

Reviews



**GOD WILL BE ALL IN ALL: THE ESCHA-
TOLOGY OF JÜRGEN MOLTSMANN,**
ed. by Richard Bauckham. Minneapolis:
Fortress, 2001. Pp. 295. \$29.95 (paper).

Of the many recoveries and discoveries of the last century, eschatology has had a significant and deep impact upon theology and the church's life. In the latter half of the century, Jürgen Moltmann's own contribution to the invigoration of eschatology culminated in *The Coming of God*, published recently. *God Will Be All in All* contains essays by several theologians in conversation with Moltmann's new book and his work in general. It also has replies by Moltmann to each essay and related small writings.

The essays themselves are of high quality. Each theologian has a high level of expertise and knowledge. Moltmann prefers Bauckham's own treatments of his work, even claiming that Bauckham knows his theology better than he does himself (35)! Readers will find an excellent overview of Moltmann's eschatology in Bauckham's first essay. They will discover how Moltmann fashions eschatology in relationship to the doctrine of God, christology, and pastoral practice.

The main themes of Moltmann's theology involve the relationship of time and eternity, especially when considering theologians who construe their relationship as one of opposition. Moltmann concerns himself with the question of time not only for the sake of the hope of those who are in the present, but also for those who are now unalterably in the past.

It is also fascinating to see Moltmann's close comments on the theme "God will be all in all." In spatial imagery, the consummation of the world is often seen as its translation into God. Moltmann calls this a "vertical" movement (40). Instead, escha-

tology should integrate the world into God and God into the world (41), a way of construing creation's transformation in God and God's own coming into the world.

The theme of political action and hope in eschatology belongs to Timothy Gorringer. The many themes of radical politics have never been foreign to Moltmann's theology and his eschatology fully involves them. Gorringer compares this contribution to that of Karl Barth's own eschatology in the Romans commentary, and identifies for the reader many of the ways that the hope of the kingdom disturbs and criticizes contemporary political situations, providing a way for action. This essay finds an equal companion in Trevor Hart's close reading of the relationship between hope and imagination, covering Moltmann's works from *Theology of Hope* to the current day.

Moltmann's major difference from the eschatology of his contemporaries is his endorsement of a millennium as the necessary transition from the world to new creation. In his *Coming of God*, Moltmann opposes the many ways millenarianism has instantiated itself in American's view of itself as a "light to the nations" and the various ways ecclesial power has flat-out equated the church with the coming kingdom. This is all well and good criticism. Moltmann claims that an eschatological or future millennium is a necessary part of Christian hope.

It is this unique contribution, unique at least to those unacquainted with the anabaptist tradition, to which Bauckham addresses his second essay. Bauckham takes the necessary steps to examine what role the millennium plays in Moltmann's eschatology and asks why the new creation cannot do the same thing. Moltmann holds that history should have its goal within history (139). He differs with secular eschatology that views this goal as one of linear progres-

sion within history. Bauckham claims that new creation in its positive role in freeing history can be understood as the goal of history, obviating the need for a goal within (142-143).

Moltmann responds that if Christian theology includes Israel in its hopes, it must be millenarian. "It is only here [i.e., in Moltmann's understanding of the millennium] that the theological recognition of Israel's enduring vocation, and the hope for Israel's future, are really preserved" (151). Altering Bauckham's criticism somewhat, we may also ask whether an understanding of Israel may also be seen within the scope of new creation, a feature of eschatology Moltmann would have to take into consideration beyond the millennium.

Miroslav Volf provides another analysis by pushing the limits of Moltmann's millenarianism. He claims the two major strands in such thought are, again, the hope of a millennium which looks forward to those things which are not yet, and apocalyptic which engenders future hope which emerges through death, the things which are not (241). Since "the entrance into 'eternity' does not entail flight from time but a restoration of all times and that the 'new creation' comes about through the transformation rather than the annihilation of the old," the "millennium is not only unnecessary but detrimental" (242-243). Volf argues that such a millennium as a transition from history into eternity is itself the root of the very historically oppressive forms of millenarianism that Moltmann criticizes (244).

