

a RHETORIC *of*

LOVE

DOUGLAS M. JONES VOLUME ONE

a RHETORIC *of*

LO
VE

DOUGLAS M. JONES

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VOLUME ONE



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FOREWORD

Veritas Press has been around since 1997. My wife, Laurie, and I have been involved in classical education since 1992. For much of this time, we've had a nagging concern. Rhetoric, what may be the model's pinnacle discipline, has not been taught the way it should.

We've seen countless students complete rhetoric courses with exceptional grades. Many remain poor communicators. Some sound mechanical and uninspired. Some don't look you in the eye when speaking to you. Something is wrong. Answering questions about the five canons of rhetoric is commendable. It does not, of itself, make for a successful rhetoric. Becoming a successful rhetorician requires much more.

How can our children's training in rhetoric be *excellent*? How can it match the extraordinary education they get elsewhere in classical schooling? We have long wondered what it would take to make that happen. At first, we thought students simply needed more practice. That may be part of the solution.

It was not the whole solution. We were convinced the problem was deeper. We had not yet grasped how to apply biblical worldview thinking to rhetoric. We discussed our concerns with Doug Jones. A couple of years later, we now have the answer to our rhetoric problem.

We believe the answer lies in the seminal work before you. Jones gets it. He shows Aristotle's work to be foundational in many ways. Yet Jones understands that we Christians must approach and do rhetoric differently. Our source of motivation and our purpose in persuasion must be love of neighbor. Jones fills his text with teaching and insights no better described than as *A Rhetoric of Love*.

Augustine discusses our living in the world in terms of two cities. The City of Man symbolizes all that is worldly; the City of God, what is heavenly, eternal, and true. Until now, most Christian rhetoric curricula have merely applied Aristotle to Christian contexts. This sort of "pillaging of the Egyptians" has its places and times. Today's rhetoric needs are *not* one of them. Now is a time for a clear distinction.

Jones reframes Augustine's two cities. He sees them as two different rhetorics—one of domination, one of love. This text will train our children in classical rhetoric, but it will do more. It will give them the tools and insights needed to be rhetoricians who love and serve both God and neighbor.

Marlin Detweiler

President | Veritas Press, Inc.
January, 2018

P R E F A C E

“As a society,” observes essayist Diane Ackerman, “we are embarrassed by love. We treat it as if it were an obscenity. We reluctantly admit to it. Even saying the word makes us stumble and blush.”¹ Strangely, this sort of reticence appears even in Christian traditions. The Christian faith is “the world’s great love religion,” and “the Christian God comes to us as love, in love, for love.”² Still, love is often the last one invited to our great conversations. Influential Christians like Thomas Aquinas wrote long analyses of the great virtues. He included a discussion of love, but he tacked it on at the end.

Over the centuries, Christians have talked and written about love more than many. We’ve never developed a rich and diverse literature on the topic, though. Our creeds and confessions barely mention it, let alone provide helpful teaching. The Westminster Confession is a good example. It has lengthy discussions of predestination, justification, sanctification, and assurance. It delves into the law of God, liberty of conscience, oaths, divorce, and the Sabbath, as well. Absent is an explanation of how to love our enemies. More than 350 years later, we’re still scratching the surface.

This volume, too, will only scratch the surface, but it aims to let love frame its topic. Rhetoric, or the art of persuasion, is a vast and complicated subject. It has a long and influential history. More and more people have been asking how a focus on love might reshape it. This volume hopes to contribute to that conversation.

Throughout most of this volume, I am arguing with myself. I’m working to flesh out views I haven’t always held. For many years, the rhetoric I pressed into service was one of power, not love. Some of my embarrassing essays and columns are still floating around the Internet. They seemed effective at the time. Age and experience have shown me otherwise, as they tend to trump youth and ideology. An unloving rhetoric doesn’t work in the long run. It engenders hostility and alienates potential friends and allies.

More mature Christians have long recognized this as basic Christian wisdom. And it’s not a matter of being “nice.” The love Jesus spoke of is far more revolutionary than that. It involves not only empathy and service, but also creativity and tension and silence.

Many thanks to Marlin and Laurie Detweiler for pushing me toward this project and overcoming my resistance. You two are great to have in one’s corner. Thanks to series co-editor, Michael Collender, for his enthusiasm and great patience with my many frustrating proposals. Special thanks to my content editor, Michael Eatmon, for having my back and making the prose so much better. I don’t know if I could have done it without

1 Diane Ackerman, *A Natural History of Love* (New York: Vintage Books, 1994), xix.

2 David Benner, *Surrender to Love* (Downers Grove: InterVarsity Press, 2015), 14.

him. Finally, thanks to all my former students at the Higher Colleges of Technology Sharjah women's campus in the United Arab Emirates. The students' kindness, humor, and devotion became the genuine face of a rhetorical *other*. I am grateful for the privilege of having worked with them.

Doug Jones

San Diego, California

INTRODUCTION

In the Greece of Aristotle's day, rhetoric was a vast and venerable subject. Much has changed in 2,300 years. Most modern textbooks reduce rhetoric to "a mere botany of figures of speech."¹ So lamented philosopher Paul Ricoeur. These texts give us rules for making our prose attractive and error free. This can be helpful when our concern is only the efficiency or mechanics of language.

But what if we aim for more? What if we want to challenge and change the assumptions of our audience? What if we want to allow new arguments and ideas to be heard? If these are our goals, then most modern approaches to rhetoric are inadequate. This was no surprise to Ricoeur. He blamed modern rhetoric's anemic state on philosophy's having bled it to death.²

The text before you argues that rhetoric's real problem is deeper. When made to serve politics or philosophy or a host of other ends, rhetoric becomes a tool of domination. It doesn't seek to serve others but to lord it over them. This can happen anytime rhetoric is severed from love. When cut off from love, rhetoric decays into manipulation. It takes on the form either of bullying or of seduction.

A Rhetoric of Love aims to teach a "more excellent way" (1 Cor. 12:31). It focuses on honing an orator's reasoning and unique style. It gives great attention to developing strength of character and creative voice. It also spends much time showing how loving words and loving action persuade. Unlike other texts on the subject, it demonstrates that in rhetoric, as in life, "the greatest of these is love" (1 Cor. 13:13).

A Rhetoric of Love believes that Jesus gave us better models than the Greeks and Romans ever could have. Better models of living, of loving, of persuading. Ricoeur may have been right. The old rhetoric may have bled out. As Christians, though, we know One who can breathe new life into the dead.

Michael Collender

1 Paul Ricoeur, *The Rule of Metaphor*, Translated by Robert Czerny with Kathleen McLaughlin and John Costello, SJ (Toronto: University of Toronto Press, 1975), 10.

2 *Ibid.*, 10–13.

