

November 14, 2010

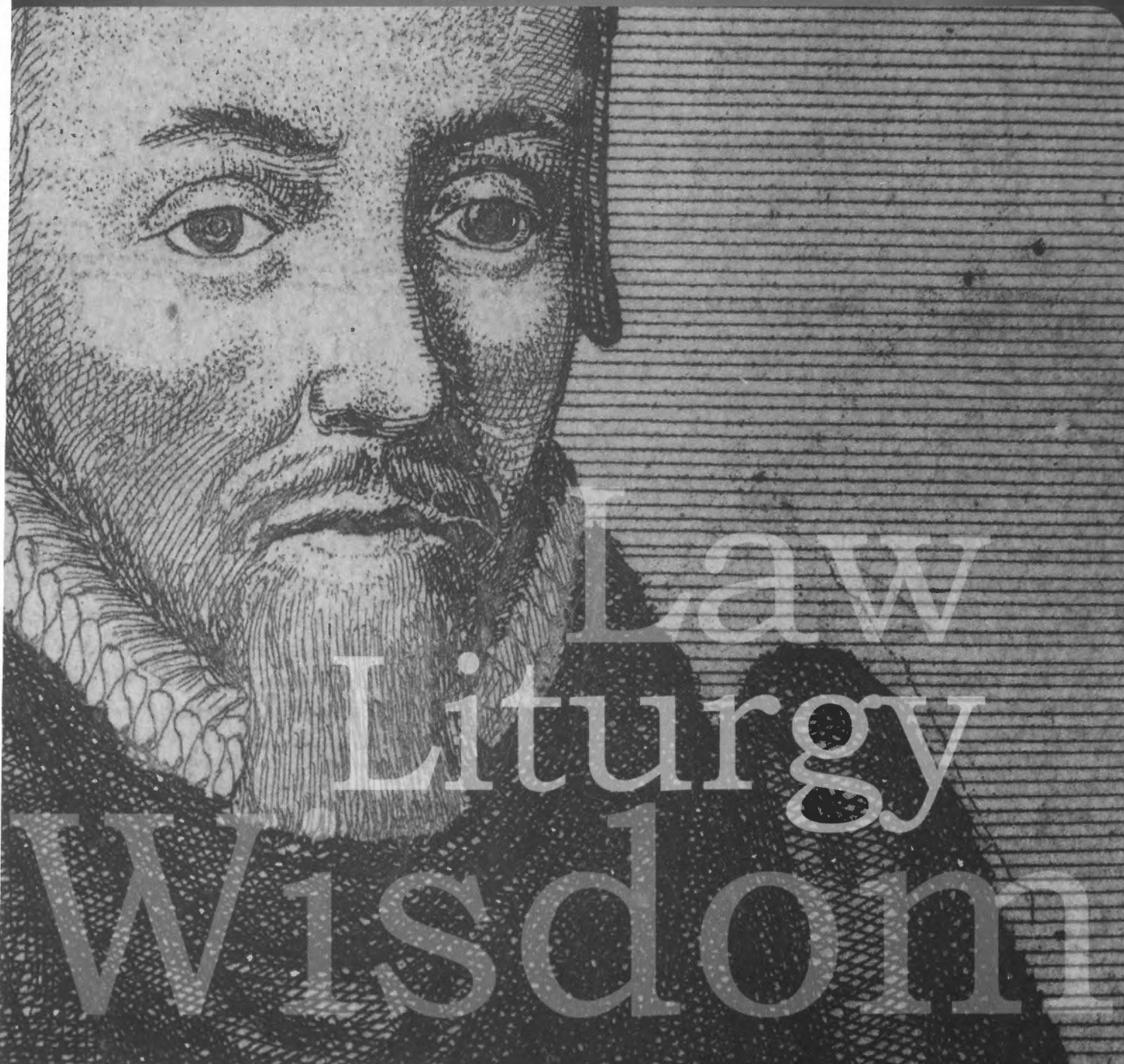
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news



The U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives is investigating the cause of a fire at the Virginia Theological Seminary on Oct. 22 which gutted the 129-year-old Immanuel Chapel. The brass altar cross (left) was one of the first items that ATF personnel retrieved when they began digging through the debris inside the chapel. (See story on next page).

Top: ATF photo
Middle: Curtis Prather photo
Bottom: David Lynch photo

Fire Destroys VTS Chapel

An afternoon fire gutted the 129-year-old Immanuel Chapel at Virginia Theological Seminary within about 40 minutes Oct. 22.

The U.S. Bureau of Alcohol, Tobacco, Firearms and Explosives is investigating the cause of the fire at the seminary on the west side of Alexandria, Va.

"Our neighbors, the First Baptist Church of Alexandria and Beth El Synagogue on Seminary Road, have come to us with their support and prayers," wrote the Very Rev. Ian D. Markham, dean and president of VTS.

"The congregation of Immanuel Church on the Hill is a family of the VTS Community and their hospitality means the world to us," he added. "Our closest neighbor, Episcopal High School, has also offered their worship space. In due course, you will hear about the semi-permanent measures we will put in place to guarantee the centrality of worship in our common life.

"Life goes on, but we are grieving on the Holy Hill. Life is far from normal and the future is not totally focused. It is too early to talk about rebuilding or a new chapel."

The Rev. Robert W. Pritchard, Arthur Lee Kinsolving Professor of Christianity in America and instructor in liturgics, wrote a reflection that was both personal and rich in historic detail.

"I am in mourning for the loss of a place that I dearly love. To say that the experience of worship can over time reach down to your very bones is an understatement; it can become as much a part of your life as eating or as the daily round of sleep and wakefulness," he wrote.

"In the near future, we will be without a chapel," Pritchard added. "It is likely that we will return to our his-

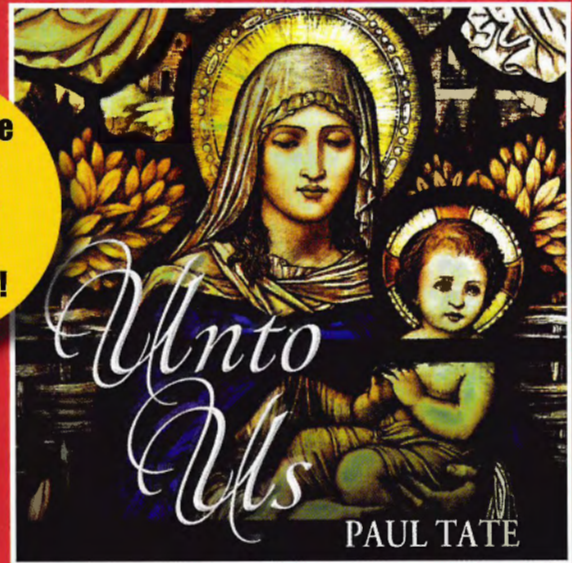
toric practice of dedicating an alternative space as a 'prayer hall' in which worship can be held. This is not the first time that Virginia Theological Seminary has been without a chapel. Our first chapel building

(1839-40) fell into such disrepair during and after the Civil War that it was finally condemned for use in 1879. The current building was not completed until 1881. In the intervening

(Continued on next page)

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VTS Chapel Destroyed

(Continued from previous page)

years, members of the community continued, however, to gather for prayer and continued to prepare themselves for service to Christ in the world.”

Mount Calvary Members Choose Rome

The majority of members at Mount Calvary Church, Baltimore, one of the oldest Anglo-Catholic parishes within the Episcopal Church, have voted to join the Roman Catholic Church.

Members of the church voted 24-2

to leave the Episcopal Church and 24-3 to seek admittance as a parish of the Roman Catholic Archdiocese of Baltimore. Two parishioners abstained from the first vote and one abstained from the next vote. The Diocese of Maryland’s canon to the ordinary and the president of its standing committee observed the votes.

“I am saddened that members of this small congregation have found a need to leave the Episcopal Church, of which Mount Calvary has been a part since 1842,” said the Rt. Rev. Eugene Sutton, Bishop of Maryland, in a statement released by the diocese. “For those who are leaving I wish God’s blessing upon them.”

As it had weeks before Mt. Calvary’s members voted on the matter, the diocese invoked Canon I.7.4, also known as the Dennis Canon: “All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission or Congregation is located.”

“The bishops and the Standing Committee will work with the remaining parishioners of Mount Calvary to discern the future ministry of the parish and its urban community,” the diocese’s statement added.

Louis Steinwedel, an attorney and member of Mount Calvary’s vestry, said he believes the parish and diocese may resolve the question of property without any lawsuits.

Should the matter reach a court, however, Steinwedel believes the U.S. Supreme Court’s ruling in *Jones v. Wolf* (1979) could work in the parish’s favor.

“That case is a particularly cogent analysis of the property issue,” he said.

Steinwedel disputed suggestions that Mount Calvary parishioners’ interest in Roman Catholicism is in response to conflicts within the Episcopal Church.

Steinwedel said he remembers a



frequent prediction from his grandmother, who was baptized at Mount Calvary in 1886: "One day you will see Mount Calvary turn Roman."

He also said that the decision of the All Saints Sisters of the Poor to become a Roman Catholic order was a turning point.

"The sisters paved the way," he said. "If you ask, 'Why now?' — that was the catalyst."

In a deposition taken in October 2007, regarding a multiple-properties dispute in the Diocese of Virginia, attorney Gordon Coffee asked Presiding Bishop Katharine Jefferts Schori: "If the congregations had decided to join the Roman Catholic Church, would you have pursued litigation?"

She responded: "If the Diocese of Virginia had negotiated an agreement that seemed to provide appropriate value for the property, and if it were a decision that did not seem to be contrary to our mission strategy, yes, I could see that that was possible."

Douglas LeBlanc

Global South Anglicans Prominent at Lausanne

Global South Anglicans were leading figures at the third Lausanne Congress on World Evangelization, which met Oct. 16-25 in Cape Town, South Africa. The congress drew 4,000 invited participants.

Archbishop Benjamin Kwashi of Jos, Nigeria, delivered a plenary address Oct. 23.

Violence between Christians and Muslims has occurred several times in recent years, and Kwashi described pleading with Christians to refrain from repaying violence with violence.

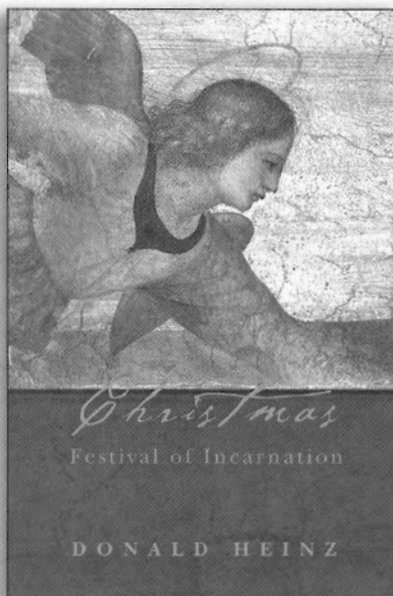
Then he described how a mob of about 30 Muslims tried to murder him at his home in 2007.