Further, Volf investigates the slippery relationship between creation and redemption. Does the new creation "complete" or "make new" creation? Volf suggests that eschatological completion applies only to the understanding of creation as "good," but it suffers "transience" and needs to be finished. Eschatological redemption instead views the moral dimension of creation and the human responsibility therein (248). Moltmann separates creaturely finitude (death, the "shadow side" of creation) from

creaturely failure (sin and forms of evil), but in eschatology is concerned mainly with redemption from injustice (250). Volf argues that redemption must have the primary role over completion because "sin is a more fundamental obstacle to the creation of the new world than transience" (251). Moltmann's response to this instructive argument is equally lively (262-264).

A good book is made better by the conversation between Moltmann and his respectful critics. This collection of essays is commended to any readers with an interest in eschatology, or in pondering the fruits of an all-out "invasion" of eschatology into many aspects of theology. Such a conversation should include more than Moltmann, but this one, surrounding his book *The Coming of God*, is significant and worth one's while.

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THE WAY TO NICAEA, by John Behr. *The Formation of Christian Theology*, Vol. 1. Crestwood, New York: St. Vladimir's Seminary Press, 2001. Pp. 261. \$16.95 (paper).

This past year, St. Vladimir's Seminary Press published the first volume of what will hopefully become a series by Fr. John Behr, instructor in Patristics at St. Vladimir's Orthodox Theological Seminary in New York. As the title suggests, this first volume is a look at the theological development from the New Testament canon to shortly before the First Ecumenical Council at Nicaea in 325.

Given the fact that he is far from being the first person to write on the historical unfolding of theological doctrine and dogma, it may be quite natural to ask why he is pursuing such an undertaking. Does he have a particular agenda? Is he trying to provide the "Orthodox interpretation" of these events? Does he think that many of us have overlooked something regarding the way

dogma has been articulated historically? The answer to each of these questions is simultaneously yes and no. The reason is that Fr. Behr's intention is none other than to deal with the historical articulations of doctrine and dogma through the presentation of how the church, in her early centuries, struggles to answer Christ's question, "Who do you say I am?"

By looking at the church's doctrinal and dogmatic articulations as an effort to answer this question, Fr. Behr is clearly not addressing us with any of the above agendas in mind. This means his presentation does not look nor read like Harnack's writings, manuals of patristic and historical doctrine and dogma, or J. N. D. Kelly's *Early Christian Doctrines*. This may be the first volume of a developing series, but Fr. Behr is not intending to write an encyclopedia set. The reader will find this a blessing.

This allows Fr. Behr to focus on what he believes is essential to understanding the articulation of doctrine—the struggle to answer Christ's question to us. It is only in this sense that we can answer yes to our above questions. It is not that Fr. Behr is ignorant of the various writings and agendas (sociological and otherwise) that exist in historical theology. He is aware, and this comes through in his book. However, he is hoping to guide the reader through the Fathers' own concerns and investigations.

The launching pad for such an approach is the New Testament canon. Indeed, the investigation of the New Testament takes up one-third of the book. The second part addresses Ignatius of Antioch, Justin Martyr, and Irenaeus of Lyons. The third part addresses Hippolytus and the Roman debates, Origen and Alexandria, and Paul of Samosata and the Council of Antioch.

Such a table of contents is indicative of the fact that Fr. Behr is not intending to write a history of theological articulation. Instead, it demonstrates his approach throughout the book, which is to trace systematically the struggle of answering Christ's question in each of these figures of church history. The first two parts are the

strongest, with Fr. Behr building his case from the New Testament authors' use of the Scriptures and continuing through three early Fathers. Chapter six, the chapter on Hippolytus and the Roman debates, is more difficult to read through. It is a necessary chapter, but it is one that does not read with the same fluidity as the previous five. If the reader can trudge through it, however, he or she will appreciate it and be greatly rewarded with the chapter on Origen, which reads as smoothly and forcefully as the first five.

Throughout the book, several important points take shape. We are shown that by the time we reach the second-century Fathers, it is clear what is recognized as normative (Catholic/Orthodox) Christianity. Normative Christianity is the commitment to understanding Jesus the Christ by engaging the Scriptures (the Old Testament) on the basis of the Canon of Truth (One God the Father, One Lord Jesus Christ, and One Holy Spirit) in the context of tradition (Scripture rightly understood). This is based upon the *kerygma*, the death and resurrection of Christ. Through this *kerygma*, we see that the hypothesis of the canonical New Testament is that Jesus is God and man.

