February 27, 2011

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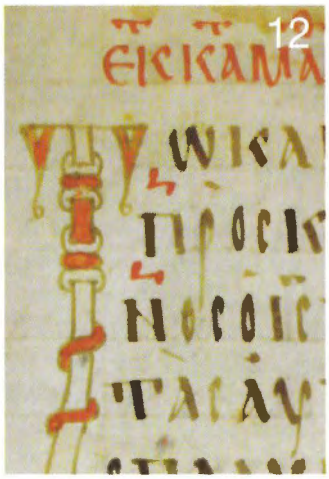
A Holy, Bookish Lent

Several hundred books flow through our office each year, and we count it a joy to decide which works to review in THE LIVING CHURCH. This issue ranges from scholarship (Christopher Seitz on theological interpretation of Scripture) to scholarship interacting with the laity (Kevin Joseph Haley on *An Introduction to the Bible* and *Genesis for Everyone*).

Lent challenges Christians to set aside everyday pleasures, resist besetting sins, and take up spiritual disciplines with renewed vigor. Reading books fits especially well with what Christians take up for spiritual growth. May this season of Lent, whether you are reading a book in contemplative solitude or worshiping God with your fellow believers, be a time of penance, anticipation, and restoration.

ON THE COVER [See page 8]

A closeup of the illuminated letter P in the 1407 Latin Bible on display in Malmesbury Abbey, Wiltshire, England. It was handwritten in Belgium, by Gerard Brils, for reading aloud in a monastery.



THE LIVING CHURCH

THIS ISSUE | February 27, 2011

NEWS

BOOKS

Featured Reviews

More Books

CATHOLIC VOICES

OTHER DEPARTMENTS

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LENT BOOK ISSUE

Chris Humphrey photo

The Rt. Rev. C. FitzSimons Allison and his wife, Martha, during a reception in their honor at this year's Mere Anglicanism conference, which paid tribute to the retired Bishop of South Carolina.

Mere Anglicanism: Changes in the Air

By Daniel Muth

One potentially useful way of oversimplifying the history of the English Church is to describe it in blocks of approximately 500 years. Christianity came to Roman Britain in the second century. A little under five centuries later the isolation of Romano-British, resulting from the contraction of the Roman Empire, ended with the arrival of St. Augustine and Benedictine Christianity. A little under 500 years later came 1066 and all that, bringing continental-style Feudalism and making possible the increasing power of the papacy, culminating in John's capitulation in 1215. Just shy of five centuries after that came Henry VIII and the Acts of Supremacy. It has now been a little less than five centuries since the events of 1534.

Whether it's the Anglican Covenant, GAFCON, devolution into a loose federation of independent provinces united primarily by a dedication to good citizenship, or a complete breakup, it's clear that the Anglican Communion is becoming something different. Even a changing Anglicanism must confidently proclaim God's revelation as encountered in his word written: so agreed the speakers at the Mere Anglicanism conference Jan. 20-22, meeting under the theme "Biblical Anglicanism for a Global Future: Recovering the Power of the Word of God."

In "Recovering the Word of God for the Anglican Communion," Archbishop Mouneer Anis laid out three themes — the importance of Scripture; Anglicanism's crisis; and how Anglicanism can recover — that echoed in other addresses.

The importance of God's word: In "Recovering the Power of the Word in Preaching the Gospel of Grace," Lutheran professor Steven Paulson emphasized Scripture's message of justification. For Paulson, the life-giving grace proclaimed by Christ and his followers (and their heirs in the Church) frees us from the deadly

(Continued on page 26)

Ugandan Chancellor Praises Education

Declaring that "the Church has a mandate from Christ to offer education as mission," the Rev. Canon John Senyonyi challenged Anglicans — and Anglicanism — to pursue that goal. He spoke as part of the Anglican District of Virginia's Anglican Insights series Jan. 31 in Falls Church. Senyonyi drew from his experience as vice chancellor of Uganda Christian University.

The second vice chancellor in UCU's history, Senyonyi was installed Oct. 29 after serving as deputy vice chancellor in charge of development and external relations since 2006. He succeeded the Rev. Stephen Noll, who retired in August.

Senyonyi called UCU the "foremost player" in Ugandan higher education. Since its inception in 1997, UCU has grown substantially in numbers (from less than 300 students at its start to over 10,000 today), programs (today, law is the most popular, and competitive, field of study), and recognition. In 2004, it became the first private university in Uganda to gain full government accreditation.

Senyonyi became a Christian when an undergraduate at the University of Nairobi, Kenya. His desire was to be a professor, so he earned a doctoral degree in statistical mathematics from the University of Melbourne, Australia, in 1985. Throughout this time, he felt called to ordained ministry. "I was teaching with my heart so much into ministry," he said. By 1987, "I sensed that God was saying, 'Go!'" Soon after he began working with an evangelical parachurch ministry, African Evangelistic Enterprise. During more than a decade with the organization, he earned a master's degree in theology from Trinity Evangelical Divinity School;

worked as an itinerant evangelist in a variety of African countries, including Egypt; and served as the organization's director of evangelization.

But if Senyonyi could not escape his call to the ordained ministry, he also did not have to give up his love for academia. In 2001 he accepted an offer to join the UCU staff.

In reflecting on the state of theological education within the Anglican Communion, Senyonyi expressed concern about "unbelievers teaching theology" in Anglican theological circles. "I think we're seeing a lot of that now," he told TLC. "They believe in a god they have formed. It's another form of idolatry, in my opinion."

Ralph Webb, in Falls Church

Iranian Church Grows Amid Persecution

Few realize that after the Islamic Revolution, from the late 1970s through the 1980s, Iran's Anglicans were the most severely persecuted Christians. Iranian Anglicans worshiped in Farsi, which angered Islamists wanting to portray Christianity as a Western, imperialist religion. More important, many Anglicans were converts from Islam.

