of God.

"Befriending" is the perfect word for Rogers. Using contemporary and ancient Greek philosophy he reminds us that the purpose of friendship is to grow in virtue. "By the Spirit they manifest their friendship to God by growing in virtue; by the Spirit God manifests God's friendship to them by diffusing God's virtue, by giving it to them." The Spirit characteristically incorporates the particular (as in gathering the community, for baptism and Eucharist) and then distributes the corporate (as in the elements and gifts). This dynamic relationship between Spirit and matter is characterized by the embrace of friendship rather than progression through various stages of a video game.

This friendship is one of growing into the likeness of the holy God, as in "be holy because I, the Lord your God and holy" not on threat of divine punishment. The Spirit is extended to matter so that by thought, words and deeds the friendship can grow over our time. The pattern for growing in this way is the pattern of Christ in Philippians 2:6: we empty ourselves of what is not-God so that we may be grasped by God. In a sense, our growth in friendship with God means that there is enough actionable evidence to convict us of being a friend of God and that growth in virtuous action allows God to gain more

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64 Rogers, 40-41
65 Rogers, 58-59
66 Rogers, 65
67 Rogers, 65
68 Rogers, 61
69 Leviticus 11:44; 1 Peter 1:16
purchase on us. This purchase, as it were, is like the tide's grasp on the grains of sand on a shore, animated by the Spirit, moving as one.

Rogers provides diction for Hughes' proposal. Rogers also provides a rather playful, dance-like rhetorical approach to the shore image by speaking of Christ's embodiment of the Trinitarian reticence by not grasping to become God sung in the Christological hymn in Philippians 2. This complements the notion that spiritual theology is not about grasping rungs of a ladder but, rather, emptying one's self to embrace the humility of a servant, allowing God's grace and the Holy Spirit to wash our dustiness. Rogers' develops technical meanings for superfluity and gratuitousness that help in understanding the Holy Spirit's mission of koinonia. These words help to shape what he calls a christoform life. Rogers connects the embodiment of the Spirit to bodily action which means connecting her to growth in character and virtue. Part of Rogers' work provides the opportunity to connect Rogers, Hughes, Erickson and others in a discussion about the social reality of the Holy Spirit's work of koinonia. Rogers' work connects us quite easily to Jesus' simile of the mother hen in Matthew 23:37 in understanding the Holy Spirit as gathering up rather than remaining at the top of a ladder waiting for chicks to climb up.

Following Hughes' suggestion in terms of the procession of loci, this section on the Trinity should probably come near the beginning of an introductory presentation. Helping attendees understanding to connect the dots, so to speak, of how spiritual gifts and Christian ontogeny are God's initiative helps to neutralize any kind of Pelagianistic, works-
righteousness proclivities. Also the whole notion of superfluity and gratuitousness can be used to help disarm any notions of reciprocity as a basis for doing the right thing.
Section 6: The Ontogenetic Panorama of Christian Life

First Corinthians 12:27 reminds us that we are the body of Christ and individually members of it (emphasis added). The "and" is crucial to ontogeny. This is the balance upon which Christian maturity depends. Another way to say it is that we are individuals-in-community.\(^71\) Over emphasis on one comes to the detriment of the other

Strictly speaking, the ontogeny we are examining begins with conversion, but there are some pre-ontogenetic developments behind it. Hughes proposes that we consider these developments from a nuanced understanding about the relationship between human sciences and Christian spirituality.

The human sciences, with no theological interference needed, describe the realities of human dust and its history from a strictly empirical point of view. The psychosocial history of any human being provides the context and concrete material out of which a spiritual life is fashioned. Other aspects of that spiritual life, however, are best accounted for as deriving, as a kind of resonance in the dust, from Trinitarian structure of the mission of the holy Spirit, from whom all properly "spiritual" characteristics come as gift, and hence as always relational.\(^72\)

We are reminded in the first three chapters of Genesis that we are created out of dust.\(^73\)

Hughes characterizes human life as follows. Animated dust is living dust that has a body but more, it is living and self-conscious dust; dust with an interior life. This life is classically referred to as the soul.

Spirited dust is self-transcendence dust. Christian self-transcendence is . . . (one of) "those universal characteristics of human existence that belong not to the givenness of

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\(^71\) Holmes, Terry in SOT class during 1981-82 school year.

\(^72\) Hughes, 62

\(^73\) Hughes, 53 "'Remember that you are dust, and to dust you shall return.' Liturgy from Ash Wednesday, see Genesis 3:19 and 2:7"
human nature but to the gracious presence of God to all human beings in their concrete historical existence. Hughes understands this to mean that each spirited person resonates, as it were, with the gratuitous presence of the Trinity and the distinguishable presence of the Holy Spirit.

Estranged dust is dust at odds with itself. In the Christian context it reflects the sad truth of The Fall in Genesis 3 and the consequences of it that continue through Genesis 4-12. Here we meet various theories of the sources of the estrangement ranging from "the serpent" as a personification of natural and/or supernatural evil to a metaphor of it to a psychologization of it to a socialization of it or some combination thereof. We need not be delayed by that argumentation here. Suffice it to say that estrangement is a part of the human condition that can be observed in the behavior of our children and grandchildren as well as in the internal politics of any sacred or secular organization in the world. If resolution of this estrangement could be accomplished from within human nature surely it would have happened already. In the Christian context it follows that it must be something that requires deliverance from beyond human nature.

