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Skandala

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Σκάνδαλα'

C. A. Chase

I.

Negation.

Negation is the confession of separation.

Negating the negation does not
ensure a positive outcome, for
whilst simple denegation will still
belong to predication, predication
of itself does not necessitate, necessarily,
any turning around of the original negation.

To negate is to shatter the comfort of certitude,
in order that one might faithfully perform the constant duty
of navigating, as toward a port-o-call, always out of sight,
always beyond the visible horizon.

Negation honors Time (with its contingencies,
and its constant redefining of space).

II.

Time.

Time appears: as segmented space(s),
as Space is forced into these very
fragments by the ever indiscriminate
presencing of Time.

Time-as-space so misconstrued becomes
a convenience named the Fall.
Time cannot be authentic in any nominal state.
Time is verb-ing.

III.

Cross.

The true Christian confesses that there was only ever one Christian, and that He died on the cross to call others to follow the Risen Christ. Everything is contingent upon the ability to authenticate the confession.

The cross calls for an adverbial response.

IV.

Event.

Event is event because event exceeds.

Event ruptures a gap into/between any cognitive abilities to presage consequence, based on a fragile understanding of possible cause.

Event is the caesura that rips at the heart of the syllable, and allows movement toward *μετάνοια*.²

Event is maieutic. Event is beyond recognition.
Event, as event, is neutral.

V.

Space of the Event.

Event becomes understood across the space left in its wake. All events appear to begin in time and end as space. All events are prone to be understood spatially. And so seem lost to an indefinite past. The effects, the debris of the event, then appear to need to take precedence.

VI.

Idol.

Anything can turn into idolatry, including love.

To make an idol is to blaspheme the Spirit.

To be sentimental is to become prone to idol-making.

Sentimentality elevates the object of desire so as to be thought of and worshipped as the infinite.

To *not* make idols, one must love *like* Christ.

VII.

Love.

To love the leper is to love authentically.

To love Christ-like is to love the one who has come
to strike you down.

To love Christ-like is to love *intolerantly*.

To love Christ-like is to love beyond mere objects
of desire, *or* symbolic fiction.

To love Christ-like is to love inclusively and indiscriminately
the subject of the Real, the concrete against the Horizon.

To love Christ-like is to live as a constant threat
to any status quo.

To love like Christ is to love threateningly,
without wanting to threaten:
to provoke, without seeking to provoke:
to risk constantly, without desiring to risk,
any comfort or sense of accomplishment:
to love, as a prophet, in all directions.

Love becomes $\lambda\acute{\upsilon}\omega$.³

VIII.

Sin.

Self-abjection.

Scandal is worse—as it involves seducing another to blaspheme, in order that another might willingly choose a negative option with eschatological consequence.

Notes:

¹ (*Skandala*) Plural of *σκάνδαλον* (*skandalon*) : literally a trap (animal) or a snare (enemy); used figuratively in the New Testament to imply a stumbling-block, offense, or scandal; cf. 1 Corinthians 1:23; Matthew 16:23. The term can infer word-traps, which one's adversary will pursue, and in so doing, become caught up, ensnared - i.e. *σκανδάληθρ'ίστάς ἐπῶν* (Aristophanes; cf. Henry George Liddell and Robert Scott, *An Intermediate Greek-English Lexicon*, 7th ed. (Mansfield Centre, CT: Martino Fine Books, 2013).

² (*Metanoia*) Repentance. From the verb *μετανοέω* : to repent, but can also imply simply a change of direction, i.e. to change one's mind or purpose.

³ (*Luo*) : To loose or to destroy.