"I pleaded with them to pray, and they allowed me to pray," Kwashi

(Continued on page 27)

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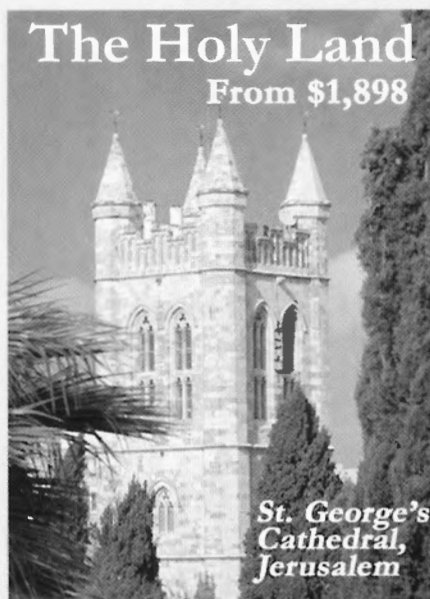
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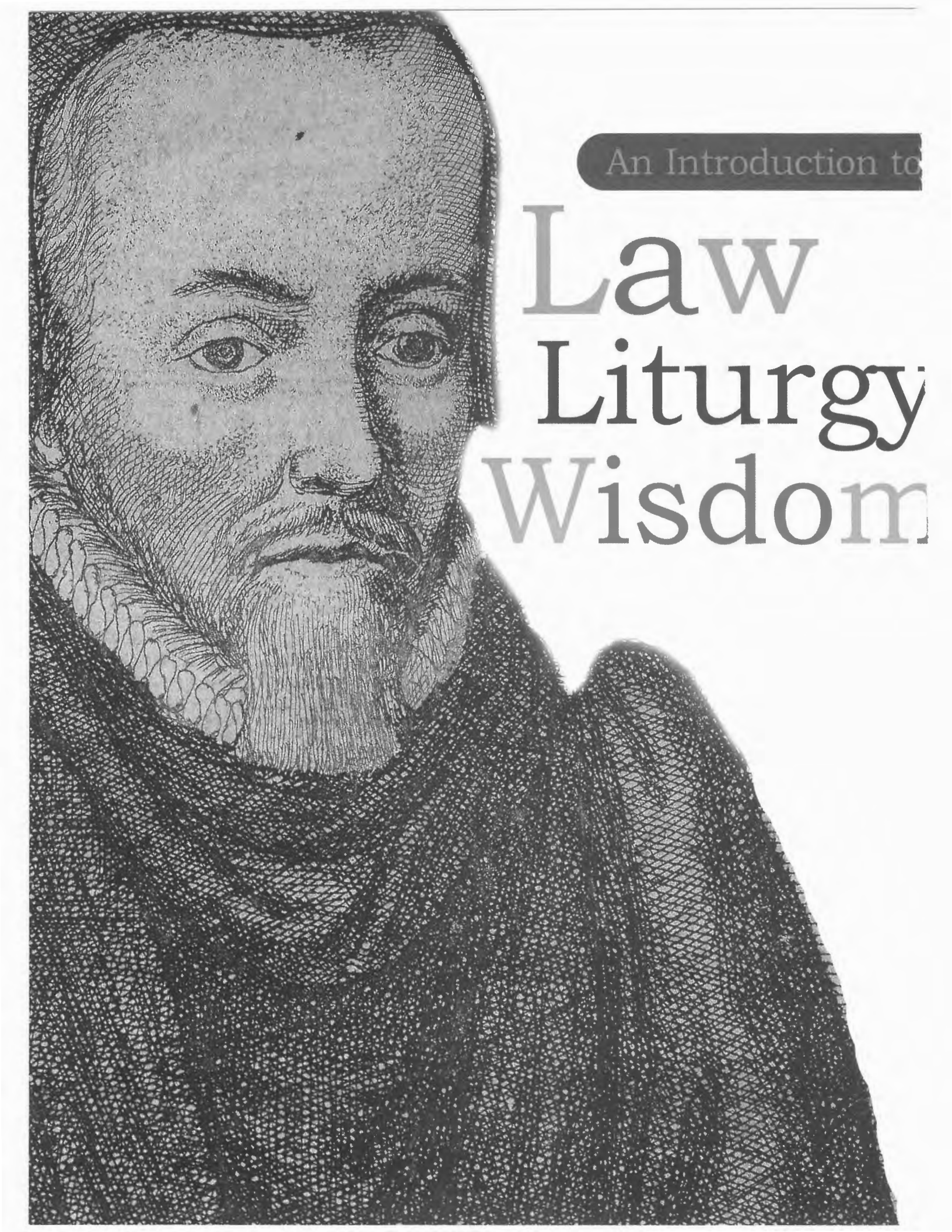
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An Introduction to

Law Liturgy Wisdom

RICHARD HOOKER

By Benjamin Guyer

Richard Hooker is oftentimes described as the founding figure of the Anglican tradition. This is, however well intentioned, a half-truth. It is certainly true that Hooker's great, unfinished theological work, *Of the Lawes of Ecclesiasticall Politie* (hereafter, *Laws*), was a key text in Anglican arguments against Puritanism. Indeed, *Laws* remains the most thoughtful and detailed refutation of Puritanism ever written. It is also true that although Thomas Cranmer gave us The Book of Common Prayer, Richard Hooker is the one who most shaped our understanding of it. But it is unfair to see Hooker as the *founder* of Anglicanism. He was, instead, one of several key figures in the early history of our church, neither more nor less important than Cranmer, Lancelot Andrewes, and William Laud — not to mention Queen Elizabeth I, King James I, and King Charles the Martyr. Without Hooker, Anglicanism would not be what it is today, but this point also holds for each of these other foundational saints.

This essay introduces the theological vision of Richard Hooker by focusing on his highly influential *Laws*. The impetus behind this multi-volume treatise was twofold. First was Hooker's opposition to the claim, made by Puritans, that they were free to disobey both civil and ecclesiastical law when these infringed upon the convictions of conscience. Second was Hooker's rejection of the ardent Puritan belief that the Church of England's retention of liturgical ceremonies made it a handmaiden of anti-Christ. Against the first argument Hooker offered a robust theology of law that was rooted in the work of Thomas Aquinas; against the second argument Hooker lovingly and painstakingly detailed the meaning and purpose of liturgy. As we will see, Hooker was a theologian of law and liturgy who first and foremost discerned the majesty of divine wisdom as the guiding principle of all theological orthodoxy.

Of Law and Grace

Law was among the flash points of hot ecclesiastical debate in the 16th century. All Christians, Roman Catholic and Protestant alike, agreed that obedience to the law did not make a sinner righteous before God. Beyond this, however, consensus broke down. The Council of Trent claimed that obedience was necessary for righteousness, and that each and every spir-

itual debt created by sin would be paid for either in this world or in Purgatory. Lutherans and Calvinists, however, believed that law was, at best, a deterrent from wrongdoing which revealed human sinfulness. The earliest expression of the Protestant view was Martin Luther's burning of Roman canon law in 1520. Believing himself justified by grace through faith alone, Luther denied that positive law — whether biblical, canonical, or civil — was necessary for Christian living.

The Church of England occupied a curious position in these debates, as the Anglican Reformation proceeded by way of canonical and legal reform, rather than the sharp protests of theologians. The contrast with Luther is instructive. Unlike the German reformer, Cranmer believed that canon law was worth reforming rather than discarding. He did not live to complete the project, but left behind his unfinished *Reformatio Legum Ecclesiasticarum* (the *Reformation of Ecclesiastical Laws*) as a testament to his belief that law should serve as a guide for the well-being of Church and State.

Hooker picked up precisely where Cranmer left off: "That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a *Law*" (*Laws*, I.2.1). Or, more succinctly, law "is a directive rule unto goodness of operation" (*Laws*, I.8.4). This view, borrowed from Aquinas and Aristotle, is sometimes called *teleological* (from the Greek word *telos*, which means *end*). Hooker believed that all of creation is teleological — that is, every created thing has a divinely appointed end or purpose. Law exists less to point out our sins, failures, and shortcomings, and more to direct us toward the end for which we were made.

This outlook is one of created order and divine providence. On the one hand, Hooker writes that God alone is "that law which giveth life unto all the rest" (*Laws*, I.1.3). On the other hand, Hooker follows Aquinas in dividing all created law into five distinct categories: natural law, celestial law, the law of reason, divine law, and positive law (*Laws*, I.3.1). With the exception of positive law, which is created by human beings, each of the other four laws claims God alone as its author. When civil societies or churches create laws for the wellbeing of their communities, they imi-

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An Introduction to RICHARD HOOKER

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tate God's own act of creation. It is here that we glimpse Hooker's theology of divine providence. God orders by way of law and we are never free of these laws. Similarly, we are never free of the positive laws that define our human communities. If we are citizens of England, we are not free of the civil law; if we are priests in the Church of England, we are not free of the canon law. Human existence is defined by a harmony of laws.

All laws, however, are not created equal. Hooker writes that the "school of nature" teaches things that "profit many ways for men's instruction" (*Laws*, I.12.1). Yet, as he also makes clear, human use of the law of reason is "darkened" by sin, such that we cannot even discern the sinfulness of "gross iniquity" (*Laws*, I.12.2). In such a situation, the law of nature remains but the law of reason cannot apprehend it. In a poetic turn of phrase, Hooker writes that nature thus "calls for a more divine perfection" (*Laws*, I.11.4). This is the reason why God inspired prophets and apostles to compose the Scriptures: "the principal intent of Scripture is to deliver the laws of duties supernatural" (*Laws*, I.14.1). Holy writ is a gift of grace that offers both nature and humanity a "more divine perfection." Through revelation, human reason is restored so that it can know what God requires for salvation. With Hooker, we behold the harmony of creation and providence, law and grace, and we are invited to contemplate the uncreated wisdom that has ordered these relationships.

"With Angels and Archangels"

The fifth book of Hooker's *Laws* was published in 1597. Totalling nearly 500 pages in its current critical edition, it is longer than the sum total of the preface and first four books combined. Here we see the architecture of Hooker's vision. Law is not just about the fabric of the universe, but about the fabric of every society, civil and ecclesiastical. And, although violating positive law entails violating the divine purpose for law as such, it also entails tearing into the heavy, historical tapestry of communal existence. Against those whom he described as "pretenders of reformation," Hooker defended not just The Book of Common

Prayer, but also a way of life (*Laws*, V.4.1). Hooker approached liturgy in fundamentally mystical terms. This was due, at least in part, to his deep reading in the Greek Fathers, but the real source of Hooker's understanding was the Prayer Book itself. Before the Holy Communion, the priest prayed the Sanctus: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory; glory be to thee O Lord most high." This made clear that the Communion was not just any meal, but a holy event, prefaced by human and angelic voices uniting in one ecstatic hymn.