CHAPTER 1

TWO PATHS OF RHETORIC

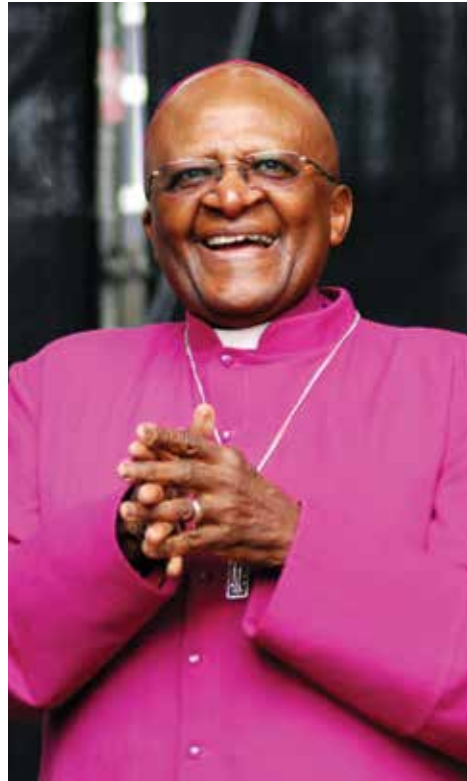
Love is powerlessness. Love
persuades. Love is powerful.

A MOMENT IN RHETORIC

It happened after a funeral in South Africa in 1981. Anglican bishop Desmond Tutu had given the eulogy for Griffiths Mxenge. Mxenge was a beloved civil rights attorney slain by white secret police. The police had murdered Mxenge with machetes and dumped his body near a stadium. Black South Africans were angry and hopeless. Mxenge's brother remembered Tutu's words at the funeral. He "preached about justice, reassuring us that when the government of the people took over, justice will be done."¹

As Tutu exited the funeral grounds, angry youths started pummeling a man in the crowd. They shouted that he was an informer to the white government. Someone found a tire and tried to hang it around the man's neck. The attacker wanted to pour gasoline over the tire-bound victim and set him alight. This was to be a gruesome "necklacing" reserved for traitors.

A short man in his fifties, Tutu "burst through the group and flung himself across the bleeding man's prostrate body, calling the crowd to back off. They withdrew reluctantly. As Tutu stood up, his cassock stained with the man's blood, he called for aides to carry the man to a car and drive him away."² Several years later, Tutu again offered his body to



Desmond Tutu

Photo by Kristin Opalinski

the violent to stop a similar necklacing. He rebuked the perpetrators. He called on them to lead a noble and righteous struggle against injustice.³

Love risks. Love acts. Love throws itself as a cover over the vulnerable. It rebukes, and it persuades. Countless acts like Tutu's went on in the difficult years to follow. They helped an entire nation move through a painful transition in relative peace.

Love in action can be an act of rhetoric. It can change minds. It can surprise us and give life where death reigned. As Tutu later wrote, "there is nothing that cannot be forgiven, and there is no one undeserving of forgiveness. . . . I have often said that in South Africa there would be no future without forgiveness. Our rage and our quest for revenge would have been our destruction."⁴

Rhetoric is about persuading people, about changing their minds. We'll dig into a deeper definition of rhetoric later, but for now think of it as *ways of persuading people*. Rhetoric involves symbols, actions, and words.

The funeral scene above involved all these. Bishop Tutu delivered a moving eulogy about justice. Wearing the purple robe of a bishop, he was not his own man. Both the murder of Mxenge and the near-murder of the man in the crowd were symbolic, too. Why machetes? Why not gunshots? And why melt a tire over a human being? Then there was Tutu's action itself. The bishop covered the attacked man with his own body. In doing that, the victim's blood smeared on the bishop's robe.

Tutu's body became a persuasive symbol, an instance of rhetoric, and the crowd relented. They hesitated in their revenge. Love made them pause, if only for a moment. The attacked man was hurried into a car and driven away. Rhetoric at every turn.

POWER VS. LOVE

That famous moment in history shows us two basic ways of changing minds and behavior. Its lessons can inform and guide our journey into rhetoric and persuasion. Both Bishop Tutu and the angry crowd wished to change something. Both opposed injustice; both wanted a more just world.

On the one hand were those in the angry crowd. They believed you change society by eliminating its evils with violence. Killing traitors would weaken the government. It would diminish its ability to inflict violence on a struggling people. Further, the crowd believed its necklacing would itself be "persuasive speech." It would deter potential traitors from even wondering about siding with the enemy.

This is the way of trying to change hearts and minds through *power*. Those who use power to change minds usually depend on their overwhelming strength. They rely on

muscles, swords, bombs, massive armies, giant ships, “shock and awe.” Overwhelming power intimidates, because it threatens utter humiliation and destruction. It can succeed in getting what it wants, and it gets it through instilling fear. This is the way of domination. It has been a favorite for attempting to change people’s thoughts and actions since the dawn of time. Power is an effective way of compelling change. It even has its rightful place. But does it *persuade*?

Tutu opposed the way of power. He tried a different way of changing others, a different way of persuading them. The bishop didn’t fight the angry crowd. He didn’t pull out a gun. He put his own body in the way. His body became a bloodied symbol, a symbol that persuaded without force. In instances of hateful violence, Tutu became a living symbol of love for one’s enemy. He persuaded through a courageous act of mercy. This is the way of love.

The **way of domination**⁵ versus the **way of love**. These two different approaches to changing the world permeate history. Church father Augustine of Hippo saw them as two cities, two different approaches to life. He spoke of them as two *loves*. We can think of them as love for God and neighbor and love of self above all else:

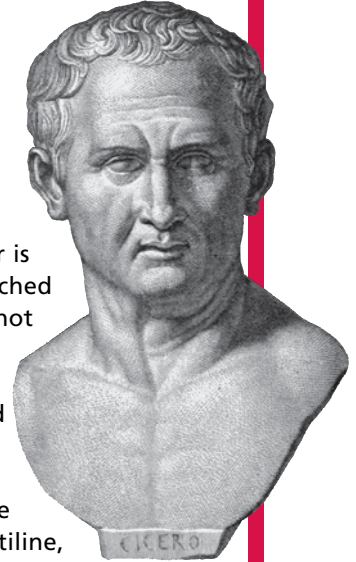
These are the two loves: the first is holy, the second foul; the first is social, the second selfish; the first consults the common welfare for the sake of a celestial society, the second grasps at a selfish control of social affairs for the sake of arrogant domination; the first is submissive to God, the second tries to rival God; the first is quiet, the second restless; the first is peaceful, the second trouble-making. . . . the first desires for its neighbor what it wishes for itself, the second desires to subjugate its neighbor; the first rules its neighbor for the good of its neighbor.⁶

Two ways: one seeks peace, one domination; one wishes good for its neighbor, one tries to subjugate her.

This distinction grows out of Jesus’s life and teaching. We hear it clearly in talk of who would be greatest in His kingdom.⁷ “You know that the rulers of the Gentiles lord it over them,” He said, “and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant” (Matt. 20:25, 26). Instead of hungering for domination, “desiring to be great,” we’re to serve and sacrifice. We’re to love others, not “lord it over” them. The reigning Gentiles of Jesus’s day were the Romans. They knew how to weaponize rhetoric for purpose of subjugating the Mediterranean. (Swords and spears helped a lot, too.) Jesus contrasts the domineering ethic of Rome with His own way. He marks an important divide between the two types of rhetoric.

SIDEBAR 1.1 CICERO BOASTS OF HOW HE DOMINATES OPPONENTS THROUGH RHETORIC.

