

Theological Virtues

[The Rev. David R. Graham](#)

[Adwaita Hermitage](#)

1993 - 1994

1

The Protestant Principle is
that there is always possible
fresh experience which is
canonically correct,
jurisprudentially congruent,
logistically comprehensive and comprehensible,
and ecclesiastically constructive.

December 1993

2

The purest
and most beneficial
worship
-- and the highest Sacrament --
is Selfless Service.

December 1993

3

*As each of you performs
your silent work
I will embrace you
to My Heart*

Sathya Sai Baba

January 1994

4

*When it becomes illegal for a child to pull the wings off a butterfly,
I will become interested in the peace movement.*
Glenn Gould

*Come autumn, se pensive, in yellow and gray,
and soothe me with tidings of nature's decay.*
Robert Burns

Esse qua esse bonum est.
(Being as being is good.)
Augustine of Hippo

The Seven Mothers:
Mother Language
Mother Scripture
Mother Country
Mother Religion
Natural Mother
Mother Earth
Mother Cow

*Observe the birds. They neither invest nor profit.
Yet Solomon, in all his riches, was not
so cheerful as one of these.*
Jesus of Nazareth
April 1994

5

We have the world's largest medical establishment and a people wracked with disease and the fear of it. We have the world's largest and most extensive education establishment and a people genuinely ignorant, illiterate and stupid. We have the world's most enormous legal and governmental system and a people besieged by criminals. We have a panoply of churches, synagogues and temples and a people desperate for solace and peace.

What's going on here?

Our English Common Law values property more than people.

A school is more important than a student. A church is more important than a communicant. A court is more important than a criminal. A hospital is more important than a patient. A bottle is more important than a drunk.

That's what's going on here.

May 1994

6

Life is not an agenda, at least not in the creative or spiritual sense. We are given this wholly wonderful gift of possibilities.

*Think of it as a lump of clay -- what we do with it is going to be pretty much up to us. What a dilemma! How to transform it! What do we need?
Inspiration!*

I researched that word one time and my favorite definition was this ... 'the inbreathing of Spiritual ideas.' Think about it. Pretty soon you will begin to understand the significance -- it's what you do with what you have. Trite but true.

Remember this: Being is Unfoldment.

So what do we have here? Let's begin by examining and testing the properties of the clay (since properties are a variable) and discern its malleability. The more we work with the clay the more rewarding it becomes, the more intriguing. You learn not to fight it but to appreciate it. Then it begins to take form. It might be a bowl, an ornament, or the shape of a bird, unique. AHA! Another discovery -- we love what we create. Likewise, we create what we love. The more we work, lovingly, with the materials we have been given, the more satisfying the result. From here we learn the meaning of true art. Art as love, love as life, life as art.

Work with the materials at hand with sensitivity, with caring and with appreciation for the materials given, be it to create a sculpture, a garden or a loaf of bread.

Marjorie Weiss, Letter To Barbara
Spring 1994

7

The Christian canon is the name, Jesus.

Cyprian's dictum, *extra ecclesiam nulla salus*, (1) is wrong. It has always been wrong. As Tillich says, the New Being (2) is not dependent on the special symbols in which it is expressed. It has the power to be free of every form in which it appears. There is salvation in every Name of God and in every Religion man has made for working out his own salvation.

The Christian Tradition is the name, Jesus.

We were taught to think that we are in a context of religious and cultural hegemony. (3) Our Creeds and most of our Canon are constructed on the assumption that we are. But our context is religious and cultural heteronomy. We were taught to assume that religious and cultural theonomy (truth) is possible only in a context of religious and cultural

hegemony. Again, our Creeds and most of our Canon encourage this assumption. But our context of heteronomy will support religious and cultural theonomy or we will get a new or an other religion.

The Christian Religion is the name, Jesus.

Religious and cultural theonomy is possible outside religious and cultural hegemony. We have to find out how. We have to be religious (*theonomous*) without thinking that ours is the only right way to be religious (*hegemonous*). We are obliged to find a way to assert the validity and vitality of Christian Religion -- and to practice it -- without also asserting that It, exclusively, is valid and vital.

The Christian authority is the name, Jesus.

(1) Outside the Church there is no salvation.

(2) Jesus as the Christ.

(3) We may not have been justified in assuming, previously, that we lived even in a context of religious and cultural hegemony, much less one of theonomy. We were taught to assume these conditions, but they may not have existed. Demonstrations could be produced to show that we only wanted to think we had these conditions whereas the truth was that we did not. It may be that we were taught to believe in cloud castles, not in facts. These things happen.

June 1994

8

The Church is The Name.

The Synagogue is The Name.

The Temple is The Name.

June 1994

9

Das Wort ist Der Name.

June 1994

10

The Church is a *corpus mixtum*. Some of the members belong to Her and some do not. Since those who do not belong to Her outnumber those who do, any decision taken under a democratic process must condemn the Church. This is the cause of the major bodies' severing themselves from the Apostolic Procession.

There is only one authority in the Church, only one base of certainty, and that is who illuminates by conforming to the principle, *ob sie Christum treiben*: what deals with, concentrates on or drives toward Christ, the intense presence of divinity (*Parousia*), the Prophetic Imperative, the Effusion of Love. What does not do this is not Christ, not Christian and not the Church.

September 1994



Roger Smith Ann-Margret May 8, 1967