In the liturgy, Hooker tells us, "Angels are intermingled as our associates." Their presence comes about through doctrine no less than prayer (*Laws*, V. 25.2). Through doctrine we receive the "heavenly inspirations" of "Angels descended from above." Through prayer we offer "holy desires" with "the sending of Angels upward" (*Laws*, V. 23.1). One suspects that although Hooker believed in angels as heavenly beings, his claim that doctrine and prayer are angels was based upon his knowledge of Hebrew: the word *angel* simply means *messenger*. Doctrine and prayer are each, in their own way, messengers of truth. In the liturgy, we not only join with heavenly song, but participate in the truth given by doctrine and prayer.

As one might expect, the fifth book had a deeply sacramental thrust; Hooker described even the Scriptures in sacramental terms: "the reading of scripture is effectual" (*Laws*, V.22.4). This language, which goes back to St. Augustine, is found in the Articles of Religion, where the sacraments are described as "effectual signs of grace." Hooker claimed that the sacraments were "necessary," and he envisioned the Eucharist as the primary means of sacramental grace (*Laws*, V.57.6). In the Eucharist, "a creature is exalted above the dignity of all creatures," because in it we receive Christ and "by virtue of this grace man is really made God" (*Laws*, V.54.3). Here again we see Hooker's debt to the Greek fathers, who taught that deification — becoming by grace what God is by nature — is the end result of faithful sacramental life. Already participating with angels in hymnody, doctrine, and prayer, the Christian is united with Christ. In the words of the Prayer Book, we are filled with "grace and heavenly benediction."

Hooker's Legacy

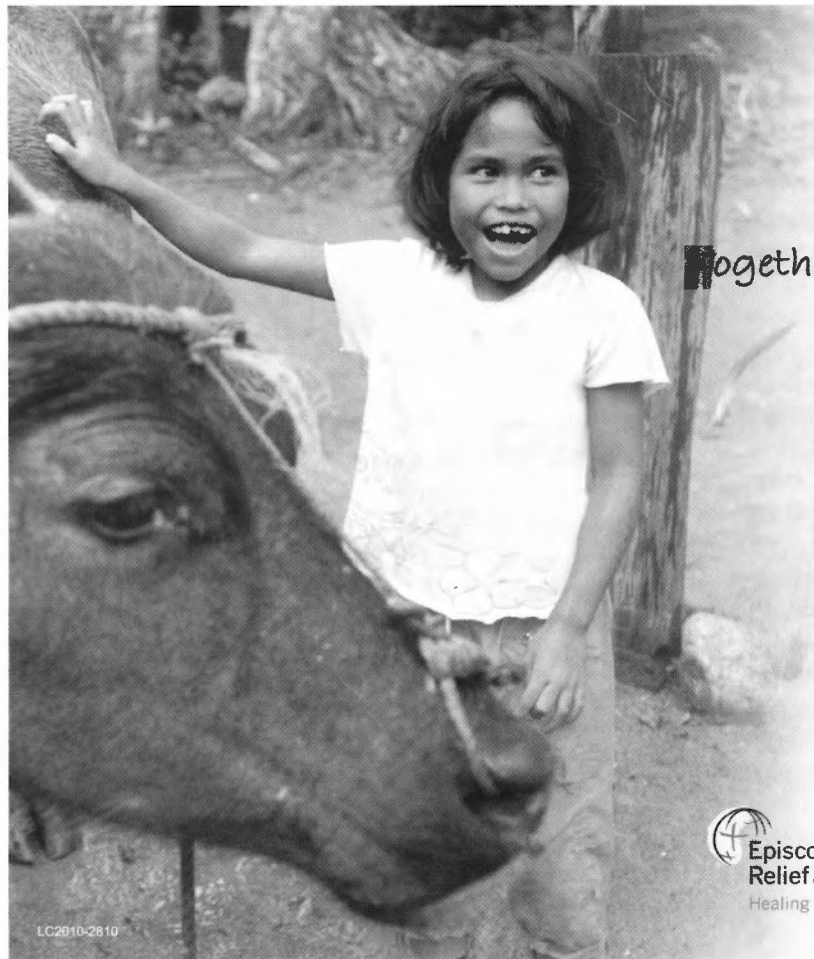
As with all great works of the theology, Hooker's *Laws* was not an immediate bestseller. It aroused a small controversy among a group of English Calvinists, but Hooker fell asleep in Christ before he was able to complete a response to their accusations that he taught heresy. In the early years of the 17th century, however, he was increasingly read and revered as one of the great defenders of the Church of England against both Roman Catholicism and Puritanism. It is noteworthy that shortly before he was executed by Puritan revolutionaries, King Charles I exhorted his daughter Elizabeth to read three works of Anglican theology: Hooker's *Laws*, Lancelot Andrewes's *Sermons*, and Archbishop William Laud's *Conference with Fisher the Jesuit*. Together these books would, as the princess said, "ground" her "against popery."

Not all Anglicans approached Hooker's work as

merely an antidote to popery. This is well evidenced by Izaak Walton's influential account of Hooker's life, which was published in 1665. Walton had already authored biographies of John Donne and George Herbert, and had also composed the *Compleat Angler*, which remains the most popular book on fishing ever published. In his research, Walton came across a commendation of Hooker by Pope Clement VIII, which he included in his biography. The pope said of Hooker's *Laws* that "there is in them such seeds of Eternity, that if the rest be like this they shall last until Fire shall consume all Learning." Walton had no especial interest in portraying Roman Catholicism favorably, but he knew important praise when he saw it, and his use of the pope's words helped cement Hooker's reputation as "the judicious Mr. Hooker."

Walton's *Life of Hooker* influenced the Anglican understanding of Hooker in a second way. As noted

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An Introduction to RICHARD HOOKER

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earlier, Hooker did not complete the *Laws*, but only the preface and the first five books. The last three books were published in the mid-17th century, but under much suspicion. For reasons that are not wholly clear, it was widely believed in the 17th century that Hooker's study had been broken into by Puritan opponents after his death and that many of his papers had been destroyed and that others had been altered. The sixth, seventh, and eighth books of the *Laws* were thus presented by Walton as untrustworthy, and this remained the dominant view for centuries. Only in the late 20th century, with the publication of the *Folger Library Edition of the Works of Richard Hooker*, was this view finally put to rest.

Hooker's intellectual legacy was most concentrated in political theory and liturgical theology. On the one hand, even long after his death, Hooker was studied and cited approvingly by figures as diverse as John Locke and Edmund Burke, and still today he is recognized as one of the forerunners of modern constitutionalism. On the other hand, when Anglicans began composing stand-alone commentaries on The Book of Common Prayer in the 17th century, Hooker was one of the first authorities they turned to. The Oxford Movement of the mid-19th century saw Hooker as an important source for the intensification of Anglican liturgical life. This conviction continued on into the century that followed, particularly with Francis Paget's *Introduction to the Fifth Book of Hooker's Treatise of the Laws of Ecclesiastical Polity*. First published in 1899, it has been reprinted many times since.

If we are to sum up Hooker's theology, how might we do so? In the second book of the *Laws*, Hooker explains that wisdom should be our teacher: "Some things she openeth by the sacred books of Scripture; some things by the glorious works of nature: with some things she inspireth from above by spiritual influence, in some things she leadeth and traineth only by worldly experience and practice. We may not so admire her in any one special way that we disgrace her in any other, but must let all her ways be adored according to their place and degree" (*Laws*, II.1.4). Richard Hooker was a theologian of law, liturgy, and above all wisdom. Despite his clear arguments and poetic prose, he did not believe that theological battles could be won with rhetorical violence. Rather, he trusted that "There will come a time when three words

uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit" (*Laws*, Preface, 2.10). Such is the order of wisdom made manifest. It is the sound of "grace and heavenly benediction."

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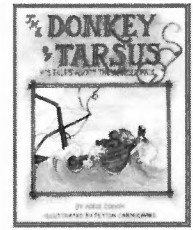
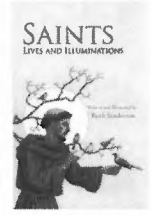
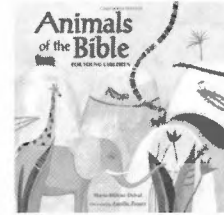
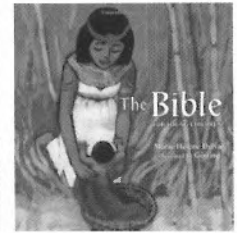
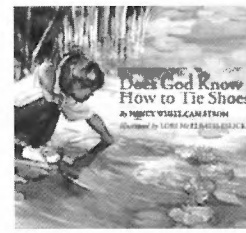
The standard edition of Richard Hooker's works is W. Speed Hill (ed.), *The Folger Library Edition of the Works of Richard Hooker*, 7 vols. (The Belknap Press of Harvard University Press/Medieval and Renaissance Texts and Studies, 1977-98). An excellent introduction to Hooker's *Laws* is the fine selection of key passages available in Raymond Chapman, *Law and Revelation: Richard Hooker and His Writings* (Canterbury Press, 2009). John Keble's 19th-century edition of Hooker's *Laws* is frequently reprinted and is available free from Project Canterbury (www.anglicanhistory.org/hooker). John Booty (ed.), *The Book of Common Prayer, 1559* (University of Virginia Press, 2005), is an elegant edition of the liturgies that Hooker so cherished.

Those interested in further study should begin with Arthur Stephen McGrade (ed.), *Richard Hooker and the Construction of Christian Community* (Medieval and Renaissance Texts and Studies, 1997). There is no finer collection of essays on Hooker. A detailed study of Hooker's relation to Calvinism is available in Nigel Voak, *Richard Hooker and Reformed Theology: A Study of Reason, Will, and Grace* (Oxford University Press, 2003). Perfectly complimenting this is Daniel Eppley, *Defending Royal Supremacy and Discerning God's Will in Tudor England* (Ashgate, 2007), which convincingly places Hooker in the context of earlier English political theology. Two books by W.J. Torrance Kirby, *Richard Hooker's Doctrine of the Royal Supremacy* (E. J. Brill, 1990) and *Richard Hooker, Reformer and Platonist* (Ashgate, 2005), study Hooker in the context of international Protestantism over and against Puritanism. The pervasive influence of Hooker on the development of early Anglicanism is discussed in Michael Brydon, *The Evolving Reputation of Richard Hooker: An Examination of Responses, 1600-1714* (Oxford University Press, 2006).