There are two things, which, when well handled by an **orator**, make eloquence admirable. One of which is, that which the Greeks call *ēthikon*, adapted to men's natures, and manners, and to all their habits of life; the other is, that which they call *pathetikon*, by which men's minds are agitated and excited, which is the especial province of oratory. The former one is courteous, agreeable, suited to conciliate good-will; the latter is violent, energetic, impetuous, by which causes are snatched out of the fire, and when it is hurried on rapidly it cannot by any means be withstood. And by the use of this kind of oratory we, who are but moderate orators, or even less than that, but who have at all times displayed great energy, have often driven our adversaries from every part of their case. That most consummate orator, Hortensius, was unable to reply to me, on behalf of one of his intimate friends; that most audacious of men, Catiline, was dumb when impeached in the senate by me. When Curio, the father, attempted in a private cause of grave importance to reply to me, he suddenly sat down, and said, that he was deprived of his memory by poison.



Cicero, *On the Orator*, Book I, chapter xxxvii. Translated by Charles Duke Yonge.

This distinction carries on with the apostle Paul, as well. To the church gathered in Rome, Paul writes in echo of Jesus:

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good. (Rom. 12:14–21, NKJV)

“Bless and do not curse”? “Repay no one evil for evil”? “Live peaceably with all”? Too much contemporary Christian rhetoric lives the opposite. We flame our opponents in Facebook posts. We talk about taking culture back from the ungodly, especially by political means. We often “repay evil for evil” by reversing the slogans and memes of our opponents. We return insult for insult. We seem to have little patience for overcoming evil with good, if we think about that at all. Paul’s anti-domination ethic seems to have little effect on popular Christian rhetoric. We seem to be far more comfortable with the power rhetoric of the ancient Romans.

THE WEAKNESS OF POWER

In 1097, Christian armies of the First Crusade cut their way toward Jerusalem. They besieged various towns along the way, and their first major victory was Nicaea. Nicaea was an ancient city just southeast of modern-day Istanbul, Turkey. Frankish Crusaders won a decisive victory against the army of Turkish leader Kiliç-Arslan. After the final battle, the Crusaders engaged in a bit of rhetoric:

Albert of Aachen reported that, in celebration, “the Christians cut off the heads of the wounded and the dead and carried them back to their tents tied to the girths of the saddles and returned joyfully to their companions who had stayed behind in the camps around the city . . . [T]he Franks must have made a grisly spectacle. They had gathered together over one thousand heads to send back to [Byzantine Emperor] Alexius as proof of their victory. Other heads they threw into the city to frighten the defenders into surrender. [Medieval Byzantine historian] Anna Comnena . . . did remember the decapitations: “The heads of many Turks they stuck on the ends of spears and came back carrying these like standards, so that the barbarians, recognizing afar off what had happened and being frightened by this defeat at their first encounter, might not be so eager for battle in the future.”⁸

Such a “grisly spectacle” wasn’t needed to defeat Nicaea. It was integral, though, to the Crusaders’ rhetoric of domination. They wanted their enemies to fear overwhelming power. They displayed their opponents’ speared heads as proof that God fought alongside them. The Crusaders wanted their enemies to know who was on the winning side of history.

Not all displays of domination involve military conflict, of course. Even when they don’t, though, we tend to frame them in martial terms. Nor do all displays of domination lie in the past, in ancient Rome or with the Crusaders. Modern clashes of rhetoric, even among



Crossing of the Red Sea by Hans III Jordaens

Christians, show the same pattern. We “destroy” another person’s arguments. We “crush” and “defeat” our opponents. We “dominate” our audiences and “eliminate” our opposition.

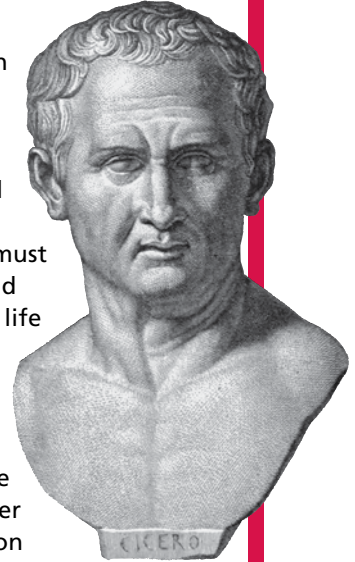
Yet the question isn’t so much about the rightness or wrongness of manifesting power. This may sound surprising, but consider this: Scripture gives examples of God Himself using power to frighten, threaten, or judge. Remember Noah and his ark and what the ship saved his family from? Recall Sodom and Gomorrah? Remember how God dealt with Pharaoh’s army at the parting of the sea? We might think God takes the way of power only in the Old Testament. What, then, of Jesus overthrowing the moneychangers in the Temple? And what of Paul, who scoffs at Pharisees and Judaizers? Those rhetorical situations aren’t normal, though. They’re more exception than rule. They’re high-stakes moments that require great wisdom and great maturity.

On the whole, Jesus doesn’t give us much guidance in the proper use of power rhetoric. Most of His teachings and examples address the situations of ordinary living. The pattern He provides calls us to seek out the way of love. Jesus calls us to love our enemies. He preaches about it, and He lives it out. The way of love becomes the new normal. It becomes the pattern we’re to follow. Still, our tendency is to do the opposite. We make occasional room for the way of love. Our default modes of communication and culture, though, follow patterns of domination.

Both the rhetoric of power and the rhetoric of love aim to persuade. Power seeks to bend others through intimidation. Sometimes, it creates a fear of physical harm. Other times, it threatens “only” intellectual, emotional, or social embarrassment. Intimidation can change our behavior, but only for a time. It doesn’t really *persuade*, and it can’t. It can’t make us change our attitudes or behaviors willingly, from the heart.

SIDEBAR 1.2 CICERO EXPLAINS THAT AN ORATOR IS NOT SOMEONE ARMED WITH WEAPONS OF PERSUASION, BUT RATHER ONE WHO HAS CULTIVATED A WISE LIFE TO SHARE WITH OTHERS.

Consequently if you take my advice you must treat with derision and contempt all those persons who suppose that the rules laid down by these rhetoricians, now so called, have enabled them to compass the whole range of oratorical power, but who have not so far succeeded in understanding what character they are appearing in or what it is that they profess. For the genuine orator must have investigated and heard and read and discussed and handled and debated the whole of the contents of the life of mankind, inasmuch as that is the field of the orator's activity, the subject matter of his study. For eloquence is one of the supreme **virtues**—although all the virtues are equal and on a par, but nevertheless one has more beauty and distinction in outward appearance than another, as is the case with this faculty, which, after compassing a knowledge of facts, gives verbal expression to the thoughts and purposes of the mind in such a manner as to have the power of driving the hearers forward in any direction in which it has applied its weight; and the stronger this faculty is, the more necessary it is for it to be combined with integrity and supreme wisdom, and if we bestow fluency of speech on persons devoid of those virtues, we shall not have made orators of them but shall have put weapons into the hands of madmen.