Redeemed dust is Christian dust. It is that which has been reconciled by the incarnate life, death and resurrection of Jesus of Nazareth, the Son and Christ of God. Within the Christian family there are various points of theological debate too numerous to discuss here, but there is agreement that without God the Father, Son and Holy Spirit and Jesus the Christ, fully human and fully divine, redemption is not possible.
Both Rogers and Hughes have reminded us that we do not really take the initiative in conversion. God has already taken the initiative. God's initiative is rather like the simile Jesus uses in Matthew 23:37 where he longs to gather the children of Jerusalem like a hen gathers her chicks, but they would not allow it. Conversion involves not so much deciding to take an initiative on one's own as it is submitting to God's initiative. When Rogers and Hughes speak of Trinitarian superfluity and gratuity this is what is meant. God's grace overflows God's self to gather up the creatures, as it were.

Christian life can seem linear, two-dimensional and standardized as the ladder analogy implies. In practice, it is anything but those things because it begins in the Trinity which we see in the narrative of Scripture and the life, death, resurrection and ascension of Jesus the Christ. We shall not retrace out steps regarding the Trinitarian life (see Sections 3 and 4 above) here, but simply note that as God is relational (i.e. Father, Son and Holy Spirit) so also Christian life is relational.77 Hughes examines conversion from three traditional aspects: - from; - by and - to.

Conversion-from means from whatever our convictions were before turning to God. We could have been, in BCP language, involved with Satan and the spiritual forces of wickedness that rebel against God or the evil powers of this world which corrupt and destroy the creatures of God or any number of all sinful desires that draw you from the love of God. These are sometimes called the devil, the world and the flesh, respectively. We are called upon to renounce "the world, the flesh and the devil" personally in baptism. Thinking of I Corinthians 12:27, this is something we do as an individual thereby adding,

77 I Corinthians 12:27
as it were, the hyphens making us an individual-in-community. This part of conversion is attributable to the Father. Scripture tells us of many conversions: Abraham responds to God and leaves his homeland for Canaan. Moses responds to God and leaves off shepherding the flocks of Jethro to become the leader and lawgiver.

Jesus affirms this conversion-from as attributable to the Father when his own baptism of repentance by the hand of John is Baptist in affirmed by the Father's declaration, "... my Son in whom I am well pleased." Christian life is always relational, meaning that action is always the outcome of Trinitarian life. This gift of life generates action in conversion from wherever we were to a new place that God gathers us to.

Conversion-to means Christian living in the present that looks toward the future with hope. It is not an unrealistic optimism generated by the power of positive thinking but hope based on the experience of God in community as shown by Paul in Romans 8. We learn that both the Son⁷⁸ and Holy Spirit⁷⁹ intercede on our behalf; that all things work together for good for those who love the Lord and are called according to his purpose⁸⁰; and that absolutely nothing can separate us from the love of God in Christ Jesus our Lord⁸¹. Jesus affirms this conversion-to as attributable to the Holy Spirit, for instance, in John 14 where he gives his disciples the assurance that he will not abandon them and that they will receive another Advocate.

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⁷⁸ Romans 8:34  
⁷⁹ Romans 8:27  
⁸⁰ Romans 8:28  
⁸¹ Romans 8:38-39
Conversion-by means Christian living as experienced within the context of Christ's love, reminiscent of the new commandment in John 13:34 where Jesus said "Love one another as I have loved you (emphasis added). That love is an act of Jesus' will. This is the sense of *agape*, that it is a commandment with the expectation that a person's will be conformed to it.

Just here comes conversion from selfishness to Godliness that may bring a soul to a point of love for neighbor. Estrangement may be recognized and the ripe fruit of peacemaking issues forth in the hope of mutual forgiveness and *koinonia*. As we consider conversions in this fashion they may sound linear or sequential *quid pro quo* yet they are anything but that. The grace is always available but the self may not be sufficiently converted to be present to that availability. Hughes' analogy of the tides can help us understand this: they are working on the shore whether one is there or not.\(^82\) One still has to go where the water can work.

Seen in this way, conversion is a response to God's prior action (I John 4:19). It is not striving after; it is surrender to. As the fog of this war - between self-striving and self-surrender - begins to clear in reflection, we are able to glimpse the full thing. The Christian life, like Trinitarian life, is incomplete without action in real time: Just as Trinity is "incomplete" without the incarnation, so Christian character is incomplete without embodied Christian action.

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\(^{82}\) Hughes, 66
Developing the awareness of the need for the incarnation brings us to begin to ask questions. What is the motivation for action if it is not my personal striving to do the good? What is the standard by which this action is measured? The examination of these questions themselves points to the constant need for conversion.\textsuperscript{83} Tradition has given us standards for measure, known as the theological virtues and the cardinal virtues. The theological virtues are faith, hope and love as described by Paul in I Corinthians 13. Trinitarian actions are attributable as follows:

Faith, Conversion-from, Father

Hope, Conversion-to, Holy Spirit

Love, Conversion-by, Son

This life of conversion is a constant struggle between self-striving and surrender because it is a life of moral struggle to conform oneself to God.\textsuperscript{84} Grace is needed every step of the way, but grace doesn’t do the work for us. Using an approach to virtue from Gerald May,\textsuperscript{85} virtue is described in terms of "willingness." Just as one would have a willingness to be gathered up by the aforementioned hen, one would have a willingness to be gathered up into a life of faith, hope, and love. But there is a corresponding human characteristic that resists willingness. This May calls "willfulness." In more crass terms, were someone to be asked whether or not she were willing to conform to a life of faith,

\textsuperscript{83} Hughes, 122-130
\textsuperscript{84} Hughes, 122
\textsuperscript{85} Hughes, 144
the negative response might be, "I damn well won't." This willfulness will lead to a life of faithlessness often accompanied by willful skepticism.