Benjamin Guyer is a graduate student in British history at the University of Kansas.

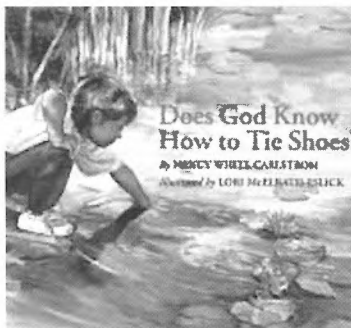
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Does God Know How to Tie Shoes?

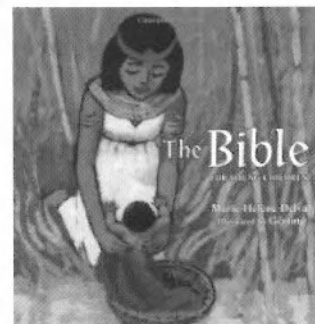
By **Nancy White Carlstrom**. Illustrated by **Lori McElrath-Eslick**. Eerdmans. Pp. 12. \$7.99. ISBN: 978-0-8028-5366-0.

This is a board book, but not a typical book written for tiny children. What struck me first about this book were the captivating illustrations. The pictures are oil paintings that are bright and vivid and fill the entire page, and they are full of life and color. My toddler and preschoolers all took their time looking at this book, soaking in all there is to see. (I, for one, can't decide which picture I like best — the pink

water lilies or the rust-colored chicken?)

The book is a conversation between a young girl and her parents, as she goes back and forth to her Mama and Papa, asking different questions about God. They are the typical questions of a very young child — Does God like to paint? Does God have any pets? How does God talk? The responses are biblically based, but stated in terms for a child: “Does God know my name?” “Oh yes, and the stars in the heavens, too.” After each response is a corresponding scriptural reference.

With colorful pictures and succinct text, this book is perfect for the smallest of toddlers. Because the illustrations are so rich and the text filled with truth, this book can be read with older children, too. And later, as the children grow more in understanding, it will be a great starting place for discussing the Scriptures it cites.



The Bible for Young Children

By **Marie-Hélène Delval**. Eerdmans. Pp. 96. \$16.50. ISBN: 978-0-8028-5383-7.

This book is perfect for the preschool-age child. It hits the highlights of some of the best-known and

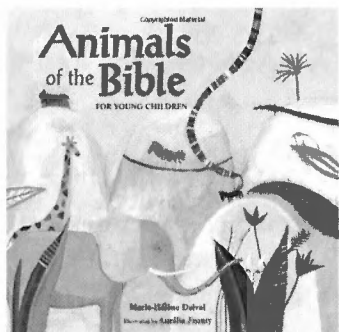
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well-loved Bible stories, including the Creation, Noah, Abraham, Moses, Prophets and Kings, Jonah, Daniel, and Jesus. The language is clear and concise, yet each paraphrase goes directly to the heart of each story in a way that is easily understood by small children.

It is a wonderful introduction of these stories to young readers. It would also be an excellent text for growing children to practice their reading skills. Most of the stories are a few pages long, and each could be read as a stand-alone narrative. The book concludes with a list of the stories and scriptural references.

The illustrations are the best of what I like in good children's books — quality, thoughtful work that introduces young people to real art. This is not the dumbed-down artwork often found in children's literature. The colors are dark and earthy, somehow bringing to mind that these stories are about real people on a real earth. While the content is written very simply, the drawings compliment them perfectly and bring each story to life.



Animals of the Bible for Young Children

By **Marie-Hélène Delval**. Eerdmans. Pp. 88. \$16.50. ISBN: 978-0-8028-5376-9.

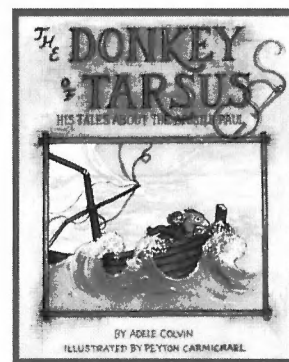
While this book is another collection of the more famous Bible stories aimed at preschoolers, its approach is most compelling. This time the walk through the stories is in light of the animals in those stories, starting with the Creation (“Creatures of the Water, Air and Land”) and going all the way to Revelation (“The Dragon,” as seen in John’s dream).

Some of these stories are obvious and expected, such as “The Lying Snake,” “Noah’s Dove,” “Abraham’s Ram,” and “Jesus and the Donkey.” But some of these Bible stories are not the typical narratives taught to children — we tend to get stuck on the same ones over and over.

This collection includes stories that remind us to take children to parts of Scripture that are often forgotten, such as “The Bees of Canaan,” “Balaam’s Donkey,” and “Samson’s Foxes.” In addition to well-known stories, this book paraphrases parts of the Psalms and Proverbs (e.g., “The Deer” and “The Ants”) and includes a good number of stories from the Gospels (including “The Lost Sheep” and “The Camel”).

The book is filled with bright, brilliant illustrations that are certain to capture and hold the attention of children, and at 88 pages, this book includes not a few of these drawings. The fact that children love animals makes it all the better. My young children loved pointing out the animals they saw, and then we read the Bible story and discussed the animals’ part in it.

This is a children’s book that fascinates me. Not only will I not mind reading it to my children, but you might find me looking at it by myself, too. I just might need that chart in the back that lists the biblical references for each story. I am unfamiliar with a good handful, and I appreciate the challenge this book brings, for me and for my children.



The Donkey of Tarsus

His Tales about the Apostle Paul

By **Adele Colvin**. Illustrated by **Peyton Carmichael**. Pelican. Pp. 32. \$16.99. ISBN: 978-1-5898-0780-8.

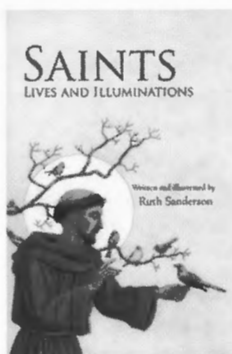
The story opens in Antioch, where travelers hope to meet Paul. He has left on a trip with Silas, but has left his lame donkey behind, whom the visitors meet. After the visitors leave, the other animals in the yard want to hear of this donkey’s adventures with Paul.

The donkey begins the story before his own birth, when Saul was a little boy in a family of tent-makers. Saul goes to school in Jerusalem, proves himself an excellent student, and then returns to

the family business.

As Saul begins to hear of the number of people believing in Jesus, he decides to leave home and go fight this work. He takes a donkey and heads back to Jerusalem. This donkey is then with Saul at the stoning of Stephen, on the road to Damascus, and they remain together throughout Paul's ministry until the aging donkey is no longer able.

The story, written for early elementary-age children, is a full and complete narrative of the life of Paul. It does include parts of the story that can be difficult, such as Saul's hatred of the Jew called Jesus the Messiah, as well as the stoning of Stephen and Paul. They are handled well, however, and serve as a good introduction of these themes for this age group. The illustrations are done in soft watercolors, which adds to the attitude of love and respect with which the donkey speaks of Paul, and of Paul's love for Jesus.



Saints: Lives and Illuminations

By **Ruth Sanderson**. Eerdmans. Pp. 160. \$15.99. ISBN: 978-0-8028-5365-3.

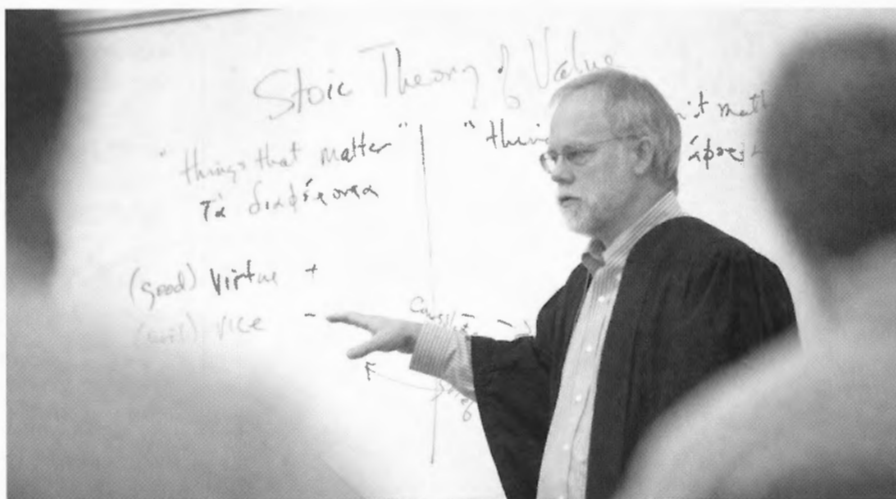
This collection, written for later elementary-age children, includes the stories of over 70 saints, from both the Roman Catholic and Eastern Orthodox traditions. It starts with Stephen and ends with Blessed Teresa of Calcutta (one of

the two figures yet to be canonized). Each biography is one page long — the text is compact yet interesting and is accompanied by an illustration of that saint.

This is a lovely volume with beautiful artwork, drawn by the author. Each picture is full of rich

color and fine details, including borders reminiscent of Renaissance art.

The book is suggested for age eight and up, but it would be a lovely gift for adults as well as children. One saint per day could be used as a part of devotions.



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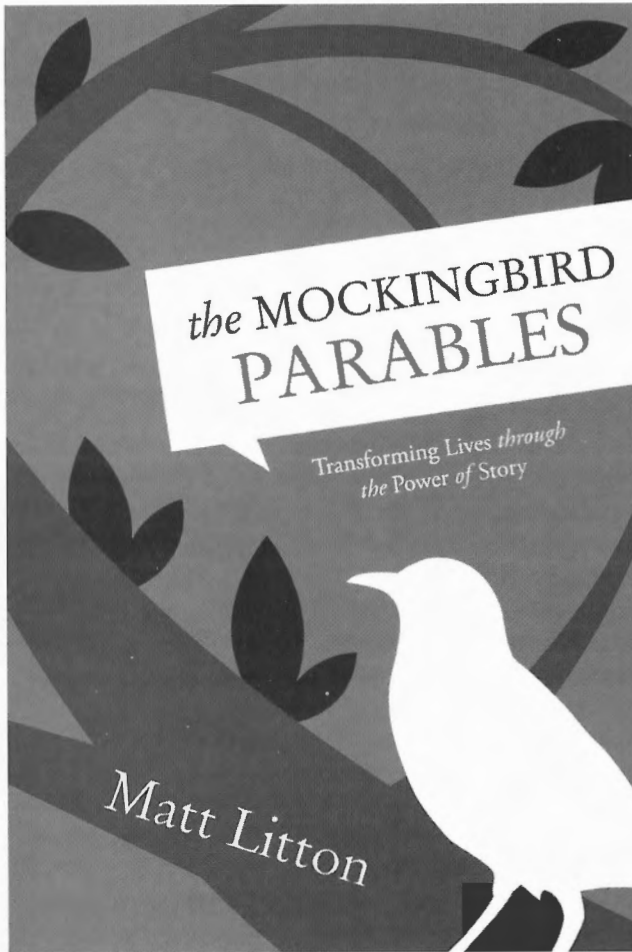


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A 'Front Porch Conversation' on *To Kill a Mockingbird*

feature

By Retta Blaney

Matt Litton grew up in an evangelical family of educators, giving him an early familiarity with both the Good Book and good books. In that latter category, one in particular, *To Kill a Mockingbird*, captured his heart when he discovered it at about age 12.