Cicero, *Orator*, Volume II, Book III, chapter xiv. *On the Orator, Book III: On Fate, Stoic Paradoxes, Divisions of Oratory*. Translated by H. Rackham. Loeb Classical Library 349. (Cambridge, MA: Harvard University Press, 1942), 43–45.

The rhetoric of love stands in stark contrast. It aims for more than a short-term change in another's behavior. It wants to see others turn toward what's true, good, and beautiful. A rhetoric of love doesn't seek to intimidate others, but to see a transformation in them. It seeks to persuade through goodness, through the giving of life to another.

THE RHETORICS OF PILATE AND JESUS

Pontius Pilate wasn't known for acts and attitudes of benevolence. He was a representative of the most powerful political entity of the time. He needed to convey the unchallengeable power of the Roman Empire.

Pilate may have doubted Jesus's guilt, but he understood his first loyalty. Rome was supreme. It wielded a well-honed public symbol against those who undermined its power: crucifixion. Crucifixion humiliated anyone who dreamed of resisting Rome's authority. The empire used it to show its total domination. Nailing a naked man to a public cross sent the exact message Rome wanted. Rebels are powerless against us. For all their loud talk and devious plans, they will end up hanging and bleeding for all to see. Jesus claimed to be a king, but Palestine already had its supreme ruler in the emperor of Rome. Pilate made sure that Jesus's political crime hung with Him on the cross. It was a most striking display of the rhetoric of domination. "King of the Jews" read the sign over a naked, bleeding, weak loser.

We know Jesus could have overpowered Pilate's strength. Jesus Himself said so. "Do you think I cannot appeal to my Father, and he will at once send me more than twelve legions

of angels?" (Matt. 26:53). Jesus could have turned the tables. He could have brought to bear marvelous and devastating acts of divine power. Angels could have wiped out every Roman centurion and put the emperor himself on a cross.

But Jesus chose a different way to express His life's message. He chose the rhetoric of suffering, but not an impotent, passive suffering. He died in a cosmic display of weakness, but a weakness that destroyed the power of death and gave life to many.⁹ "He was crucified in weakness, but lives by the power of God" (2 Cor. 13:4). Jesus didn't frame the end of His life as an expression of raw power, force, or domination. Instead, He framed it as weakness that overcomes.

How did His suffering overcome, though? In part, by showing enemy-love. The rhetoric of domination would have



Jesus before Pontius Pilate (Austrian stained glass window, c.1390)

demanded that Jesus avenge Himself. It would have Him render devastation upon Pilate and the Jewish leadership. They would pay for the injustices heaped upon Him! That's how spirals of violence work—an eye for an eye for generations. Jesus didn't give in to the familiar cycle. He had taught His followers to “love your enemies, and pray for those who persecute you . . .” (Matt. 5:44). He lived out those words on the cross. Jesus short-circuited the normal way of retribution. He offered a revolution of mercy in its place. “Father, forgive them,” He cried out, “for they know not what they do” (Luke 23:34). This is the way of love.

Weeks later, the apostle Peter preached the same rhetoric of enemy-love. “I know that you acted in ignorance,” he said, “as did also your rulers” (Acts 3:17). The next part of Peter's message would have surprised his audience. Instead of delivering revenge, he tells them, God offers forgiveness and peace.¹⁰ God's goodness, His refusal to retaliate for the death of His Son, led some of the perpetrators to repent. Peter declared that “God has made him both Lord and Christ, this Jesus whom you have crucified” (Acts 2:36). When those gathered heard it, “they were cut to the heart” (v. 37) and turned to God. Peter highlighted their terrible crime, but he offered God's goodness in return.

Paul would later say that “God shows his love toward us in that while we were still sinners, Christ died for us” (Rom. 5:8). Through suffering, weakness overcomes domination. God shows His enemies goodness, and that brings an end to the cycle of retribution. The rhetoric of love undoes the rhetoric of domination, and acts of love persuade.

COMPREHENSION exercises

1. How did Bishop Tutu persuade others to cease their violent acts, even if only for a moment? What did he say, what did he do? The chapter likens Bishop Tutu's efforts to persuade to those of Jesus. Is this comparison fair? Why or why not?
2. The chapter describes two basic types of rhetoric, two basic ways of trying to persuade people. One seeks first the good of the speaker, and one the good of others. What does the author call these two types of rhetoric? Do you agree that attempts to persuade fall into one of these two categories? Why or why not?
3. The author claims that Christians sometimes use a rhetoric of domination. Given this is so, why might Christians try to persuade others in this way? If Christians' motives are good when they use a rhetoric of domination, then isn't it okay? Why or why not?
4. Re-read sidebar 1.2. Why does Cicero think an orator should be virtuous? Isn't it enough for someone to know how to use the tools of rhetoric?

DISCUSSION exercises

1. Research news websites and find two examples of contemporary protests, one expressive of domination and one of love. Give specific reasons from the articles why each protest fits the category.
2. Bishop Tutu persuaded an angry and violent crowd through selfless acts of love. Find another historical example (outside the Bible) of someone who calmed a hostile group not so much with words as with actions. Describe the situation. What was the matter that was stirring the group? What were the actions of the persuader? How did those actions bring peace or resolution, if only for a moment?
3. Martyrdom can be a powerful example of sacrificial rhetoric. Write a paragraph about an imaginary act of martyrdom in which the character and sacrifice express love/selflessness. Then try to write one that shows domination/selfishness.

PRESENTATION exercises

An important part of learning spoken rhetoric is practicing it in front of an audience. Presentation Exercises will provide some of that practice. Some will ask you to give a short talk. Others will challenge you to make a commercial. And some will require you to put together a slide show. Appendix B gives suggestions for how to create each.

1. Find another news example of Christians protesting or objecting to a controversial political issue in which they express a rhetoric of domination. In a short talk, describe the situation in question and explain how the protest would look different if it were an expression of sacrifice.
2. Watch a video of a US presidential debate (or the political equivalent from another country). Note instances of deep disagreement or disapproval between two or more candidates. Give a short talk describing these instances and commenting on whether they appear to express a rhetoric of love or one of domination.
3. Read Luke 23 and Acts 7. Luke intends us to see parallels between two martyrdoms. Give a short talk that shows their similarities and differences.

NOTES

- 1 Lynne Duke, "South Africa Seeks Truth, Not Justice, in Crimes Past: Amnesty-Granting Panel to Convene," *Washington Post*, 1 April 1996, A1. <https://vpress.us/Ds17kk>
- 2 Allister Sparks and Mpho Tutu, *Tutu: Authorized* (New York: HarperOne, 2011), 11.
- 3 Alan Cowell, "Bishop Tutu Saves Man from Crowd," *New York Times*, 11 July 1985, A1. <https://vpress.us/iHNTmx>
- 4 Desmond M. Tutu and Mpho A. Tutu, *The Book of Forgiving: The Fourfold Path for Healing Ourselves and Our World* (New York: HarperOne, 2014), 3.
- 5 Highlighted terms are defined in the glossary (Appendix A).
- 6 Augustine, "A Literal Commentary on Genesis," translated by Reverend Marcus Dods, *The Complete Works of Saint Augustine* (Amazon Digital Services 2011), 13920, Kindle edition.
- 7 See Matthew 20:20, 21.
- 8 Jay Rubenstein, *Armies of Heaven: The First Crusade and the Quest for Apocalypse* (New York: Basic Books, 2011), 107–108.
- 9 See Hebrews 2:14.
- 10 See Acts 3:19–20.