On the other hand, the response might be, "I damn well will" where faith itself becomes narrowly rigid not allowing for any other valid positions of faith. This can go by many names such as fundamentalism but Hughes uses a much more nuanced term, "Theological Positivism." Essentially this is the belief that if something is not adequately accounted for by the theological system represented by the holder, it is simply nonsense. Unfortunately, there is a lot of theological positivism afoot today which is easy to see in partisan politics both secular and sacred. Issues are not discussed; they are dismissed with a flourish of *ad hominem* argumentation.

If virtue is a road of willingness then the ditches on either side are willfulness. On the one side is the willful negativity; on the other is willful overindulgence. And it is a road headed someplace: action. Given the subjective interiority with which Christian spirituality has been treated these past several centuries it is logical to think of gifts, fruits and Beatitudes as strictly interior qualities of virtue or character to be sought rather than action that is expected. Using Trinitarian life as the model virtue is superfluous and gratuitous. It, too, must overflow and gather up. If faith is attributable to the Father and conversion-from is attributable to the Father, then we could expect words and deeds that would be associated with this that would be attributable to the individual believer.

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86 Hughes, 138
In other words, the virtue of faith would become incarnate in us in such a way that fosters conversion from. Other clues for action could be suggested by an analysis of the Table of Virtues and Vices in Appendix I. For example, let us examine the row of faith from left to right.

<table>
<thead>
<tr>
<th>Willfulness; Damn well won’t Vices; Resignation</th>
<th>Gifts of the HS (NT charisms in italics)</th>
<th>Willingness; Virtues and Graces</th>
<th>Fruit of the HS</th>
<th>Beatitudes</th>
<th>Willfulness; Damn well will Vices; Indulgence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Willful skepticism</td>
<td>Understanding, Knowledge, Word of Knowledge, Miracles, Evangelists, Teachers, Workers of Miracles</td>
<td>FAITH Conversion from ( Appropriated to the Fount)</td>
<td>Basic Trust, Reasoned Belief</td>
<td>Faithfulness Truth Steadfastness</td>
<td>Those Who Weep or Mourn Pure in Heart</td>
</tr>
<tr>
<td>Being hypercritical</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Credulity, Fideism, Pietism, Theological Positivism, Works Righteousness</td>
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<tr>
<td>Infidelhess</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Faithlessness</td>
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</tr>
</tbody>
</table>

The vices of resignation often produce bad behavior. Essentially they are vices of a willful renunciation or denial of the validity of the core virtue. These behaviors will seem fairly intuitive to the experienced pastor although they may not be immediately connected with the virtue of faith as the corrective. It may be obvious, for instance, that willfully skeptical and hypercritical parishioners are meanies but it may take a lot of listening, word and deed to help in the turning of those souls back into faith.

The gifts of the Holy Spirit in column two include both the seven-fold gifts of baptism from Isaiah 11:2-3 as well as the New Testament gifts enumerated in Romans 12, I Corinthians 12, Ephesians 4 and elsewhere in the New Testament. Parishioners may be unfamiliar with the Isaiah gifts in spite of the fact that prayers for them are included in the
Baptism rite in the 1979 Book of Common Prayer. Admittedly they are easy to miss given the translation on page 308, but they are there, having been moved from the Confirmation rite in the 1928 Book of Common Prayer. Nevertheless, although many parishioners do remember other parts of the Baptism rite they are not likely to make this association unaided.

The distinction between them is important, however. Using *Discerning Your Spiritual Gifts* as a guide we have seen that much of the energy in spiritual gifts discernment is in fact focused on the New Testament gifts. For a contrast, Thomas Keating in his *Gifts and Fruits of the Holy Spirit* points to the Isaiah 11 gifts in catholic tradition as those that are indwelling every person from the moment of their baptism or desire for baptism. These gifts are crucial for the personal spiritual maturity of the individual member of the Body of Christ (I Corinthians 12:27) in order that each individual may take his/her part in discerning the evidence of the New Testament gifts, since they are charismatic, given as the Holy Spirit determines.

In the third column the basic virtue defines what one is willing to embrace. In the case of faith, we find qualities that have been attributed to the Father or conversion-from. Propensity for faith, as we see, is certainly a function of ones experience of faith, some positive and some negative. Here we find strategies for further maturation as suggested by

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87 See Appendix II
88 Keating, Thomas. *Fruits and Gifts of the Spirit.* (New York: Lantern Books, 2007), 25. I bring Keating into the picture for clarity. Hughes addresses this issue as well, but by stating that Appendix II "is essentially Thomist with a few modifications, including material that Thomas did not incorporate, especially the "hotter" New Testament charisms; but it is meant to be read in a Scotist or Franciscan manner" (Hughes, 131, 134) would probably be sufficient for the readers hereof but may be lost in translation by average Protestant clergy and lay folk.
Hughes\textsuperscript{89} examining some psychosocial, educational or experiential opportunities that may help.