The novel's messages of compassion and caring for our neighbors continue to resonate for him. Now 38, Litton teaches *To Kill a Mockingbird* at Mariemont High School in Cincinnati. In revisiting Harper Lee's 1960 novel of racism and family life in the American South each year, he began hearing the word of God through the characters and themes.

After a couple of years of mulling over the biblical messages, he wrote a comparison of God and Boo Radley, the mysterious young man who lives hidden away from his neighbors in the tiny Alabama town of

Maycomb. From there Litton crafted parables of other characters, as well as themes such as religious hypocrisy and the role of women in faith. The result is the creative and inspiring new book *The Mockingbird Parables* (Tyndale, pp. 240, \$14.99, paper.)

"*To Kill a Mockingbird* is so familiar and a part of our culture," he said during a phone interview from his school on a recent morning. "It's the most widely read book in secondary schools; more than a million copies are sold each year. It's a story we're all familiar with but it also contains some gospel in it."

He said he had no feelings of presumptuousness in taking on such a revered classic in his own book.

"It's not literary criticism. It's not intended that way. The themes, the characters speak into how we should live our faith out. It's not meant to be academic. *The Mockingbird Parables* is a front porch conversation. I saw in *To Kill a Mockingbird* an opportunity to talk about our connection to each other. Loving God is easy. Loving our neighbor is challenging."

Still, he didn't send a copy to Ms. Lee.

"I know she's reclusive," he said. "I would love it if she would read it, but I want to be as respectful of her as I can. She wrote the book and that's enough. She doesn't owe anybody anything. *The Mockingbird Parables* is how an American story spoke to me in a kind of faith conversation."

The novel's appeal over a half century, Litton says, is that it presents so many different messages — lessons in how to handle finances in hard times, of compassion, of courage.

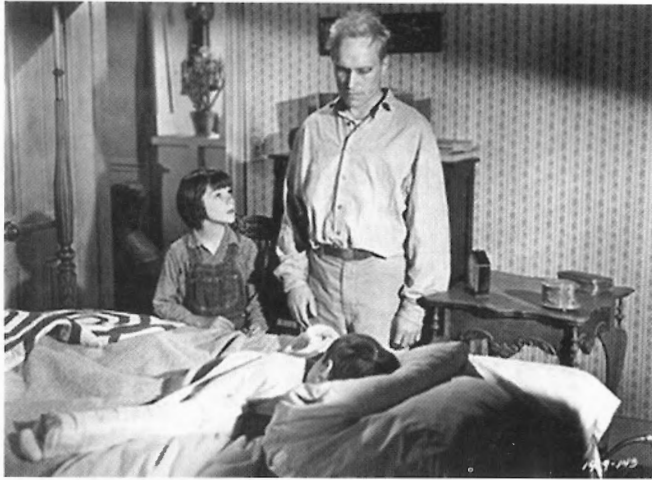
"No matter the time period, it's so rich. We're eternally struggling with compassion and seeing the world through other people's perspective. It's why it continues to be so relevant."

He hopes in his book readers will hear the gospel's call to put compassion into action, encouraging them "to walk out your front doors and endeavor to truly know and love each other."



Litton

Retta Blaney is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, which includes interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad and Vanessa Williams. Her blog is <http://uponthesacredstage.blogspot.com>.



The characters of Boo Radley, Jem and Scout in the motion picture *To Kill a Mockingbird*.

‘Who Is Boo Radley?’

The ten parables Litton has developed in *The Mockingbird Parables* reflect deep insight into the novel’s characters and knowledge of scripture and the Christian faith. He clearly loves all three. Here are selections from one parable.

The Parable of Boo Radley: Discovering Our Divine Mysterious Neighbor

Like God, Boo is mysterious. “Who is Boo Radley?” may be one of the most haunting questions in the history of American literature,” Litton writes, likening the question to our desire to know God.

“Who is Boo Radley?” eloquently mirrors the question that underlies our very existence, that should ignite our imaginations and stir us with passion on our spiritual journeys,” Litton writes. “The persistence with which we ask this question defines the vitality of our faith in God.”

Litton, like the novel’s three children, Scout, Jem and Dill, looks for an answer to that question, making a case for Boo as a loving God looking out for his children. That God is available for all, but too often people are content to label God without seeking to know God, just as the townsfolk of Maycomb have done with Boo. But the children “are spell-bound” by the question of who Boo is and “it is their persistence that ultimately drives Boo into their lives.”

“The children provide a wonderful model of how we should pursue God,” Litton writes. “The children’s act of seeking Boo Radley represents the quintessence of what it means to be people of faith. ... Scout, Jem and Dill are constantly grappling for answers about Boo that reach beyond the shallow explanations of the detached and impartial town elders.

“The children know Boo is there, but are still

seeking, and it is their inquisitiveness that drives them toward relationship with him. It is the wrestling or, more clearly articulated, the seeking that defines a vigorous and burning faith.”

This seeking goes both ways. “Boo Radley is pursuing a relationship with the children, much as God has been chasing after us since ... well, since the beginning of time.” Boo hides gifts for the children in the knothole of the tree, gifts that “fit the everydayness of the children’s lives, and places them where they will notice — meeting them where they are.

“I find that God works the same way. When we take the time to observe the day a little more like children do, with a little more inquisitiveness, we begin to see the gifts that God leaves for us in the midst of our routines.”

In the book’s climactic scene, Boo moves from the children’s imaginations into their reality, emerging from his house to save their lives from the drunken assailant who seeks to harm them. This, Litton maintains, reflects a God who still intervenes in the world.

The story ends with Scout and Boo walking hand in hand back to his house. “As she stands at Boo’s front porch, she notices that his view of the neighborhood is completely different from any she has seen. She realizes that from the Radley porch, Boo has a clear view of the ‘entire neighborhood’ — not just one house. Every place the children frequent — from Miss Maudie’s yard to their own front porch — is in sight of Boo’s window. It provides a sobering reminder to us that God’s perspective on our lives is eternal and infinitely broader than our own.

“From the Radley porch, Scout understands not only that Boo’s view of the world is much different than her own, but that he has been vigilantly watching over ‘his children’ season after season.”



Spreading Theology One Library at a Time

By Roger Meyer



Theological Book Network photos
Uganda Martyrs Seminary in the Diocese of Namirembe (Anglican), Uganda.



Books ready for distribution in Rwanda.

As colleges in developing countries struggle to educate their students, one serious challenge is the lack of textbooks and the almost complete absence of reference texts in college libraries. Individual textbooks are seldom available. Students must often read a book in groups of six. Three sit and read while three others stand and read over the seated students' shoulders.

Many people in the United States have more books in their private collections than colleges in Third World countries have in their entire libraries. The Theological Book Network in Grand Rapids, Mich., shares North America's abundance of textbooks — it shipped 255,000 textbooks in 2009. The network is nondenominational and focuses on academic support rather than proselytism.

The six-year-old nonprofit gives free textbooks to college libraries in developing countries. Its original intent was to help seminaries educate future clergy. The network quickly discovered it needed to supply more than just religious texts. In addition to theological works, colleges need texts on business, health, history, world affairs, AIDS, ethics, church history, philosophy, sociology, education and other topics.

African schools receive most of the books, but shipments are also sent to Asia, Central America, and Eastern Europe — anywhere except North America and Western Europe, where most colleges have sufficient resources to acquire their own books.

The network has increased shipments every year since its founding. Run by five full-time and three part-time employees from a 20,000-square-foot facility in Grand Rapids, Mich., the network expects to ship 300,000 books in 2011. The network

believes the schools it serves need about 500,000 books a year.

The network sends books only to colleges, never to individuals, but can fulfill less than half of the requests it receives.

Publishers donate many of the books from overruns, or copies once used for retail display, or copies with minor typographical errors. Private libraries are also a source. The network spends up to \$150,000 a year on acquisitions.

Funding comes from donors, grants and foundations. One couple sends \$10 a month. Kurt Berends, the network's founder, says he pleads for donations

only language common to all the students. Because it is the language of commerce, English has become the language of scholarship. Most of the books shipped are in English.

The network covers the cost of the books and the shipping to the port city nearest to a centrally located host college. It asks recipients to pay for any local shipping. Host schools receive additional books to give to neighboring schools. The host institution is responsible to share the shipment with nearby libraries. This includes guiding the shipment through customs, coordinating inland transportation, and arranging for an equitable dis-



Stacks of books at the Theological Book Network's headquarters in Grand Rapids.

The Theological Book Network, a six-year-old nonprofit, gives free textbooks to college libraries in developing countries.

frequently. He envisioned the network while in graduate school, and he created it after teaching history in the University of Notre Dame's Christian Scholar program.

Texts on ecology and science-vs.-religion debates are in high demand. The United Nations has asked the network to develop libraries encouraging dialogue between Christians and Muslims.

The network provides only books (no electronic media) because of limited technology in some developing countries. Books can be read in areas lacking electric power. Books are easy to carry, but computers are less portable. After being dropped, kicked around, and covered with dust, books can still be read and shared with others.

Latin was once the universal language for theological education. Now nearly half of all church-related colleges and universities in the world teach in English. One Eastern European seminary has students from 15 different countries. English is the

tribution of books to local institutions.

For these efforts, the host institution has the first choice of books, within the network's established guidelines.

A typical shipment includes material ranging from biblical commentaries, New Testament history, Hebrew Bible and background, biblical languages, church history, philosophy, ethics, and theological reference. A shipment will include ex-library books in good condition, as well as new books. It also includes journals and periodicals, such as the *Journal of Biblical Literature*, *Church History*, *Theology Today*, and *Interpretations*.

The network ships some classic books, including works by Augustine, Aquinas, Barth, Bonhoeffer, Calvin, Chrysostom, Harnack, Luther, and Newman.