CHAPTER 2

WHY PERSUADE?

The rhetorics of domination and love both seek to persuade, but why should we try to change others' minds in the first place?

SOMETHING HERE IS NOT RIGHT

Illinois Representative John Porter spoke in low tones as he called the last witness to testify before a meeting of the Congressional Human Rights Caucus. “Our final witness is also using an assumed name, and again we ask our friends in the media to respect the need . . . for her to protect her family, and we finally call on Nayirah to testify.” Nayirah’s testimony came in October 1990. Two months earlier, Saddam Hussein’s Iraq had invaded the nation of Kuwait, a small Persian Gulf neighbor to the south. The invasion had been quick and overwhelming. The capital had fallen within hours, and the Kuwaiti royal family had fled for protection to neighboring Saudi Arabia.

“My name is Nayirah, and I just came out of Kuwait.” She adjusted her microphone. She told how she and her mother had been away from Kuwait for a time but then returned to visit family. During their visit, Iraq invaded. In order “to do something for my country,” Nayirah said she volunteered at the Al Adan Hospital. Through tears, she detailed:



Towers in Kuwait

While I was there, I saw the Iraqi soldiers come into the hospital with guns. They took the babies out of the incubators, took the incubators, and left the children to die on the cold floor. It was horrifying.¹

This appalling scene quickly became the icon—the defining image—that captured the world’s imagination. Some reported that 312 premature babies had died in this tragedy. Portions of Nayirah’s testimony were broadcast on national news programs, reaching huge audiences. President George H. W. Bush “repeated the story at least ten times in the following weeks, using the words ‘Babies pulled from incubators and scattered like firewood across the floor.’”²

On January 10, 1991, the US Senate voted in favor of a war to drive Iraq from Kuwait. The authorization passed by only five votes, and “seven senators cited Nayirah’s testimony in speeches backing the use of force.”³ The ensuing war lasted only four days and drove Iraqi troops out of Kuwait. In the end the war cost \$61 billion, with 383 American deaths and more than 100,000 Iraqi deaths.

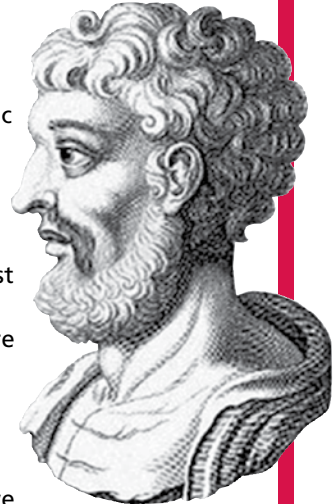
It took a while for the truth to come out about Nayirah’s iconic testimony. It turned out that her story was a lie. More than that, it was part of an elaborate, multi-million-dollar public relations effort. Her testimony started to crack when John Martin, an ABC News journalist, questioned officials at the Al Adan Hospital. They denied the incubator story. Nayirah’s story crumbled even more when journalist John R. MacArthur revealed that Nayirah was the daughter of the Kuwaiti ambassador to the United States and a member of the Kuwaiti royal family.⁴

The public finally learned that a group of wealthy Kuwaitis had formed a front organization called Citizens for a Free Kuwait. The CFK had hired Hill+Knowlton, one of the most influential public relations firms in Washington, D.C., to push stories like Nayirah’s incubator tale. These Kuwaitis wanted to persuade the United States to take military action against Iraq. “Hill+Knowlton desperately need[ed] a defining moment, a defining atrocity,” MacArthur explained, “something that is so emotional that the American people will not be able to ignore the plight of Kuwait.” The incubator fabrication offered that powerful image. Citizens for a Free Kuwait ended up paying Hill+Knowlton more than \$11 million for their efforts in persuasion.

Those are high stakes. The Nayirah deception used many of the tricks and techniques of rhetoric we’ll study in this book. The fabrication’s success showed how powerful rhetoric is. It also showed that skeptical moderns still fall for ancient ploys. Later, we’ll study how to avoid being taken in by such deceptions.

SIDEBAR 2.1 ANCIENT SKEPTIC SEXTUS EMPIRICUS ARGUES THAT RHETORIC IS NOT A REAL ART BECAUSE IT DECEIVES.

Now every art is “a system composed of co-exercised apprehensions [i.e., understandings] directed to an end useful for life” but, as we shall establish, rhetoric is not a system of apprehensions; therefore, rhetoric does not exist. For of things false there are no apprehensions, but what are said to be the rules of rhetoric are false, being such as these,—“The judges must be misled by persuasion in this way,” “One must excite anger or pity,” “One must plead the cause of the adulterer or temple-robber,”—rules which declare the duty of thus misleading the judges and exciting anger or pity; but these are not true and consequently are not apprehensible [i.e., understandable]. So there are no apprehensions of them; whence it follows that neither does rhetoric exist.—As, then, we would not say that burgling is an art which advises—“This is the way one ought to burgle a house,” or thieving an art which instructs us that “This is the right way to steal and to cut purses” (for these things are false, and neither duties nor rules), so we must not suppose that rhetoric has any technical foundation when it is based on such shaky injunctions.



Sextus Empiricus. *Against Professors*, Book II, “Against the Rhetoricians.” Translated by R. G. Bury. Loeb Classical Library. (Cambridge, MA: Harvard University Press, 1961), 195.

What would move someone to go to such lengths to fabricate atrocities? In this case, it’s easy to see. The Kuwaitis lost their country, and they wanted to get it back. Some of them were even willing to deceive another nation to get the help they wanted. It was worth it to them. The key factor in their whole deceptive effort was the persuasive power of injustice.

Injustice. Something is wrong, out of place. Something is being damaged, or someone is being harmed. A sense of injustice is the most basic motivation for one person’s trying to persuade another. Injustice persuaded even God to act when Cain killed Abel. “What have you done? The voice of your brother’s blood is crying out to me from the ground” (Gen. 4:10). Blood gave a speech, a persuasive speech, and it moved God to act. He came

and interrogated Cain and sent him into exile. Sometime later, injustice again persuaded God to act, this time in the most significant event of the Old Testament:

During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. (Exod. 2:23, 24)

An injustice afflicting God's people came to Him in a cry, and this symbolic sound moved Him to deliver them from oppression.