The fruits of the Spirit from Galatians 5:22-23 are our fourth column. Keating describes them as the evidence that the Holy Spirit working in one's life. Again, Hughes covers this same material but Keating puts it succinctly for the average audience as follows: "The fruits of the Spirit are indications of God's presence at work in us . . . if we are rooted in the spirit (they) inevitably begin to appear."\textsuperscript{90} Said another way, we can expect our senses to perceive the fruits at work in ourselves and others.

Many Episcopalians will be unfamiliar with the use of the Beatitudes as supportive of virtue. We may well remember that in the Beatitudes Jesus describes what life looks like in the Kingdom of God so they may seem beyond everyday experience. For that reason it may be helpful to take a closer look at those associated with faith. Matthew 5:4 reads, "Blessed are those who mourn, for they will be comforted." Matthew 5:8 reads, "Blessed are the pure in heart, for they will see God." Those who morn or weep may well find comfort in the presence of God in the form of a welcoming shoulder or a feeling of comfort. Purity of heart describes singular dedication to God and the things of God and because they are paying attention they seek God when others do not. In these ways the Beatitudes can help in the maturation of virtue. Keating refers to them as the ripe fruits.\textsuperscript{91}

The willful vice of indulgence is akin to the alcoholic who thinks that if one drink is good, more will be better, and does not stop until he or she can no longer drink. It's a

\textsuperscript{89} Page 5 above \hfill \textsuperscript{90} Keating, 11 \hfill \textsuperscript{91} Keating, 25
good thing taken to extreme for whatever reason. In the case of faith, willful indulgence
leads to fideism or faith in faith, or unhealthy pietism or faith in the rituals of faith.
Hughes' "Theological Positivism" is a great term: it holds that any theology but mine is
nonsense. One can careen into this ditch from virtually any position of faith whether
evangelical with a propensity for pietism or catholic with a propensity for ritualism or
intellectual with a propensity to disincarnate faith to emotionalism where God's presence
is subject to how a person feels. It's an equal opportunity vice.

One can use the foregoing plus the referenced appendix to explore the balance of the
theological virtues. Now let us turn to those known as the Cardinal Virtues. Hughes
points out that these virtues, prudence, justice, fortitude, and temperance, have "a mixed
history in Christian thought." They originally come from Plato's Republic mediated by
Aristotle to catholic thought via Aquinas. Hughes notes further that there is now no ontol-
ogical reason for the total number "7". Part of that "mixed history" was that these vir-
tues were a part of God's creative process that was to be found in everyone. Like the Ma-
gi, pagan astrologers from the east who knew something was stirring in Palestine and
came to find the baby king, other pagans, the Greeks, were aware of something revealed
by God.

This precipitated the post-Reformation conundrum of determining whether the virtues
were "infused, acquired or imparted" which, happily, is no longer the case since Vatican
II. Grace belongs to God and it stays with God. He gathers us up into it. In this new un-
derstanding virtues are seen as "habits of character that arise in response to one indwell-

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92 Hughes, 151-152
ing movement of the Holy Spirit which is already also at work in the non- or pre-Christian rather than distinct collectibles.\(^93\) The approach is to view these virtues as habits of character to be acquired through repetition with grace required at every level. Happily, one can still read authors that use the old distinctions, like Keating, and still benefit from their wisdom.

Each of these cardinal virtues, then, is attributed to one of the theological virtues. Prudence is attributable to Faith; Justice to Love; Fortitude to Hope and Temperance to Love. A frequently asked question is: How can there be only four virtues? The response is that these four are tradition and as such they are suggestive rather than exhaustive. We may debate finer points, but tradition has given us a handy summary statement of this aspect of the Christian life that needs more practicing than fixing.

Appendix II also offers a helpful framework within which to approach examination of conscience. I hasten to add that it is simply a table but a helpful one if used as a means and not an end.

More will be mentioned in the conclusion with regard to this part of the full panorama of the Christian life but there are two more aspects of that vista that must be mentioned before going there. First, just to name it intentionally, is the mission of the Holy Spirit: \textit{koinonia}. This fellowship includes all of those things previously mentioned in the third paragraph of the creeds, but also experientially in the fullness of I Corinthians 12:27 i.e. \textit{koinonia} in incarnate worship, virtue as well as in time. This \textit{koinonia} is not only a par-

\(^93\) Hughes, 152
ticular moment in the past, present, or future of finite *chronos*, our time, but also of infinite *kairos*, God's time, as the Communion of Saints is gathered up by the Spirit into Trinitarian life. Put another way, as the Body of Christ and individually members of it taking, Hughes' proposal seriously, our task is, indeed, to follow the admonition of Jude to "contend for the faith once for all entrusted to the saints"\(^94\) as it is tempered in each generation by the wise scribe trained for the kingdom who discerns how to use what is old and what is new.\(^95\)

The comprehensiveness of this ontogenetic panorama while extremely useful to the presenter might be a bit overwhelming to an attendee simply because there is so much to take in. With the proverbial eyes to see, one can appreciate the connection between the theological and cardinal virtues in the center. This connection alone, with the cardinal attributed to the theological, is a spiritual bonanza for Protestants who have been seeking the connection between secular character education programs in public and private schools and Christian formation. Parochial school chaplains and parents alike can easily see how the secular models often degenerate into personal opinion while the grounded of the catholic approach keeps us rooted in Scripture, Tradition and Reason.