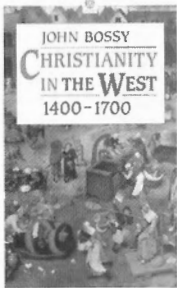
Roger Meyer is a freelance writer living in Kentwood, Mich. He is a retired Air Force officer and a retired aerospace engineer.

Christmas Books 2010

Gift ideas from friends of THE LIVING CHURCH

John C. Bauerschmidt

In *Christianity in the West 1400-1700*, John Bossy accomplishes in a superb fashion what is necessary for all historians, by entering into the world about which he writes armed with a detailed command of the sources and a sympathetic imagination that can make the sources live. Bossy's work encompasses a period at one time rigidly divided into pre- and post-Reformation times. His characterization of "traditional religion" in the Christian West as more concerned with the sin of enmity rather than lust is illuminating and challenging to caricatures of the period, and might even point toward our own modern reappropriation of this insight.



The Rt. Rev. John C. Bauerschmidt is the 11th Bishop of Tennessee.

Joseph Britton

The re-reading of a classic can often be an especially thrilling experience: perhaps one's advancing years and experience open new layers of meaning. For me, a recently renewed encounter with John Steinbeck's *East of Eden* was just such a moment.

His retelling of the Cain and Abel story has proven to be fertile material for preaching and reflection, and then sense of possibility opened by the book's theme, "Thou mayest."

The Very Rev. Dr. Joseph Britton is dean of Berkeley Divinity School at Yale.

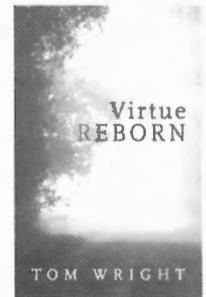


Brian Crowe

Tom Wright's *Virtue Reborn* — a key part of Wright's reinterpretation of justification and salva-

tion, replacing the dry rationalism of Protestant and Roman scholasticism with a richer, more rewarding and challenging account more faithfully flowing from the narrative of God's saving acts in the crucified and risen Lord. Here he provides a picture of a community called into being by grace, sustained by Scripture, prayer and Eucharist, and transformed into the likeness of Christ. Thus is the kingdom of God made present in the city of this passing age. For a too-often confused Church in age of disenchantment, Wright lets us see afresh our calling as the body of Christ.

The Rev. Dr. Brian Crowe is a non-stipendiary priest in the Diocese of Connor, Church of Ireland.



Neil Dhingra

The best book that I read in 2010 is James McCartin's *Prayers of the Faithful: The Shifting Spiritual Life of American Catholics*, because it challenges easy triumphalist and declension narratives, both of which often descend into scapegoating. McCartin begins by describing the beautiful foreignness of turn-of-the-century immigrant Roman Catholicism, focused on "ordered hierarchy," a "clear divide between 'sacred' and 'secular,'" and the shared orientation to a Catholic, usually medieval, past. This immigrant church was first challenged by popular spirituality in the early 20th century that opened "opportunities to bypass saints and spiritual authorities and go directly to God" — William James's "personal religion." Immigrant Catholicism was then challenged by a postwar shift to personal spirituality and the public sphere, before being much more decisively (and familiarly) confronted by postconciliar stresses. McCartin forces us to face a pressing question: What spiritual role does the institutional church, particularly a wounded institutional church, have to play in a

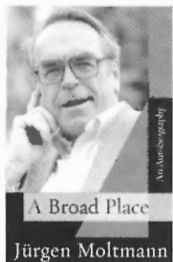


books

world in which prayer is ever more increasingly “informal, independent, and lay-centered”?

Neil Dhingra, a Roman Catholic layman, teaches history at Carroll Community College, Westminster, Md.

Christopher Epting



The best book I read in 2010 was *A Broad Place*, the autobiography of Jürgen Moltmann. It is a wonderful blend of the personal history and faith journey of this prominent 20th-century theologian and the rich


theological thought-world he has inhabited over these last decades. Extremely well-written and reflective of his “theology of hope.”

The Rt. Rev. Christopher Epting is interim dean of Trinity Episcopal Cathedral, Davenport, Iowa.

Nathan Jennings

Margaret Barker’s *Temple Themes in Christian Worship* easily counts as the most interesting and insightful book I read in 2010. Contrary to much current liturgiology today, Barker persuasively argues that early Christians consciously understood their worship as directly continuous with temple traditions. The most exciting dis-

(Continued on next page)



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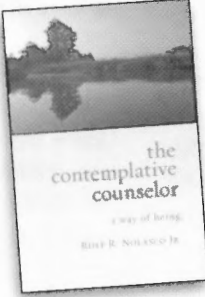
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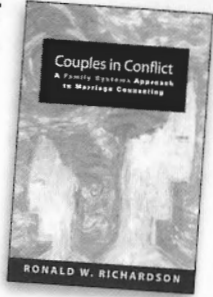


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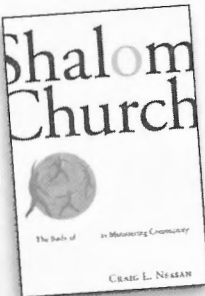
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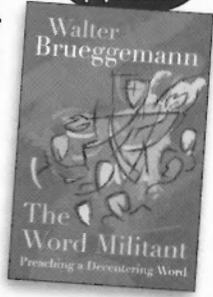
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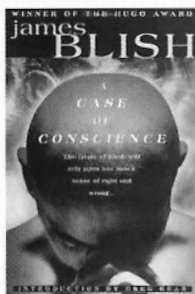
A Jesuit scientist/interplanetary missionary must decide if a newly discovered world and its intelligent creatures are “of God” or something else, worthy of destruction.

(Continued from previous page)

covery for me was her meticulous reconstruction (from various ancient sources, e.g., the Scriptures, Mishnah, Talmud and Old Testament Pseudepigrapha) of the ancient temple ritual on the Day of Atonement, bringing out its obvious parallels to Christian teaching and worship and pointing up knowledge of this connection in patristic literature as early as the Epistle of Barnabas. Even though Barker certainly strays into territory that is dangerously speculative (Christian worship directly maintains First Temple practices suppressed by the Second Temple Regime?) and revisionist (the Eucharist is about the Day of Atonement and therefore [?] has nothing to do with Passover), her main thesis is solidly researched and argued.

The Rev. Dr. Nathan Jennings is J. Milton Richardson assistant professor of liturgics and Anglican studies at the Seminary of the Southwest, Austin, Texas.

Ephraim Radner



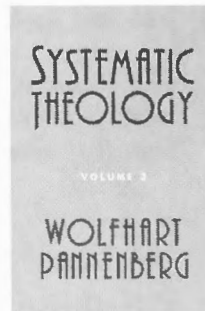
A rediscovery: James Blish’s 1958 *A Case of Conscience* (winner of the 1959 Hugo Award) — one of the original “religious” science fiction novels, with a classic conceptual framework. Not particularly elegant or haunting like Miller’s *Canticle for Leibowitz*, it nevertheless has an eerie feel. And the premise — a Jesuit scientist/interplanetary missionary must decide if a newly discovered world and its intelli-

gent creatures are “of God” or something else, worthy of destruction — is filled with bubbling questions, still gripping, about the nature of creation, souls, redemption, and the moral responsibility of the Church over life and death.

The Rev. Dr. Ephraim Radner is professor of historical theology and advanced degree director, Wycliffe College, Toronto, Canada.

Katie Silcox

In *Systematic Theology*, Volumes 1, 2 and 3, Wolfhart Pannenberg engages in a critical and comprehensive examination of the history of theological and philosophical thought. Fundamental to his task is demonstrating the truth content of Christian teaching. Pannenberg takes on issues critical to missionary endeavor: how might Christians faithfully respond to questions raised by disagreement in scriptural interpretation, by science, by culture, by atheist challenge, by multifaith contexts, and by violence and natural disaster? While I do not necessarily agree with his perspective, Pannenberg raises critical questions for the task of Christian proclamation in our post-Christendom culture.



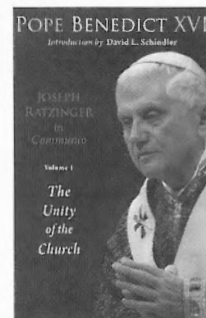
The Rev. Katie Silcox is a doctoral candidate at Wycliffe College, Toronto, Canada.

Mary Tanner

Joseph Ratzinger in Communion: The Unity of the Church collects Joseph Ratzinger’s essays between the 1970s and 1990s on Church unity, liturgy and music, peace, justice and inter-religious dialogue. I read them as Pope Benedict made what was a wonderful and challenging visit to England in September.

They helped me to understand better the shift in his thinking from the time of Vatican II as well as the thinking behind his short homilies and addresses made during his recent visit. There is much wisdom here, as well as much that provokes debate.

Dame Mary Tanner, one of eight presidents of the World Council of Churches, lives in Stamford, Lincolnshire, England.



Preaching the Incarnation

By **Peter K. Stevenson** and **Stephen I. Wright**.

Westminster John Knox. Pp. 328. \$19.95, paper. ISBN 978-0664232801.

Preaching is not unlike the game of golf: there is always more to learn. When I reviewed Stevenson and Wright's earlier book, *Preaching the Atonement*, earlier this year I described it as demanding, more like a master class in homiletics. I had no idea that the editor had a second volume for me to work on! In *Preaching the Incarnation*, Stevenson and Wright from Spurgeon's College, London, continue the master class in a fascinating, engaging manner.

These days I find myself increasingly on the receiving end of preaching and too often find myself underwhelmed by its mediocrity. While there are occasional flashes of inspiration, by and large much contemporary Anglican preaching is lackluster: either so void of substance that it fails to edify or so turgid that it is tough to digest. One reason for this is that much preaching is ill-prepared, and as I have discovered from more than 40 years of experience in the pulpit, my own preaching degenerates into empty platitudes whenever I fail to give the text the time and attention it needs.

Preaching the Incarnation opens with an overview of the authors' philosophy of preaching, and although the book has many high qualities, it is worth purchasing for the introduction alone. Having planted their flag they then build a more than ample case for theological preaching.

"We therefore want, in a sense, to model that creative process in which all preachers engage, of reading Scripture, drawing from the wells of tradition, and respond-

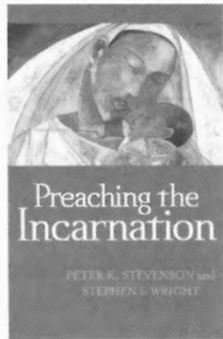
ing to the present. ... It is those who preach week by week who are at the forefront of the task of practical theology, reflecting on the pastoral and missionary task in the light of Scripture and tradition, and vice versa — all within the living context of worship" (xv). And they do all this without banging the drum of any particular theological system.