Behr traces this *kerygma* throughout his book as the means of demonstrating how it is the early church answered Christ's question. In order to answer the question of who Jesus is, the church reflects upon the cross. It is through the perspective of the cross, that she answers this question. This tracing of the significance of the cross, the incarnation, throughout this period of church history is Fr. Behr's most significant achievement in this book.

We encounter here two main ways to deal with the significance of the cross. The first is to understand the cross as an event in a temporal biography of the Word. The second is to understand the cross in a predicative sense where what is divine and human are predicated upon the one and same Lord Jesus Christ. This second way does not temporalize the event of the cross but upholds it

as an eternal reality. This atemporal reflection is, argues Fr. Behr, more scriptural and, ultimately, the manner in which the church articulates the dogma of Christ. As exemplars of this approach, Fr. Behr gives us Ignatius, Irenaeus, Hippolytus, Origen, and possibly even Paul of Samosata. "The subject for their theological reflection remains the crucified and risen Christ, and his identity is understood in terms of the confession made, through the interpretative engagement with Scripture" (239).

Anyone interested in seriously engaging the early fathers of the church, especially anyone willing to take the cross and incarnation seriously, will appreciate seeing these points take shape throughout the book. Along the way, the reader will also receive the benefit of rethinking several things. For example, he or she will most likely find him or herself rethinking what St. Irenaeus means by recapitulation, some of what Origen is saying (especially regarding the relationship between God and creation and the Father and the Son), as well as the popular teachings on Paul of Samosata. All of this is to say that any reader willing to engage the Fathers on their own terms and take the incarnation (the cross) seriously will enjoy Fr. John Behr's latest book.

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EXCELLENT PROTESTANT CONGREGATIONS: THE GUIDE TO BEST PLACES AND PRACTICES, by Paul Wilkes. Louisville: Westminster John Knox, 2001. Pp. 259. \$18.95 (paper).

What does excellence look like in a church? Paul Wilkes's book deepens that conversation beyond criteria of size, speed of growth, or status. The thick descriptions of nine congregations stretch your imagination and challenge standard ways of doing church. The stories remind you of the amazing diversity of Protestant churches in the United States. "Exemplary" congrega-

tions creatively minister in their context. Wilkes lifts up a variety of "best practices" and model congregations/parishes. In spite of the problems with the word "excellent" and other flaws in the project, the book invites congregations to become more vital and faithful.

Paul Wilkes writes about religion and faith as a Roman Catholic lay person. After a speaking engagement at an exciting Catholic parish, Wilkes returned home longing for such a place for his family. He sought a Lilly Foundation grant which allowed him to study and lift up the "habits of being" of exemplary parishes and congregations in this book and its companion (*Excellent Catholic Parishes: The Guide to Best Places and Practices*, New York: Paulist, 2001).

Wilkes knew a book about exemplary Protestant congregations would be "complex...because of the many expressions of belief within the churches of the Reformation" (x). He set out to learn from "those in congregational renewal, those who study church life, denominational and non-denominational experts, religion reporters, and those who addressed certain constituencies (Asian or African American, rural or inner city...)" (xi) which congregations might be considered exemplary across our country. This methodology raises questions and contains prejudices.

Both books follow a similar formula. The best part consists of thick descriptions of several exemplary congregations/parishes, bracketed by opening and closing thoughts. Following this section, Wilkes offers his provocative list of common traits of excellent congregations/parishes. A group of congregations that exemplify each trait follows. Finally, a list of 300 excellent congregations/parishes in the country concludes the book.

Wilkes focuses on congregations with "missionary authenticity" in hopes of reforming and vitalizing congregations/parishes. While highlighting "reproducible practices," Wilkes argues that congregational excellence has "nothing to do with size, location, resources, denomination or

lack of one” (160). Most of the congregations from the Lutheran tradition in the Midwest, however, are very large. The “traits of excellent congregations” include those that innovate, teach the faith in creative ways, reform their life to serve their mission and context, transform people’s lives and their community, build cultural bridges, and focus on the importance of lay leadership and ministry. Wilkes sketches these congregations with clarity, honesty, and beauty.