Since the process of discerning the nudging of the Spirit via the New Testament charisms requires a certain amount of maturity, it can be comforting to the attendee to know that one is not abandoned to one's own interpretation in this regard. Once again, the Gifts

\(^94\) Jude verse 3  
\(^95\) Matthew 13:52, And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.
of the Spirit that are prayed for at baptism in differing words in differing traditions\textsuperscript{96} plus the fruits of the Spirit from Galatians 5 keep us well grounded in Scripture, Tradition and Reason. In addition, the sometimes overwhelming responsibility for discerning and acting on the charisms can be tempered by the approach learned in the gifts of Isaiah that all of have all of these gifts by virtue of baptism but the degree to which we are able to leverage them depends a lot on psychogenic and spiritual maturity.

While the Beatitudes as a part of growth in Christian life will be foreign to many Protestant attendees - it tends to be taken as an ideal or perhaps a description of what things will be like during the direct reign of Christ in the last days - nevertheless catholic tradition offers much to broaden vision to be able to see this depth to the panorama we are talking about.

Penultimately, the first and last columns offer much for presenters who are involved in spiritual direction and/or pastoral counseling in that the vices can be handily directed back to the spiritual areas that could be sources for healing. Interpersonal dynamics in parishes that may sometimes be viewed as issues of power or control may be seen as opportunities for healing instead.

Last, but my no means least, an introductory presentation of this material should emphasize the call to action that is implicit in it. In order to love God neighbor must be loved in the form of action.

\textsuperscript{96} Appendix III
Conclusion: Introduction to a New-Testament Gifts of the Holy Spirit Workshop

The apostle Paul wrote, "Now you and the body of Christ and individually members of it" (I Corinthians 12:27). In a few minutes we are going to be taking a closer look at the role of the New Testament spiritual gifts and how we can each put them in action in our own lives in order to build up the Body of Christ, the Church. But it will be time well spent to pause here and examine the context in which these gifts are given. A word that I have run across that helps me is "ontogeny." Ontogeny is the study an individual organism from conception to maturity. But the data of one organism isn't worth much by itself. While data set is important the data begins to take on significance when collected for many organisms.

We examine the ontogeny of the Body of Christ perhaps recollecting teaching from years past that the Church is the people, not the building. The Apostle Paul reminds us of that teaching. So, let our ontogenetic examination begin with how the Body of Christ was conceived and how it matures.

Its conception certainly had nothing to do with us. The Nicene Creed tells us that it was "... God, the Father almighty creator of heaven and earth and of all that is, seen and unseen." It was God's initiative with the Father creating, the Son transfiguring us with God's love and the Holy Spirit giving us the hope of koinonia in God. There is a human tendency to think that they initiate a relationship with God and are responsible for the growth and development of Christian life. It's as though we think Christian life is something that we can finesse through our own clever strategy.
Thoughtful reflection on the first three verses of the Bible should disabuse us of that idea.

"In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light (Genesis 1:1-3)

As Christians we are able to distinguish the person of God the Father "God created;" God the Spirit 97 "sending the wind from God sweeping over the face of the waters," and God the Son, the Word, being spoken, "Let there be light."

Further reflection on this passage can help us to appreciate that while there is an indivisibility of God . . . God . . . God, there are actions by God that help us distinguish among the persons of God: Created . . . wind-swept . . . said. As we consider the activity of the Trinity, we realize from our external observation God is indivisible. We only see distinguishable attributes of the persons of God as we catch glimpses in the narrative in Scripture.

In looking at these verses we can note that all three persons of God take a part in the initiative of creation, thereby demonstrating that God has a surplus of creative love that God wants to direct toward us. This allows us to understand something about the nature of God in general. God's love for us is, in the words of theologian Eugene Rogers, superfluous. That is to say, it is overflowing; it is extra; it is more than God can contain. It is also gratuitous, meaning that God freely chose to direct it in our way. God's love, like

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97 (Wind is from the Hebrew "ruach" which also translates as breath or spirit.)
God's grace, is something that we do not deserve; we cannot earn it. It is gratuitously given to us out of God's abundance.

By the same token the body of Christ has come into being by virtue of God's initiative. We know the story as we review the annunciation each year in Christmas pageants. Through the angel Gabriel we learn of God's intention to Father a Son through the power of the Holy Spirit. Mary provides a model of human willingness that God's will be done on earth as it is in heaven.

This bit of theological reflection on the nature of the Trinity's gratuitousness shows us that God shows up on God's own schedule, not ours. Our grasping for God typically involves pride as in Genesis 3 where Eve succumbed to the temptation to become like God and took (grasped) the fruit or in Genesis 11 where the builders of Babel began a tower that would reach the heavens in order that they might make (grasp) a name for themselves. In contrast, the exultation of Christ's humility in not-grasping in Philippians 2 shows the human propensity for willfulness in contrast to God's willingness or gratuitousness. If anything, God is grasping for us like a hen longs to gather her chicks (Luke 13:34). Here we could well reflect on a couple of rhetorical questions: Is it our willfulness that disallows God's willingness to grasp us? Is it our lack of Godly substance that allows us to slip through the hands of God?

At Pentecost the Holy Spirit graces the Apostles with gifts and charisms. We follow the action of those early days as they move out in action in Jerusalem, Judea, Samaria and the ends of the earth. We see the Holy Spirit active in her mission of 

koinonia
creating
what comes to be the Body of Christ, the Church. We become individually members of it though baptism. We pray during that service that we will be made into new people empowered and indwelt by the Holy Spirit. The Body of Christ is conceived in baptism as individuals become members of it.