TRAGEDY AND COMEDY

The cry of injustice is the basic assumption beneath many, if not most, calls to persuasion. The "injustice" may be true or false, real or merely perceived. Of course, the injustice involved isn't always so severe as babies left to die on a cold, hard floor. It comes in degrees from the tragic to the comic. Persuasion and comedy share an assumption about the injustice, the wrongness, of some aspect of life on earth. Consider what the following jokes assume about the world:

- "New York is such a wonderful city. Although I was at the library today. The guy was very rude. I said, 'I'd like a card.' He says, 'You have to prove you're a citizen of New York.' So I stabbed him." —*Emo Phillips*
- "I think Bigfoot is blurry, that's the problem. It's not the photographers' fault! Bigfoot is blurry, and that's extra scary to me. 'Cause there's a large, out-of-focus monster roaming the countryside." —*Mitch Hedberg*
- "My problem with the Grand Canyon is Americans are too proud of it for my liking. The Grand Canyon was like that when they found it! And it's not like it was hard to find." —*Ed Byrne*
- "The problem with cats is that they get the same exact look whether they see a moth or an ax murderer." —*Paula Poundstone*
- "Never play peekaboo with a child on a long plane trip. There's no end to the game. Finally, I grabbed him by the bib and said, 'Look, it's always gonna be me.'" —*Rita Rudner*
- "I'm against picketing, but I don't know how to show it." —*Mitch Hedberg*

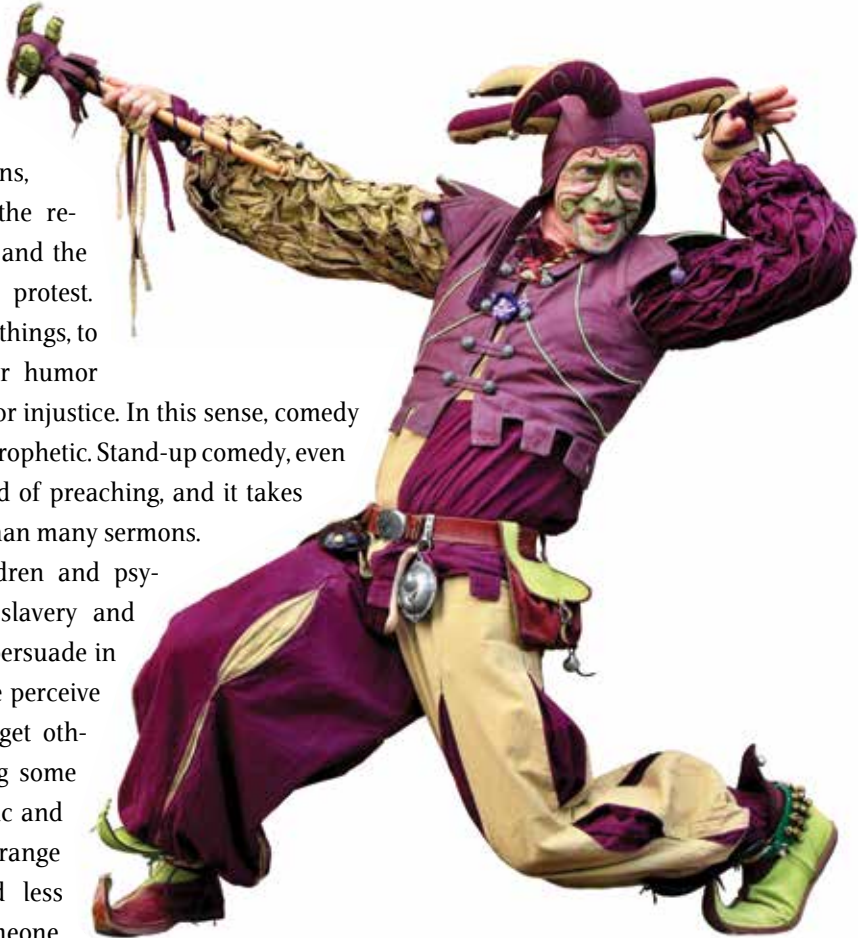
Sometimes comics play the fool, and sometimes they criticize fools. In either case something is foolish; something is wrong with the world. To make fun of foolishness is to say there's a stupid something or someone that needs to be fixed. Wrongs assumed by

the jokes above include the rudeness of New Yorkers, the gullibility of monster trackers, the arrogance of Americans, the psychoses of cats, the relentlessness of children, and the complexities of modern protest. Jokes are calls to change things, to correct foolishness; their humor targets some unfairness or injustice. In this sense, comedy is often moralistic, even prophetic. Stand-up comedy, even the most sordid, is a kind of preaching, and it takes more skill and practice than many sermons.

From annoying children and psychotic cats to ancient slavery and modern wars, we try to persuade in order to change what we perceive as bad. We attempt to get others to join us in righting some wrong. Between the tragic and the comedic lies a whole range of more mundane and less pressing matters that someone, somewhere wants to change. In the modern world, this is where advertising comes in large.

Advertising wants to right wrongs, too. These wrongs are easiest to see in television commercials. All of them convey some sense of a fall from satisfaction: yellowing teeth, bad hair, ravenous hunger, body odor, an inferior car. Though not so significant as war or slavery, these sorts of “wrongs” show up everywhere in advertising. Product makers want you to abandon the “injustices” you’re suffering for the satisfying world of their product. There’s nothing wrong with this. We all want a good life, and consumer goods can help us have one.

We do need to be conscious of how pervasive and persuasive modern advertising is, though. Some companies spend more on advertising than some countries have in their entire budgets. We’re bombarded with commercial messages of falls and redemptions,



and they create patterns in our mind and habits in our behavior. Some estimate that by the time we're 65, we will have seen more than two million television commercials. Who knows how many *more* million in-app and web banner ads we'll have seen? We hear that many people plug into media for a third of each day. We're exposed to others' attempts to persuade us to buy products and services at a level unprecedented in the history of the world. We live under a waterfall of advertising. Add to that all the political, religious, educational, familial, and romantic attempts at persuasion that seek our attention.

The starting point of all this tragedy, comedy, and stuff-in-between is that something is wrong and it needs a fix. Persuasion and rhetoric are about convincing people to change the world from "worse" to "better." We can do this convincing with a rhetoric of force or a rhetoric of love.

A key characteristic of a rhetoric of love is its focus on the **power of goodness**. The rhetoric of domination doesn't really believe in the power of goodness. It has given up on it. Yet the New Testament appears to place a lot of hope in the power of goodness to persuade.

WHY DO LOVE AND GOODNESS PERSUADE?

"God's kindness is meant to lead you to repentance" (Rom. 2:4). What a strange phrase. Strange, but powerful. It's a great way of looking at a rhetoric of love. Winsome love persuades better than abusive force, better than domination. Love may not convince, but it's preferable to manipulating others. Love may not always succeed, but it is always better.

Why? And why do goodness and love persuade? Imagine that you were part of that group of Syrian raiders whom Elisha fed. Or the centurion whose servant Jesus healed.⁵ Think of a trying situation where someone showed you genuine love. What effect did that have on you? When used in the context of a conflict, it can be even more surprising. Love has an astounding way of defusing anger. In an argument or debate, love often produces the following effects.

Surprise. One of the key features of good rhetoric is surprise. In most disagreements, both sides try to protect their turfs and reputations. Minds are made up, dug in, and hunkered down. Genuine love catches expectations off guard. People expect the rules of domination and retaliation to be in play. Love brings in a different world, though, and this surprise can begin to undo a hardened opponent.