Wilkes’s descriptions include rural multi-point parishes, inner city congregations, ethnic congregations, churches with no buildings or clergy, and Gen-X focused congregations. Wilkes highlights their history, context, and assets to serve their mission or ministry. The diversity of Protestant congregations, while fascinating, actually limits Wilkes from going as deeply into these churches’ challenges as the companion book, *Excellent Catholic Parishes*.

What does excellence look like in a church? This work provokes fruitful conversation and debate on that question. The ideas, models, and “reproducible practices” stimulated my imagination to begin cooking up a rich stew of possibilities for ministry and mission. The criteria and stories invited reflection on congregational health. The congregations/parishes described provide opportunities to learn from healthy and effective congregations. Wilkes encourages reading these congregations, contexts, and people in addition to books.

Wilkes’s “traits” are more holistic than the usual list of qualities found in many church growth books. For example, he believes that excellent congregations “believe in partnerships with other churches, agencies, interest groups and government” (169). Exemplary congregations impact their community in favorable ways through social ministry. The traits are often dialectical, such as his appreciation for risk-taking congregations who innovate to serve faithfully in their context while anchored by the Bible and dancing inside their traditions. Some of the congregations are clearly built

around the charisma of their pastor. But many more tell about extraordinary congregations led by ordinary pastors and people.

The book’s description as a “Michelin guide to excellent churches” (xi) troubles me. Already plenty of people shop for churches without asking how they might contribute to the life of their own congregation. Congregational health is a fragile and precious thing. I wonder how the named congregations will be changed by the parade of visiting strangers and inevitable congregational growth. Many faithful congregations and colleagues work hard with few resources, fighting against the tide, but never receive such attention. Will they find this book a gift of light or a curse of darkness? Those congregations and their ministry often deserve the label, “excellent.” While the book does include several resurrection stories for congregations and pastors, it does not list any deep in the throes of struggle or defeat. At times excellence for a congregation will lead to crosses. The word “excellence” struggles to describe adequately the complex issues of faithful and effective ministry and mission.

In spite of these reservations, I commend this challenging look at Protestant congregations. I found the companion book, *Excellent Catholic Parishes*, more helpful because of its tight focus and Wilkes’s deeper understanding of his tradition and the Catholic church’s dilemmas. Both will get your imagination cooking and deepen the question of what excellence looks like. We may disagree with elements of this project, but all are called to continual reformation of congregations to be faithful and effective in Christ’s ministry and mission. Wilkes’s books on excellence open an important conversation and will encourage pursuit of your definition of that goal.

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OPEN SECRETS: A SPIRITUAL JOURNEY THROUGH A COUNTRY CHURCH, by Richard Lischer. New York: Doubleday, 2001. Pp. 243. \$22.95.

There is always, especially in the young, a difference between perception and reality. Perception often deals with ideals and intentions. Reality involves the actual and the nitty-gritty. Richard Lischer, in a stirring autobiographical account of his first call to pastoral ministry, occasionally talks about his perceptions. "We had an understanding, my parents and I, that one could do no more nobly with one's life than to be a pastor" (15). However, reality intrudes early on, and the book becomes a provocative reflection on parish life worthy to be set alongside such classic accounts as *The Diary of a Country Priest* or *Leaves from the Notebook of a Tamed Cynic*.

Lischer saw his first parish across a field of glistening Mississippi mud and corn stubble in New Cana, Illinois. The reality of the small town where he would engage in ministry for three years was in stark contrast to his youthful perception of ministry. "It worried me that I thought of a Bergman

film as I beheld my parish for the first time....its faded red bricks appeared to grow up out of the soil....In place of a great tower, the building sported a peeling cupola and a steeple with a copper cross from which one arm was missing" (8, 9, 10).