Being down South in the Bible belt we might ask about the benefits of being a part of the Body of Christ. There is a school of thought that says we have been saved from the lake of fire found in Revelation chapters 19 and 20, at least temporarily. Yet, the overwhelming majority of the New Testament is actually about growing in holiness and righteousness; loving our God and loving our neighbor. What God seems to be interested in is Godly action. A life lived - any life, Christian or not - based on the principal of the avoidance of punishment is not going to be much of a life. Gratuitousness and superfluity would not be used to describe that kind of life.

*Koinonia* is a fellowship of God's love which is actively loving God and loving neighbors. The Holy Spirit does not indwell the Body of Christ in order for it to be an inanimate, static sanctuary of statuary. "Inanimate" is simply not God's nature. The Holy Spirit indwells to animate a community that treats other people the way Jesus would treat them. At the same time the Holy Spirit animates us in *koinonia*, that is, fellowship in which we are at one with the Father and Son as they are at one with each other.

In his first letter Peter admonishes his readers to persist in having their hearts opened for Christ. He writes, "Always be ready to make your defense" to anyone who demands

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98 The Greek is *apologia*
from you an account of the hope that is in you" (1 Peter 3:15b). As we jump on our ontogenetic examination from conception to the Body of Christ to its maturity my suggestion is that it is a mature faith that is able to speak objectively of itself in the manner of an apologia.

Theologian Robert Hughes gives a renewed way to look objectively at the experience of faith. Acknowledging our immediate environs again, Hughes points us to a tradition that is certainly not part of our Southern Anglican identity, typically identified as "low" church. Usually when we say "catholic" down South we think Roman Catholic, but Anglo-Catholicism is very much alive and well in other parts of the Communion. Yet it is the catholic part of our tradition will help see the direct connection between grace and action.

Hughes reconnects us with an old word, "Virtue." Via the three theological virtues discussed at length by Paul in I Corinthian 13, Faith, Hope, and Love, Hughes helps us connect the dots among God, virtue and action reminding us that we come into this relationship by the initiatives of the Trinity. The Father converts us from no faith to Faith. We are converted to Godly living by the Holy Spirit in Hope. We are converted by the transfiguring power of the Son's love.

We are converted in much the same way as the Blessed Virgin Mary and her son Jesus: by willingness. As God's gratuitousness meets our willingness conversions follow. The nature of God's love is that it becomes superfluous for us, too, and it grows as we gratuitously share it in action. As we are indwelt by Faith, Hope and Love we notice the
traditional cardinal virtues as Faith overflows as Prudence, Love overflows to Justice and Temperance and Hope overflows to Courage. Are those four virtues the only virtues there are?

No. The Latin tells us that they simply hinges upon which other virtues revolve.

But there is more gratuitous superfluity. As we will see in a few minutes God equips us with gifts of the Spirit in the New Testament for the building of the Body of Christ by those who are individually members of it. These gifts come along whenever God decides to send them via the Holy Spirit so we will refer them to charisms so as not to confuse them with the gifts of the Holy Spirit we find is Isaiah 11:2-3a.

The Holy Gifts in Isaiah are connected with baptism. You may be surprised to learn that we pray that they would be imparted to each baptized person. A corollary grace of the Old Testament gifts are the fruits of the Spirit we find described in Galatians 5. The fruits are indicators that the growth in gifts and virtues are showing up in the evidence found in the action of our lives.

99 The original takes its meaning from the Latin cardinalis which means "hinge" or something upon which other things hinge.
Most of us probably think of the Beatitudes as unattainable, idealistic descriptions of the Kingdom of God to come. Yet there is centuries of catholic teaching they are for the present, as with all of the Gospel there is an already-not-yet aspect to it.

<table>
<thead>
<tr>
<th>The Beatitudes</th>
<th>grace as follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The happy ones</td>
<td>for theirs is the kingdom of heaven</td>
</tr>
<tr>
<td>The Poor in spirit</td>
<td>for they will be comforted</td>
</tr>
<tr>
<td>Those who mourn</td>
<td>for they shall inherit the earth</td>
</tr>
<tr>
<td>The meek (humble)</td>
<td>for they shall be filled</td>
</tr>
<tr>
<td>Those who hunger and thirst for righteousness</td>
<td>for they will be shown mercy</td>
</tr>
<tr>
<td>The merciful</td>
<td>for they shall see God</td>
</tr>
<tr>
<td>The pure in heart</td>
<td>for they shall be called children of God</td>
</tr>
<tr>
<td>The peacemakers</td>
<td>for theirs is the kingdom of heaven</td>
</tr>
<tr>
<td>Those who are persecuted for righteousness sake</td>
<td>for great is their reward in heaven</td>
</tr>
</tbody>
</table>

Lack of time will prevent us from getting to the ditches on the side of the road, the vices of willfulness but don't worry; they are always waiting for us. The vices can actually help us recognize when we are in one of the ditches of willfulness as well as the virtuous action/grace that will extricate us from it.