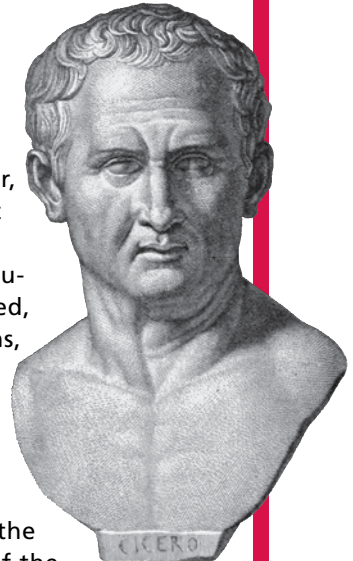
Gratitude. Opponents expect to be demonized or mocked, not given a sincere hearing or understanding. Such a gift comes as a reprieve, a deliverance from expected condemnation. Elisha gave the Syrians more than a feast. He gave them life and prompted their gratitude. Gratitude can open us up for real dialogue.

Freedom. People often start acting the way we treat them. In America's "culture wars," opposing sides speak as if the other were brute or demon. To be either is to be base and unfree, constrained by a less-than-human nature. Brutes follow blind instinct, and demons lack the liberty to do good. Speaking love to an opponent offers freedom, and people respond well to the assumption that they are free.

Respect. The opposing sides of many arguments aim to prove that the other is an utter fool. We try to show that our opponent is deficient of mind and weak of thought. That's the rhetoric of domination. The rhetoric of love remembers that human beings are made in the image of God. Though we all are the fallen offspring of Adam, this image deserves dignity and respect. When people are respected, they open up and are more likely to listen to the other side.

SIDEBAR 2.2 CICERO CHALLENGES THE VIEW THAT PEOPLE ULTIMATELY DESIRE THE VIRTUOUS LIFE.

I ask if there be two men, one of them of the very best kind; equitable, perfectly just, of exemplary faith: the other singular for his wickedness and audacity: and suppose the community in such an error, that the good man passes for a wicked and dishonest one; while the bad one has the reputation of perfect probity and good faith. And through this general delusion of the citizens, the good man is harassed, arrested, bound, his eyes put out, condemned, thrown in chains, tortured in the fire, banished. Wanting every thing, at last he appears to all to be deservedly the most wretched of men. On the other hand, the bad man is praised, sought after, caressed by all. Honours of every kind, authority, power, and every advantage conferred upon him from all sides. A man, finally, in the estimation of all deemed the very best, and worthy of the highest gifts of fortune. Who would be so insane as to hesitate which of these two he would choose to be?



Cicero, *The Republic*, Book III, chapter xvii. Translated by G. W. Featherstonhaugh.

Understanding. Jesus and the apostles pardon the greatest crime in history on grounds of the perpetrators' ignorance. This unnerves some Christians. "Father, forgive them," asked Jesus, "for they know not what they do" (Luke 23:34). Peter echoed, saying, "I know that you acted in ignorance" (Acts 3:17). Love understands that humans are complicated and often self-deceived, and love recognizes this truth first in ourselves. Seeing our own ignorance and self-deceit inclines us to forgive the same in others. When we acknowledge the complexities of why people believe differently from us, we show an understanding of human nature and motivation. That encourages better dialogue and exchange.

Security. People engage in frank dialogue and fair exchange when they feel safer. If they need to worry about attempts to make them look stupid or to catch them in a mistake, they'll be more protective of their thoughts. They won't enter into healthy dialogue because they feel vulnerable, prone to attack. Love provides the safety to talk. Love gives room to disagree, but not think the world is ending because of it. Love offers a safe space for the give and take of ideas.

These considerations help us understand Paul's phrase "the goodness of God leads to repentance." Said more simply, love persuades. Love is surprising, especially in a world trapped in the rhetoric of domination. People often receive love as the gift it is—of freedom, respect, understanding, and safety. This doesn't mean that there's never a time for anger or sarcasm or prophetic denunciation. It means only that we should lead with love. We should let it work its magic. Love becomes our first response and the context in which other persuasive means might do their part.

LOVE STRUCTURES THE UNIVERSE

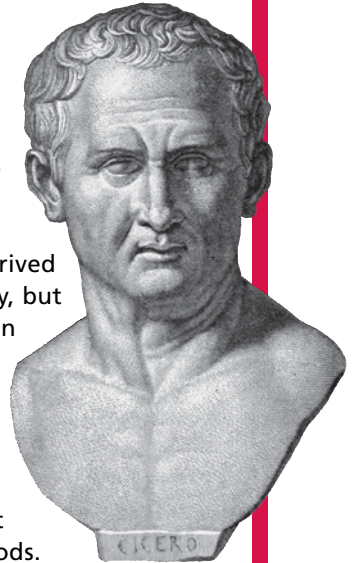
The rhetoric of love works because it respects the image of God in others. It opens their ears with loving action and invites goodness in return. The rhetoric of love works because of a deeper reason, too. That reason springs from the spiritual geometry of the universe. The rhetoric of domination and the rhetoric of love, each assumes a certain shape to the world. These shapes couldn't be more different.

The rhetoric of domination assumes that raw, self-serving power overcomes in the end. It sees "might makes right" as the most basic pattern of the universe. In that world, self-serving force crushes loving goodness all the way down to defeat. Consider the mythologies of ancient Greece, Rome, and the Nordic tribes. They tell us that reality runs by sheer power, not by sacrificial love. Zeus and Mars, Odin and Thor won by crushing people. In their worlds, it's destroy or be destroyed. In that universe, weakness and love are silly, ineffective, and even dangerous.

SIDEBAR 2.3 CICERO ARGUES THAT ALL MEN KNOW A GOOD GOD CREATED THEM.

[T]hat animal which we call man, endowed with foresight and quick intelligence, complex, keen, possessing memory, full of reason and prudence, has been given a certain distinguished status by the supreme God who created him; for he is the only one among so many different kinds and varieties of living beings who has a share in reason and thought, while all the rest are deprived of it. But what is more divine, I will not say in man only, but in all heaven and earth, than reason? And reason, when it is full grown and perfected, is rightly called wisdom. Therefore, since there is nothing better than reason, and since it exists both in man and God, the first common possession of man and God is reason. But those who have reason in common must also have right reason in common. And since right reason is Law, we must believe that men have Law also in common with the gods. Further, those who share Law must also share Justice; and those who share these are to be regarded as members of the same commonwealth. If indeed they obey the same authorities and powers, this is true in a far greater degree; but as a matter of fact they do obey this celestial system, the divine mind, and the God of transcendent power. Hence we must now conceive of this whole universe as one commonwealth of which both gods and men are members . . .

For while the other elements of which man consists were derived from what is mortal, and are therefore fragile and perishable, the soul was generated in us by God. Hence we are justified in saying that there is a blood relationship between ourselves and the celestial beings; or we may call it a common ancestry or origin. Therefore among all the varieties of living beings, there is no creature except man which has any knowledge of God, and among men themselves there is no race either so highly civilized or so savage as not to know that it must believe in a god, even if it does not know in what sort of god it ought to believe. Thus it is clear that man recognizes God because, in a way, he remembers and recognizes the source from which he sprang.



Cicero, *On the Laws*, Book I, chapters vii and viii in *On the Republic, On the Laws*. Translated by Clinton W. Keyes. Loeb Classical Library. (Cambridge, MA: Harvard University Press, 1928), 323–325.