Lischer is a fine writer whose narrative unfolds more like a story than a journal. He has a fine eye for color and character, and both pervade the book with an elegiac mood. Those faded red bricks are located in a town in southern Illinois "not far from the confluence of the Mississippi and Missouri Rivers, where the Missouri shows brown and the Mississippi foams yellow, and the two make a big river the color of cream soda" (1). Near the end of his call, at the conclusion of his last church service, Lischer notes how "the ushers swung open the doors, and for the last time my view of the world was framed by the portals of Cana Lutheran Church: a half-mile of yellowed cornfields, faded red barns in the scrim of vapors rising from the land, a line of green trees on an oceanic horizon..." (233).

In their way, the people of New Cana are no less colorful. The president of the church council, Leonard, is just one example. In

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chapter 19 Lischer and Leonard have a falling out about the pastor's "moonlighting," that is, his "unauthorized" teaching at a nearby university. The account takes place about the time of the Seminex split, so the discussion broadens to include loyalty to the Missouri Synod, of which Lischer's congregation was then a part. Much of the chapter, entitled "The Way It Was with Leonard and Me," details the painful falling out and the eventual reconciliation of sorts. This kind of vignette is the strongest part of *Open Secrets*, for it delivers rich insight into the painful and salutary dynamics of pastoral ministry, something with which any pastor can identify.

There are many such incidents in this journal, and they are often braided around doctrinal as well as human matters. In a poetic description of the congregation's Trinity window, for example, Lischer sheds light on the dynamics of the Trinity, the place of symbolic objects in a church, and the pulsating relationships among members of a congregation. Along the way he reminds the reader that the "word religion comes from the same root as 'ligaments.' These are the ties that bind" (81). Similar insights about Christianity as a "body" religion, the danger of excommunication, the value of vocation, and the wonder of private confession are woven throughout the narrative. Most of the time Lischer is careful not to be defensive or sentimental, though, because he has a pastoral heart and a rich field of dreams, he comes close.

Lischer must have exemplary verbatim skills, for he records extensive conversations word for word. His chapter on the dynamics of funeral counseling and planning is a case in point. Not only does Lischer record the seemingly exact words of his sour encounter with an oleaginous funeral director, but he also captures the stomach-churning consequences of having been pastorally correct but politically indiscreet.

There are many such stories with which any seasoned pastor or layperson can relate and identify. Lischer's first nervous hospital visit tells of a pastor who is not sure what to

say. His chapter "Gossiping the Gospel" demonstrates the contextual value as well as the corrosive effect of gossip in a congregation. His reflection on liturgical changes in the church and social changes in the countryside in the chapter entitled "Rogate and the Steel Mills" is a powerful essay on pastoral care.

Lischer currently teaches preaching, so the stories related to his attempts at proclamation are well crafted. His early sermons were an embarrassing porridge of pride and abstraction. "My preaching was a small cloud of glory that followed me around and hung like a canopy over the pulpit whenever I occupied it. How ludicrous I must have appeared to my congregation" (73). Elsewhere, he tells us how his glory cloud was dispersed when, two minutes into his sermon, a little girl threw up onto the dark wooden floor in front of her pew. His homiletical humbling was completed when an usher cleaned up the stiffening puke with a mop and returned a little later with a can of scented air freshener that made the whole church smell like an alpine forest gone slightly off (68, 69). Lischer wryly and ruefully notes, however, that it was the first time he had heard laughter in the church.

Open Secrets talks openly about those secrets that everyone knows in an established congregation. One wonders, in spite of the disclaimer on the copyright page of the book, if he got permission to talk about the many intimate matters in his counseling sessions or in the confines of confession. He is a spellbinding storyteller who, like Garrison Keillor and Kathleen Norris, reveals what life is like in a small community. People preparing for or involved in ministry will profit from, even revel in an acquaintance with this book. Anyone who worships or serves on church councils or committees would also gain rich insight into parish life.

Lischer concludes his bitter-sweet spiritual journey in a country church as he leaves to accept his second call. As he drives down the oil road out of New Cana, he avers that pastoral ties cannot be severed, for relationships participate in a vast network of mean-

ing called “kingdom” or church. Such relationships mutually affect and bind pastors and parishioners over a lifetime and longer. “They are eternal because God remembers everything and has engraved our names into the palms of his hands” (238). This open secret may be the most profound of all.

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LET YOUR LIFE SPEAK: LISTENING FOR THE VOICE OF VOCATION, by Parker Palmer. San Francisco: Jossey-Bass, 2000. Pp. 117. \$18.00.