In this introduction we have looked at Paul's ontogenetic statement "you are the Body of Christ and individually members of it" as a way of thinking about the conception and growth of the Body. We've also taken Peter's admonition about always being ready to provide an apologia for the hope that is in us. We've looked at the full panorama of Christian life which provides us an opportunity to catch a glimpse at what must be the fullness of the vision that God has for us as the Body of Christ as well as our individual parts of its maturation. In order to help us understand this we have used lists, analogies, and teaching for the last two thousand years. But we still must pay attention to the ancient wisdom from the West, St. Augustine (354-430), who tells us that if we understand it, it isn't God. In the East, the Desert Fathers say the same thing. While we have used the bodies and roads as analogies to assist us in "understanding" Christian life they are only use-
ful aids, nothing more: they are not the life; the life is motion; emotion; action; reaction; and interaction at all heights, depths, and breaths of the love of God in Christ.

As we begin our study of the New Testament charisms, consider this. Imagine that we are now at the beach, not too big a stretch of the imagination for us here in Jacksonville. Imagine that as the current comes to the shore it is guided by shoals on either side of the beach. Imagine further that we can use the shoals to describe impediments to the flow of virtue on the one hand but channel it on the other. Imagine the roiling surf as it comes to shore as that virtue. The tide comes in and the tide goes out. It flows between the shoals. Remember that we want to use this as a metaphor and not an analogy. The rising tide brings things into the beach; the ebbing tide takes things away. Different currents act in different ways on the shoreline and you really don't notice all of that action until you take the time to look closely. Remember that the ideal impetus comes, as it were, from Love God and Love Neighbor. The Love of God has to be expressed in love of neighbor because this is the pattern of Trinitarian life: it is gratuitous and superfluous. It is overflowing and God wants to share it with us. Growing in virtue is willingness to receiving it from God and then willingness to share it with others.
Bibliography


### Appendix A Table of Developmental Theories

<table>
<thead>
<tr>
<th>Stage</th>
<th>Approximate Age</th>
<th>Erickson Stage</th>
<th>Fowler Stage</th>
<th>Classic Virtues (Hughes)</th>
<th>Vices (Erickson)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Infancy</td>
<td>Basic Trust</td>
<td>Primal Faith nearly the same as Erickson. Balancing primal ontological or existential anxiety and symbols of God as mediated through parental caregivers</td>
<td>Faith (as Trust)</td>
<td>Mistrust</td>
</tr>
<tr>
<td>2</td>
<td>2-3 years</td>
<td>Autonomy and Will</td>
<td>Intuitive/Projective: learning language; associating liturgies, stories and symbols of faith to meaning and worth.</td>
<td>Hope</td>
<td>Toxic Shame</td>
</tr>
<tr>
<td>3</td>
<td>4-5 years</td>
<td>Initiative and purpose</td>
<td></td>
<td>Temperance</td>
<td>Guilt</td>
</tr>
<tr>
<td>4</td>
<td>School Age</td>
<td>Industry and Competence</td>
<td>Mythic/Literal: a crucial transition as the rigors and rules of school life impact individual growth on all levels. It relies on a literal interpretation of the liturgies, stories and symbols of faith. Fairness is believed to be self-evident to the school-age person so there is much arguing over rules. Faith can lag behind other development here unless it is encouraged to grow beyond this stage. It is the &quot;default&quot; position for many powerful personal religious conversion experiences. The person may return to this stage and either eventually abandon faith once again or grow beyond it to the next stage. A lot depends on challenge and encouragement for faith to grow.</td>
<td>Courage</td>
<td>Inferiority</td>
</tr>
<tr>
<td>5</td>
<td>Adolescence</td>
<td>Identity and Fidelity</td>
<td>Synthetic/Conventional: Piagetian synthetic as it is able to process content of faith (ideas, stories and symbols) in relation to others within its faith community. Conventional: it sticks to its own context or denomination and may not perceive a need to move beyond it.</td>
<td>Faith (as Fidelity) Love (Philia) Justice</td>
<td>Confusion</td>
</tr>
<tr>
<td>6</td>
<td>Young Adult</td>
<td>Intimacy and Love</td>
<td>Individualstive/Reflective: intentional examination of one's &quot;received&quot; faith vis-à-vis others. Hazard is becoming stuck in late adolescent skepticism or a detachment that marginalizes</td>
<td>Love (Eros) Prudence</td>
<td>Isolation</td>
</tr>
</tbody>
</table>
Hughes supplements Fowler with here with three observations which are particularly important when working with people at this stage whether it is remedially with an older adult or within the chronological age of young adulthood. First is coming to terms with sexual identity and expression within the context of "received" faith. While *eros* is certainly experienced earlier, here there is typically more freedom to choose wrongly in light of it. Second, this is often the stage in which Christian marriage is contemplated, and the notion of developing oneness in faith is of particular importance. If it is not handled here, it will usually surface in parenthood. Developing the "we" as opposed to "mine" and "yours" is as important as in all other aspects of marriage i.e. property and self. Third, "mystical" experience often accompanies this stage along with the erotic aspect of relationship with God. This can be quite confusing unless it is addressed particularly in light of what has been "received" to this point. The erotic we describe here is the desire to "rush headlong into" relationship with God as one might long to same thing in a sexual relationship. (*Eros* here is in the sense of the Greek meaning seeking satisfaction for oneself without much regard for the other. It is particularly dangerous when mutually experienced with the other and leads to country songs like "How can something that feels so right be so wrong." Marsh.)