Having shared their presuppositions they then set out to analyze ten passages from the Old and New Testaments in the context of sermons preached by themselves and such worthies as Will Willimon, Anna Carter Florence, and Rowan Williams. As with their earlier book, they refuse to allow us to skate over the surface, and show us how to engage the essence of a particular text, drawing upon scholarship from the Fathers to the present.

They also emphasize the role that imagination plays in good preaching. If preachers are to communicate meaningfully, they will not catch the imaginations of their hearers if they have not allowed the essence of the text to awaken their own imaginations. "The truth of the incarnation not only stretches minds but it also fires the imagination. We believe that both are vital for the preacher. We will never communicate effectively that which does not extend and excite us" (xviii).

Read this book rapidly and you are unlikely to benefit from it, but read it slowly with the Scriptures in your hand, carefully pondering its content, and whether you have

(Continued on next page)



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Faith, Valor, and Devotion

The Civil War Letters of William Porcher DuBose

Edited by **W. Eric Emerson** and **Karen Stokes**. University of South Carolina Press. Pp. 360. \$49.95. ISBN 978-1-57003-912-6.

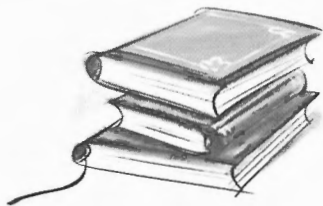
Preaching the Incarnation

(Continued from previous page)

been preaching for decades or are a relative neophyte you will come away theologically enriched and homiletically instructed. As the authors say in their wrap-up, they wrote the book in order to prod and provoke us.

Preaching is not just one more demanding priestly chore to be fit into an already difficult schedule, but a high privilege that deserves a great deal more than a sermonette or a string of “blessed thoughts.” When the people of God come to be fed by bread and wine, whether they realize it or not, they want us to be the channels through which the Word incarnate is mediated through the Word written.

(The Rev.) *Richard Kew*
Cambridge, England



Thanks to free online libraries — and the modern scholarship of Robert Boak Slocum, Donald Armentrout and Norman Pittenger — books by one of the most important theologians ever to work in the Episcopal Church in the United States are readily available and widely appreciated. At the click of a mouse, one can read most of the writings of William Porcher DuBose (1836-1918), whose reflections on biblical theology have nourished and challenged generations of Christian thinkers.

Until now, DuBose’s autobiographical *Turning Points in My Life* (1912) was the best source for glimpses of the interior life of this soldier, husband, priest, military chaplain, seminary professor, and highly original scholar. Given his high standards of personal privacy, however, even this valuable book does not always give us a clear picture of the internal man within his prominent, public life.

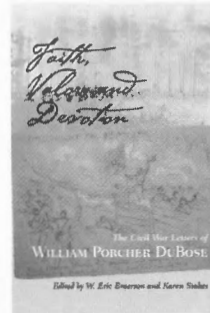
W. Eric Emerson and Karen Stokes have enriched our understanding of DuBose immeasurably in their new volume, *Faith, Valor, and Devotion: The Civil War Letters of William Porcher DuBose*. More than 150 of the letters he wrote between October 1861 and April 1865 now offer an almost daily account of the activities, thoughts, and reading material of the young DuBose during this formative period of his life. (They draw on a large collection of manuscript material donated to the South Carolina Historical Society in 2005, as well as letters from other collec-

tions.) It would be hard to imagine more impressive editing or more knowledgeable treatment of the figures and events identified so carefully in this edition’s footnotes.

The four crucial years in *Faith, Valor, and Devotion* saw DuBose’s growth through extraordinary national and personal changes. At the beginning, he is a young aspirant to the ministry — confirmed not long before at St. Michael’s, Charleston, while a cadet at The Citadel — whose strong feelings of local duty and Southern patriotism led him to serve in the Confederate Army.

He is engaged to be married to Anne Peronneau (known affectionately in the letters as “Nannie”), who is the addressee of much of the correspondence in this volume. By the book’s end, DuBose has seen heavy combat, married, been wounded three times, served a short period as a prisoner of war, and matured steadily through all of these experiences into a stronger, articulate, deeply reflective man. His ministerial vocation has been confirmed in an opportunity to serve from 1863 as lay chaplain of his brigade. He has not just survived, but rather thrived, in extremely trying circumstances.

Difficulties in DuBose’s life continued well beyond the end of the war: Nannie died in 1873 after just a decade of marriage, and the couple’s only child, Samuel, died in 1874. Economic and social recovery were slow in the war-torn South, providing unusual challenges for a young veteran and newly ordained clergyman. But the



character forged by DuBose in careful self-reflection as recorded in the letters of this book served him well as he moved on from such personal setbacks to become professor at the University of the South at Sewanee, and later dean of its School of Theology (1871-1908).

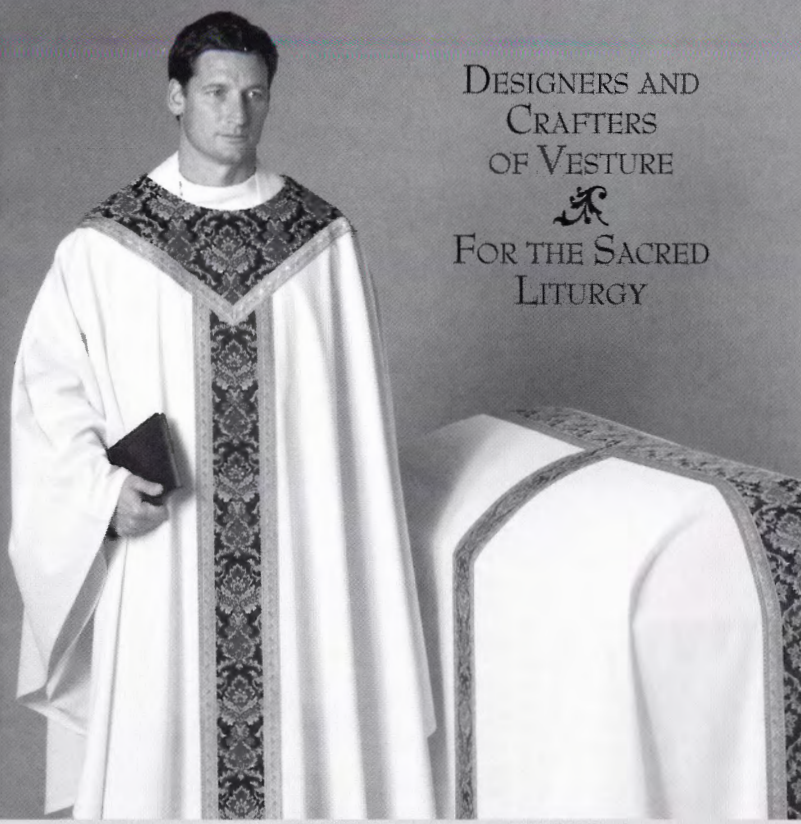
Emerson and Stokes have put flesh on the bones of DuBose's remarkable career by showing us the sincerity with which he shared affection, the detail in which he could describe a battle, the attention he brought to painting in words a vivid picture of snow-filled mountains, the internal anguish he felt at being asked to provide spiritual care for deserters awaiting execution, the beauty he saw on faces in a gas-lit room, and his ability to be humorous as well as caring when informing relatives that an obituary reporting his own death in battle was not based in fact.


We have known quite a lot already about DuBose's soteriology and Christology, but now readers can also know that this profound thinker slept on his overcoat at the side of muddy roads, preferred bird-song to military bands, and wrote home to complain about poison ivy even as he ministered to the needs of refugees and wounded soldiers.

Few if any of DuBose's contemporaries have been served so well by historians as he is in this volume, and it will hold strong appeal for students of American church history in general and the Civil War in particular. It will also be a treat for readers who enjoy corresponding in old-fashioned, handwritten letters — an art at which DuBose excelled.

*Richard J. Mammana, Jr.
New Haven, Conn.*

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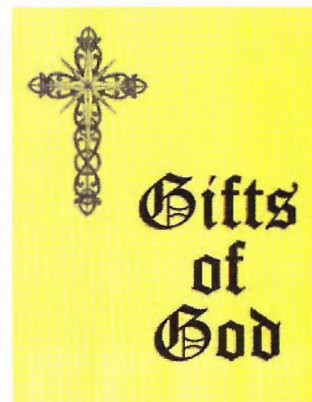
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Lausanne

(Continued from page 7)

said. "As I prostrated before the Lord, about two minutes later, my wife was holding my hands. About five minutes later, my son came in and I said, 'What are you doing here?' And he said, 'Daddy, they've gone.' What chased them away, what they saw, what they didn't see, only eternity will reveal."

Delegates applauded and cheered.

"Now friends, I'm not saying this to play down those who have died. I've lost a classmate, who was a pastor in Kaduna. He was roasted in his church. I've lost colleagues, school-mates and brothers and sisters who have been slaughtered for the faith. Why I'm alive, I don't know.

"But one thing I know," Kwashi said, his voice building to a shouted conclusion. "Until my time is up, and I know I will die someday ... air crash, car crash, whatever crash. Until that day, I have a gospel to proclaim. I have a gospel worth living for, and I have a gospel worth dying for. Amen."

Archbishop Kwashi marched away from the podium briskly amid vigorous applause.

The Most Rev. Henry Orombi, Archbishop of Uganda, was chairman of the Africa Host Committee, and he helped lead the conference's closing service of Holy Communion.

Os Guinness, a leading evangelical lay theologian and a member of The Falls Church (Convocation of Anglicans in North America), also played an important role in the congress.

"Shame on those Christians in the Western world, who casually dismiss or scornfully deny what our Lord declared, what the Scriptures defend, and what our sisters and brothers die for rather than deny — that Jesus Christ our Lord is 'the way, the truth, and the life,'" Guinness said in a plenary address Oct. 22.

The first Lausanne Conference met in the Swiss Alps in 1974. Lausanne II met in the Philippines in 1989.

Western Louisiana Endorses Covenant

The Diocese of Western Louisiana endorsed the Anglican Covenant at its 31st annual convention Oct. 15-16 in Alexandria, La.

Delegates passed by an overwhelming majority a resolution offered by St. Mark's Cathedral of Shreveport that endorsed the Covenant. The resolution added that the diocese "remains committed to the Constitution and Canons of General Convention of the Episcopal Church while seeking to pursue our identity as constituent members of the Anglican Communion in communion with the See of Canterbury."

Through the resolution, Western Louisiana urges other dioceses, Executive Council and General Convention to "endorse and adopt the Anglican Covenant, and commit the Episcopal Church to full and active membership and participation in the worldwide Anglican Communion."