So much of the Bible counters this assumption. “The race is not to the swift, nor the battle to the strong” (Eccles. 9:11). “Some trust in chariots, and some in horses,” David sang, “but we trust in the name of the Lord our God” (Ps. 20:7; cf. Isa. 31:1). Highlighting the difference of this approach, the Lord sometimes had Israel fight battles by “silly” or weak means: with trumpets,⁶ tumors or boils,⁷ and a ridiculously thinned-out army.⁸



Life of Elijah

An instance of a weaker thing besting a stronger shows up right after the Mount Carmel episode. Elijah fled for his life and went into the wilderness. He was hiding in a cave when the Lord told him to go outside. We're told that the Lord “passed by” and then that “a great and strong wind tore the mountains and broke in pieces the rocks” (1 Kings 19:11). Strangely, “the Lord was not in the wind.” After the wind, an earthquake comes, and after the earthquake, a fire. We're told after each of these mighty displays that “the Lord was not in the earthquake” and “the Lord was not in the fire.” Many think of God as manifesting Himself in such things, but He wasn't

in them. He presented Himself in weakness. God came in “the sound of a low whisper” (v. 12). The passage paints a picture of manifest power, but with God *not* in it. It also provides an interesting contrast to the earlier fire-from-heaven display.

In just three words, the New Testament gives us the simplest, clearest articulation of the deep structure of the universe. “God is love” (1 John 4:8). You can't get more foundational than that. **Love** is the world's most basic reality. All matter, all physical laws, all chemical interactions grow out of love—what Dante famously described in the last line of the *Divine Comedy* as “the Love that moves the Sun and the other stars.”

The God who is love is Trinity—one God in three Persons. The relationships within the Trinity help us understand what it means to say that God is love. Father, Son, and Spirit have for eternity delighted in the presence of one another. Each Person has given place and glory and honor to each other forever. We get the meaning of love, and the rhetoric of love, by learning how Father, Son, and Spirit commune. Three equal Persons share one being, one divine life. This is love. This is God.

If God is about laying down power to give life to others, then the ancient mythologies have it backward. If love is the fundamental direction of the universe, then domination must lose in the end. If love is the basic shape of the world, then love is the most natural reality there is. Love goes and grows with the grain of the cosmos. That's why love has to win.

Ancient Greeks and Romans gloried in their gods' power. As a result, a spirit of domination characterized much of their cultures. That spirit gripped the West long after the polytheism that gave birth to it died. Many Greek and Roman teachers of rhetoric dismissed the mythology of their day. They didn't always escape their culture's assumptions about power and control, though. Some of these assumptions seeped into their views of the world and of rhetoric. For some, rhetoric became a means of overpowering others by use of words. Knowledge, logic, embarrassment, and humiliation could devastate an opponent. Some found in rhetoric a ready tool for labeling an opponent a fool.

Much modern rhetoric continues the tradition. It has to be subtler, though. Explicit calls for domination don't work so well today as they did in the ancient world, but the spirit lives on. Instead of power and domination, much modern rhetoric focuses on manipulation. It aims to overcome people's wills with tricks and techniques. This book will examine the power of coercion and manipulation. We'll focus our efforts, however, on trying to understand the real shape of the universe: love.

COMPREHENSION exercises

1. What part of Nayirah's testimony was most effective in helping persuade the United States to take military action against Iraq? What sense or emotion or concern did that part of her testimony play on?
2. According to the text, what is "the most basic motivation for one person's trying to persuade another"? Do you agree? Why or why not?
3. The chapter claims that the sort of concern that Nayirah's testimony stirred up is the same sort of concern that comedy and advertising appeal to. What's the concern they share, and what reasoning does the author give in support of the claim? Do you agree? Why or why not?
4. According to the author, what effect can showing love toward an opponent have in an argument? How is this effect helpful for purposes of persuasion? Have you ever tried the approach recommended by the chapter? If so, what was your experience? If you've never tried this approach, why not?
5. What does the author claim to be the fundamental reality of the universe? What reasons does he give in support of the claim? Do you agree with his position? Why or why not?

6. Re-read sidebar 2.1. Sextus Empiricus argues that rhetoric isn't an art. It isn't a set of good and helpful understandings and good and useful tools that can improve with practice. Why does he say so?

DISCUSSION exercises

1. Find a news story or social media post from the recent past that was believed true but turned out to be false.⁹ Describe the situation and then explain how it was shown to be false.
2. Find three jokes from contemporary comedians and write an explanation about what the joke is lampooning as immoral, unjust, or unfair.
3. Write about a situation in your life in which someone showed love when you expected the opposite. Describe how that produced one or more of the effects discussed above: surprise, gratitude, freedom, respect, understanding, security.

PRESENTATION exercises

1. Write and deliver a 30-second commercial for a product you've invented. Be sure to call attention to some problem it solves. Tout the way your product rights some wrong. Try to convince an audience that it needs what you're selling.
2. Choose a contemporary comedian. Transcribe an appropriate five-minute clip from a stand-up comedy routine. Memorize the material exactly as he gave it and then present it to a small crowd. Be sure to credit the comedian.
3. Use material in this chapter and your knowledge of the Bible to create and present a brief speech explaining how the Trinity is love.

NOTES

- 1 Guyjohn59, "Faked Kuwaiti Girl Testimony," YouTube video recorded 14 October 1990. <https://vpress.us/ic4lQc>.
- 2 Douglas Walton, "Appeal to Pity: A Case Study of the Argumentum Ad Misericordiam," *Argumentation* 9, No. 5 (December 1995), 771.
- 3 Walton, 772.
- 4 John R. MacArthur, "Remember Nayirah, Witness for Kuwait?" *New York Times*, 6 January 1992, A17.
- 5 See Matthew 8:5–13.
- 6 See Judges 7.
- 7 See 1 Samuel 5.
- 8 See Judges 7.
- 9 Check snopes.com for ideas.

A Rhetoric of Love explores the art of effective, persuasive, winsome communication. It stands in a tradition that stretches back to Aristotle and other Greek and Roman teachers. It stands in that classical tradition, but it departs from it, too. *A Rhetoric of Love* gives practical guidance for a Christian rhetoric. It shows the virtue and power of love in our communication with others.

The apostle Peter calls us “to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” (1 Peter 3:15). From the Greeks and Romans we learned how to make a good argument and to express it well. But the second part—gentleness and respect, grounded in neighbor-love—is an essential Christian addition to rhetoric. *A Rhetoric of Love* is must reading for those who want to do more than win an argument.

MICHAEL HORTON

Professor of Theology and Apologetics, Westminster Seminary California

Rhetoric is sometimes described as the art of both effective communication and of fruitful persuasion. In that light, *A Rhetoric of Love* is a very powerful tool for the teaching of that art precisely because in it Doug Jones beautifully combines theological soundness and ethical engagement. This is a curriculum suffused in the historical awareness, academic substantiveness, and poetic graciousness of a master teacher.

GEORGE GRANT

Pastor of Parish Presbyterian Church and Founder of Franklin Classical School



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