<table>
<thead>
<tr>
<th>Stage</th>
<th>Generativity and Care</th>
<th>Conjunctive/Paradoxical</th>
<th>Love (agape)</th>
<th>Stagnation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midlife</td>
<td>Conjunctive: usually not until chronological midlife do we begin to integrate polarities and contradictions; there is much less black and white. Truth is seen as complex, ambiguous and paradoxical but there is a &quot;second naiveté&quot; that transcends the skepticism and reductionism of the previous two stages. The line between the righteous and the sinner goes through the heart of each of us and our communities rather than between us and them.</td>
<td>Prudence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old Age</td>
<td>Universalizing Faith: transcends other stages in a kind of third conversion in mystical union with God that is initiated by God, not self. It is experienced by few on a sustained basis but more often as a momentary insight or awareness.</td>
<td>Hope</td>
<td>Despair</td>
<td></td>
</tr>
</tbody>
</table>
Appendix B Table of Virtues

<table>
<thead>
<tr>
<th>Dann well won’t Vices; Resignation</th>
<th>Gifts of the HS (NT charisms in italics)</th>
<th>Willingness: Virtues and Graces</th>
<th>Fruit of the HS</th>
<th>Beatitudes</th>
<th>Dann well will Vices; Indulgence</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theological Virtues</strong></td>
<td>Understanding, Knowledge, Word of Knowledge, Miracles, Evangelists, Teachers, Workers of Miracles</td>
<td><strong>FAITH</strong> Conversion from (Appropriated to the Fount) Basic Trust, Reasoned Belief</td>
<td>Faithfulness Truth Steadfastness</td>
<td>Those Who Weep or Mourn Pure in Heart</td>
<td>Credulity, Fideism, Pietism, Theological Positivism, Works Righteousness</td>
</tr>
<tr>
<td>Willful skepticism Being hypocritical Infidelity, Faithlessness</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Despair False humility False Martyrdom or Self-Sacrifice</td>
<td>Fear (Awe) Prophecy, Tongues, Interpretation of Tongues</td>
<td><strong>HOPE</strong> Conversion to, Glory (Appropriated to the Holy Spirit) Allied: Humility, Proper Shame, Autonomy</td>
<td>Joy</td>
<td>Poor in Spirit</td>
<td>Optimism False pride, Vainglory Grandiosity</td>
</tr>
<tr>
<td>Indifference, Re-sentment, Hatred</td>
<td>Wisdom Word of Wisdom Preachers, Pastors, Helpers</td>
<td><strong>LOVE(AGAPE/CARITAS)</strong> Conversion by Transfiguration Falling in love w/o qualification (Appropriated to the Word/Wisdom) Fidelity, Intimacy, Caring, Affection, Friendship, Proper Eros</td>
<td>Peace Love</td>
<td>Peacemakers</td>
<td>Concupiscence, Lust (Distorted Desired)</td>
</tr>
<tr>
<td><strong>Cardinal Virtues</strong></td>
<td>Counsel Discernment of Spirits Word of Knowledge Teachers, Preachers, Pastors</td>
<td><strong>PRUDENCE</strong> Appropriated to Faith Discretio</td>
<td>Patience Truthful Speech</td>
<td>The Meek</td>
<td>Foolhardiness Impetuosity</td>
</tr>
<tr>
<td>Negligence</td>
<td></td>
<td></td>
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<tr>
<td>Misérability Overprotectiveness Patronizing Judging others</td>
<td>Piety (True Godliness) Apostles Helpers</td>
<td><strong>JUSTICE</strong> Appropriated to Love Love of Affliction (per Simone Weil) Proper Respect for Authority</td>
<td>Forgiveness Kindness Goodness Righteousness Piety (True Godliness) Forbearance</td>
<td>The Merciful</td>
<td>Selfish Indulgence Greed</td>
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<tr>
<td>Cowardice, Demonic Fear Toxic Shame Sloth</td>
<td>Strength Administrators Apostles Helpers</td>
<td><strong>FORTITUDE</strong> (Courage) Appropriated to Hope Autonomy and Industry</td>
<td>Gentleness Power of God</td>
<td>Hunger and Thirst for Justice</td>
<td>Audacity, Rashness Anger or Rage of Inappropriate Object</td>
</tr>
<tr>
<td>Scrupulosity Morality Austerity False Mortification</td>
<td>Fear of the Lord Discernment of Spirits Pastors, Preachers</td>
<td><strong>TEMPERANCE</strong> Appropriated to Love Proper Shame/Humility Honesty Gratitude</td>
<td>Forgiveness Self-Control Purity</td>
<td>Poor in Spirit</td>
<td>Gluttony, Drunkenness Luxury, Lust Cruelty, Pride Anger or Rage of Inappropriate Degree</td>
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101 Hughes, 133-134
Appendix C Baptism Prayer for the Sevenfold Gift of the Holy Spirit

<table>
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<th>A Rosetta Stone for the Prayer at Baptism for the 7-fold Gift of the Holy Spirit</th>
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<tr>
<td>Isaiah 11:2-3 (NRSV)                '79 BCP</td>
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<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>1 Wisdom</td>
</tr>
<tr>
<td>2 Understanding</td>
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<tr>
<td>3 Counsel</td>
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<tr>
<td>4 Might</td>
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<tr>
<td>5 Knowledge</td>
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<tr>
<td>6 Fear of the Lord</td>
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<tr>
<td>7 Delight in the fear of the Lord</td>
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</tbody>
</table>


\(^{103}\) ibid

\(^{104}\) Hughes, 132-133