"We are not talking about a document that is reactionary to what is taking place in the Church, but rather predates much of what has taken place including the General Convention of 2003," said the Rt. Rev. D. Bruce MacPherson, Bishop of Western Louisiana. "We are talking about a work that has been in process for more than 40 years, and now comes to us through the work of the Windsor Report in the form of the Anglican Covenant. We, the Episcopal Church and Diocese of Western Louisiana need this Covenant for clarity and order within the Communion of which we are part."

During the same convention, Bishop MacPherson said that in early spring of 2011 he will call for the election of his successor.

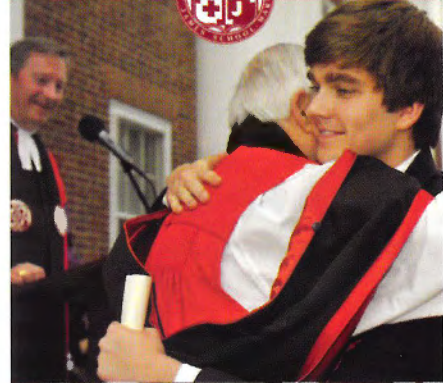
"You will note that my intention is to call for the election of the diocesan bishop, not a coadjutor," Bishop MacPherson said in his convention

(Continued on page 29)

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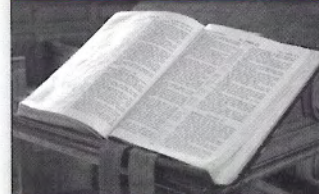


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RCL: Isaiah 65:17-25 or Mal. 4:1-2a; Canticle 9 or Psalm 98; 2 Thess. 3:6-13; Luke 21:5-19

Christians are made for crisis. The great events of salvation history are wrought out of a long chain of crises: the flood, the childless patriarch, slavery in Egypt, the exile, the cross — human dead ends, moments when all seemed to be falling apart with no hope of recovery. And yet God has consistently shown himself faithful, sowing redemption amidst catastrophe, allowing no disaster to stand in the way of his gracious will. Every Christian must die to himself before new life in Christ begins. For many, this will come in great moments of personal crisis: sickness, intense loneliness, bankruptcy, the implosion of an important relationship.

Our lessons look forward in different ways to the final crisis — the great Day of Judgment, when God calls all to account, and completes his work in creating a new heaven and earth. The

lessons do not promise any shortcuts in God's plan. Those who claim to know the precise time, Jesus warns, are deceivers. Nor will the path to the great Day be an easy one. Evildoers often seem to prosper, Malachi laments, disregarding God's command with an arrogant disdain. Judgment often seems too slow in coming. Jesus predicts a long sequence of catastrophes leading up to the day of deliverance. The temple itself will be destroyed (a catastrophe that nearly leveled second-century Judaism), and persecutions and natural upheavals will follow.

These disasters are not signs that God has abandoned the world, but opportunities to bear witness. Do not be afraid, Jesus commands, but remain steadfast. In the moment of crisis, God will supply words for you, words that will put the world to shame. You will

have things to say, and many, at long last, will be ready to listen.

For God does not forget his faithful ones. He will rise like the sun, his healing rays shining across the earth to bring healing. The book of remembrance will be opened and the righteous will be vindicated. They will greet that final crisis like calves set free from the stall after a long winter's confinement — kicking and snorting for joy, while the arrogant evildoers will perish like stubble in a summer fire.

The same crisis is coming. Some have prepared for it by consistent faithfulness, while others have ignored it, or looked for easy ways around the serious questions it provokes. In this month of the dead, when every falling leaf calls out its reminder of the last things — be sure that, when it comes, you will be ready to meet it.

Look It Up

How does Stephen's testimony in Acts 6-7 fulfill Jesus' prophecy?

Think About It

How has God used you to bear witness in times of crisis?

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THE LIVING CHURCH

Volume 241 Number 20

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Mailing address: P.O. Box 514036, Milwaukee, WI 53203-3436

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

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Western Louisiana

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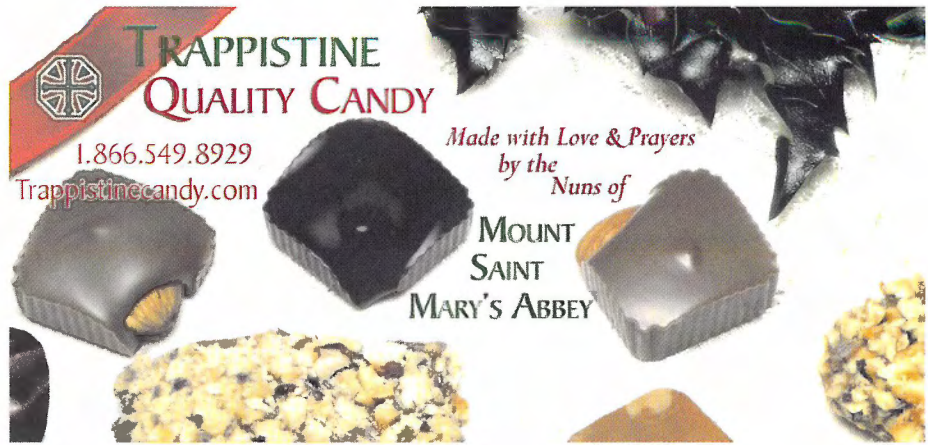
address. "I personally, through experience, do not feel the latter is beneficial to the ministry of the diocese, and this will enable the transfer of authority to take place with my retirement and the consecration of the new bishop happening simultaneously."

The bishop also said, in a telephone interview with *THE LIVING CHURCH*, that the only Title IV revisions adopted by the diocese are those that "comply with the new Title IV structure pertaining to a disciplinary board in place of the former ecclesiastical court."

The convention has asked General Convention to revisit all the other revisions to Title IV, the bishop said, because the diocese considers those revisions in conflict with the Episcopal Church's own constitution.



Presiding Bishop Katharine Jefferts Schori consecrated Michael Louis Vono (above) as the ninth Bishop of the Rio Grande Oct. 22. More than 1,200 people attended the consecration service for Vono, 61, who has been rector of St. Paul's Within the Walls Church in Rome since 1992. The new bishop has pledged to continue the diocese's work of reconciliation.




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people & places

Appointments

The Rev. **Rebecca B. Coerper** is rector of St. James', 96 East Genesee Street, Skaneateles, NY 13152.

The Rev. **Dixie Junk** is deacon-in-charge of St. Paul's, 1300 N 18th St., Kansas City, KS 66102.

The Rev. **Ruth Woodliff-Stanley** is rector of St. Thomas', 2201 Dexter St., Denver, CO 80207.

The Rev. **Larry Bradford** is priest-in-charge of St. Philip's, 397 S Perry Park Rd., Sedalia, CO 80135.

The Rev. **Vaughn McTernan** is associate at Ascension, 420 W 18th St., Pueblo, CO 81003-2625.

Deaths

The Very Rev. **Charles A. Perry**, provost of Washington National Cathedral from 1978 to 1990, died of a heart attack during a trip to Asheville, NC. He was 81.

The cathedral had accumulated a \$10.5 million debt when the Rt. Rev. John T. Walker appointed Perry as provost. Perry raised enough money not only to retire the debt but also to complete the cathedral's construction. In highlighting the cathedral's role as a national house of prayer, he planned a "Service of Prayer for World Peace" in memory of assassinated Egyptian President Anwar El-Sadat in 1981. He also organized the cathedral's Vietnam War Vigil and Memorial Service in 1982, a 56-hour vigil in which participants read aloud 57,939 names of dead or missing Americans. After leaving the cathedral, he served as dean and president of Church Divinity School of the Pacific in 1990-94. He was author of *The Resurrection Promise* (Eerdmans, 1986). Born in White Plains, NY, in 1928, Perry was a 1950 graduate of Cornell University, a 1961 graduate of Virginia Theological Seminary, and a 1969 graduate of the University of Minnesota, where he studied public administration. He was ordained deacon in 1961 and priest in 1962. In addition to his work at the cathedral, he was deacon-in-charge, Grace Church, Goochland, VA, and Church of Our Savior, Montpelier, VA, 1961-62, and rector of the same churches in 1962-63; chaplain, the University of Virginia, and associate, St. Paul's Memorial Church, Charlottesville, VA, 1963-68; rector, Trinity Church, Bloomington, IN, 1968-70; and executive officer, Diocese of Washington, 1971-81. Dean Perry is survived by his wife, Joy; son, Russell Keith Perry; daughter, Dana Leslie Smith; and five grandchildren.

Send clergy changes to:
p&p@livingchurch.org

CHURCH DIRECTORY

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
Thurs 6; Fri 9:30; Sat 9

PALM HARBOR, FL

ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601
The Very Rev. Canon Richard C. Doscher, Sr., r
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

SARASOTA, FL

CHURCH OF THE REDEEMER (941) 955-4263
The Rev. Fredrick A. Robinson, r
Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11
Rite I (high), 1 (Spanish); Daily Mass 10; Wed 7:30; Thurs 5:30

HONOLULU, HI

ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

CHICAGO, IL

ASCENSION 1133 North LaSalle Blvd. at Elm
www.ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson, the Rev.
Geoffrey Ward
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,
6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6,
Sun 10:30-10:50

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200
The Rev. Rod Hurst, r www.gracecarlsbad.org
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

NEW YORK, NY

TRINITY WALL STREET
The Rev. Dr. James H. Cooper, r
The Rev. Canon Anne Mallonee, v
(212) 602-0880
Website: www.trinitywallstreet.org

TRINITY CHURCH

Broadway at Wall Street
Sun H Eu 9 & 11:15*. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15
*Watch live or on-demand on the web.

ST. PAUL'S CHAPEL

Broadway and Fulton Street
Sun H Eu 8 & 10. Daily Prayers for Peace 12:30

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycomm.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237 3459
www.hcfm.us holycross@sc.rr.com
The Rev. Tommy Tipton, r
Sun 8 & 10:30

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

MOJAVE, CA

HOPE & RESURRECTION CHURCHES
K and Inyo Streets (909) 989-3317
The Rev. William R. Hampton, STS
Sun Eu 9

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CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

Prove all things; hold fast that which is good. - 1 Thessalonians 5:21

Holy Communion

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Here shall be said,*

The Lord be with you.

Answer. And with thy spirit.
Minister. Let us pray.

¶ *Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the — Chapter of —, beginning at the — Verse. The Epistle ended, he shall say, Here endeth the Epistle.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.*

¶ *Here shall be said,*

Glory be to thee, O Lord.

¶ *And after the Gospel may be said,*
Praise be to thee, O Christ.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

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Holy Communion

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

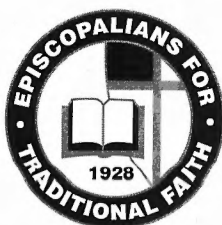
¶ *Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

¶ *Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

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I BELIEVE. Read aloud the words of the Nicene Creed, the declaration of your faith.
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