In American society the word *vocation* most often is associated with either a person’s employment or with performing “religious” tasks. On one hand, when vocation comes to mean learning the skills necessary for a particular trade, it loses its original meaning: that of calling. One is not called, but taught. On the other hand, when calling is understood only in terms “religious” work, having a vocation becomes limited to a select few and has little to do with everyday life. In this newest work, Parker Palmer seeks to aid people of faith in understanding how they might not simply have a career but a calling.

His thoughts take shape around an old Quaker saying: “Let your life speak.” Over the last thirty years, Palmer’s understanding of this phrase has shifted as he has struggled with his own sense of vocation. What was once an inspiring but relentless call to live life according to the highest values has now become a freeing word. “Before you tell your life what truths and values you have decided to live up to, let your life tell you what truths you embody, what value you represent” (3). Throughout the work, the reader is invited to join Palmer in coming to this new understanding where vocation is understood as a gift to be received rather than a goal to be achieved (10).

A key aspect of Palmer’s new under-

standing of vocation is realizing that one has to be oneself, which means accepting *both* one’s limits and potentials (16). Still, this is easier said than done, for there are many voices in people’s lives calling them to be acceptable rather than who they truly are (12). Palmer demonstrates the difficulty of this struggle through his personal stories, especially concerning his battle with depression. His insights are helpful here. Nevertheless, problems arise in his understanding of vocation when one looks at the source of the calling.

For Palmer vocation’s source is from within. It is the call to fulfill the original selfhood of a creature, created in the image of God at birth (10). This creation in God’s image shapes vocation and is the “truth that will set us free” (36). Interestingly, the freeing truth is not Jesus, but then Palmer makes no claim to be writing from a specifically Christian perspective. The voice of one’s calling, then, is indirectly from God as it is planted within the self at the beginning of life. But, unfortunately, external voices call a person away from this originally gifted-self, so that throughout one’s life, one must seek to return to this gifted-self (12).

Consequently, Palmer rejects the idea of calling as an external voice. Vocation does not come from a voice “out there” but from “in here” (10). Yet as he later relays the stories of his own vocational struggles, clearly the external voices of his community have been considerably helpful to him as he has come to his own sense of calling. There is an inconsistency here, and the reader can learn more from Palmer’s experiences than his theory.

Beneath this inconsistency lies another problem, however. The reality of the world is overwhelming evidence of how deeply humanity is turned in upon itself. Nevertheless, Palmer’s understanding of calling as listening to the voice within must presuppose the absence of this reality. Only then would there be truth to Palmer’s claim that the self seeks wholeness (4). The fact, how-

ever, is that on its own the self seeks only itself.

Ironically, while playing down the reality of the selfish state of humanity, Palmer's understanding of vocation has the self as its focal point. Vocation, he says, "begins not with what the world needs (which is everything), but in the nature of the human self, in what brings the self joy, the deep joy of knowing that we are here on earth to be gifts God created" (16). The goal of vocation is the return to the authentic-self created in the image of God. To be fair, it must be said that while service is not the goal of vocation, for Palmer such service is the result. Nevertheless, even if the discovery of the authentic-self does return one to the world, one is left wondering how and when one rightly will hear the call of that true-self.

The self need not be the focal point of vocation, however. Palmer is right that vocation does not begin with what the *world* needs. But when one understands that God is continually active in creation and not simply at the start of one's life, one can see that vocation begins in what the *neighbor*

needs. God's creative activity takes place not generally in the world, but in and through the relationships of life. Vocation finds its source in the external calling that comes through these relationships. Understood relationally, vocation becomes far more than a career, but includes every aspect of life through which people are connected to one another. And all of these relationships serve as the means through which God calls the sinful self away from itself to the neighbor while at the same time giving a focus for the spontaneous love of the redeemed self. How one lives out one's vocation varies with gifts and limitations (as Palmer has well pointed out), as well as with one's many (and changing) neighbors. It is the source of the calling, not the tasks, that gives meaning to one's vocation. In and through both the mundane and the interesting aspects of vocation, one can trust one has a calling through which God is at work in the world.

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