The first post-revolution martyr was an Anglican priest, the Rev. Arastoo Sayyah. Islamists cut the throat of this Muslim convert in his office in Shiraz, southwest Iran, on Feb. 19, 1979, and confiscated the property of the church he led.

In October of the same year, the Rt. Rev. Hassan Dehqani-Tafti, also a Muslim convert, and his wife, Margaret, survived an assassination attempt in their bedroom. Dehqani-Tafti was the first Persian Anglican bishop.

The following May his son, Bahram, 24, was murdered by Iranian government agents. The bishop could not even attend the funeral of his son, whose body had been found riddled with bullets. He sent a prayer that he had composed, forgiving the murderers. Dehqani-Tafti spent the last ten years of his episcopate in exile.

Dehqani-Tafti, who died in 2008, believed that Christians building "a Persian church," with "a strong and intelligent Christianity" that complemented an authentic Persian culture more than Islam, threatened the revolution. Many more Iranian and British Anglicans were arrested, imprisoned, and even killed for their

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faith in response to this threat. Churches were forced underground. Today the Bishop of Iran, Azad Marshall, must minister to his church from exile.

Many top church leaders were killed in the 1990s. One evangelical leader, Hossein Soodmand, was sentenced to death in Mashhad, northern Iran, charged with apostasy and operating an illegal church. He had converted from Islam in 1964 and had been an evangelist and Assemblies of God minister for 24 years. Soodmand, 55, was executed on Dec. 3, 1990.

In late 1993, Mehdi Dibaj, who had converted from Islam as a teenager, was sentenced to death for apostasy after more than nine years' imprisonment in brutal conditions. Dibaj's execution was prevented thanks to the General Superintendent of the Assemblies of God in Iran, Bishop Haik Hovsepian Mehr. Hovsepian Mehr, who composed more than 60 Persian-language hymns, drew international attention to Dibaj's plight. Dibaj was released on Jan. 16, 1994, but three days later the man who had saved him disappeared. On Jan. 30, 1994, authorities said that they had found Hovsepian Mehr's battered body.

In June 1994, Dibaj disappeared in a similar manner, and another church leader, the Rev. Tateos Mikaelian, the senior pastor of St. John Armenian Evangelical Church (Presbyterian Church of Iran), was also abducted. Mikaelian, who succeeded Hovsepian Mehr as president of the Council of Evangelical Ministers, was a scholar who had translated 60 books into Persian.

On July 2, 1994, authorities announced that they had found Mikaelian's body in a freezer. The cause of death was said to be multiple gunshots to the head. Three days later, the police also found Dibaj, buried in a park in Tehran. He had been stabbed in the heart, but also had rope burns on his neck.

Another convert from Islam, Mohammed Bagher Yusefi, 34, pastor of the Assemblies of God churches in the northwestern province of Manzandaran, was killed in September 1996. Yusefi, known as *Ravanbakhsh* or "Soul Giver," left his home in Sari at 6 a.m. September 28 to study and pray. Authorities found him hanging from a tree in a forest outside Sari that evening.

The children of Hovsepian Mehr, Dibaj, and Soodmand have become leaders in their own right. All four of Hovsepian Mehr's children are involved in ministry, as well as filmmaking.

On Sept. 26, 2006, Dibaj's daughter, Fehreshteh, and her husband Amir "Reza" Montazami, leaders of an independent house church in Mashhad, were arrested and taken to a secret station of the Iranian Revolutionary Guard. They were released on Oct. 5, 2006, after Montazami's elderly parents posted bail by turning over the title of a $25,000 property.

In August 2008, Ramtin Soodmand, the son of martyred Hossein Soodmand, was arrested. Soodmand, a Tehran youth pastor, was ordered to report to the Ministry of Intelligence office in Mashhad, where his father had been hanged. He was released on bail on Oct. 21, 2008.

Last year, in the early morning of Dec. 26, government security forces broke into the homes of dozens of Iranian Christians. According to Elam, a ministry to the church in Iran, 11 of 25 arrested in Tehran were released after days of intense interrogation. Others remain in prison. Some have not been heard from since their arrest. They may be held in Interrogation Block 209 in the basement of Tehran's notorious Evin Prison, as have other Christians before them. Reports have also come of as many as 60 other arrests elsewhere in the country, many involving new converts.

The Iranian regime's attempt to

squash the church backfired. Before the Islamic Revolution there were only 200 to 300 Iranian converts from Islam. But by 1992 Iranian Christians International reported that there were 13,300 Iranian converts from Islam around the world, with 6,700 living in Iran.

Faith J.H. McDonnell

Primates' Meeting Changes its Focus

For the first time in seven years, the Anglican Communion's Primates' Meeting has not referred directly to broken communion, the three moratoria requested by The Windsor Report (2004), or what any provinces can do to restore communion and trust.

This Primates' Meeting, held Jan. 24-30 at the Emmaus Center near Dublin, marked the first meeting of the primates since the Episcopal Church had consecrated a second bishop in a same-sex relationship and since a bishop of the same church presided at a wedding of two women on New Year's Day.

"I am aware that other bodies have responsibilities in questions concerned with faith and order, notably the Primates' Meeting, the Anglican Consultative Council and the Standing Committee," the Archbishop of Canterbury wrote in his "Pentecost Letter to the Anglican Communion" (May 2010). "The latter two are governed by constitutional provisions which cannot be overturned by any one person's decision alone, and there will have to be further consultation as to how they are affected. I shall be inviting the views of all members of the Primates' Meeting on the handling of these matters with a view to the agenda of the next scheduled meeting in January 2011."

Amid the absence of 15 primates, all from the Global South, the invited

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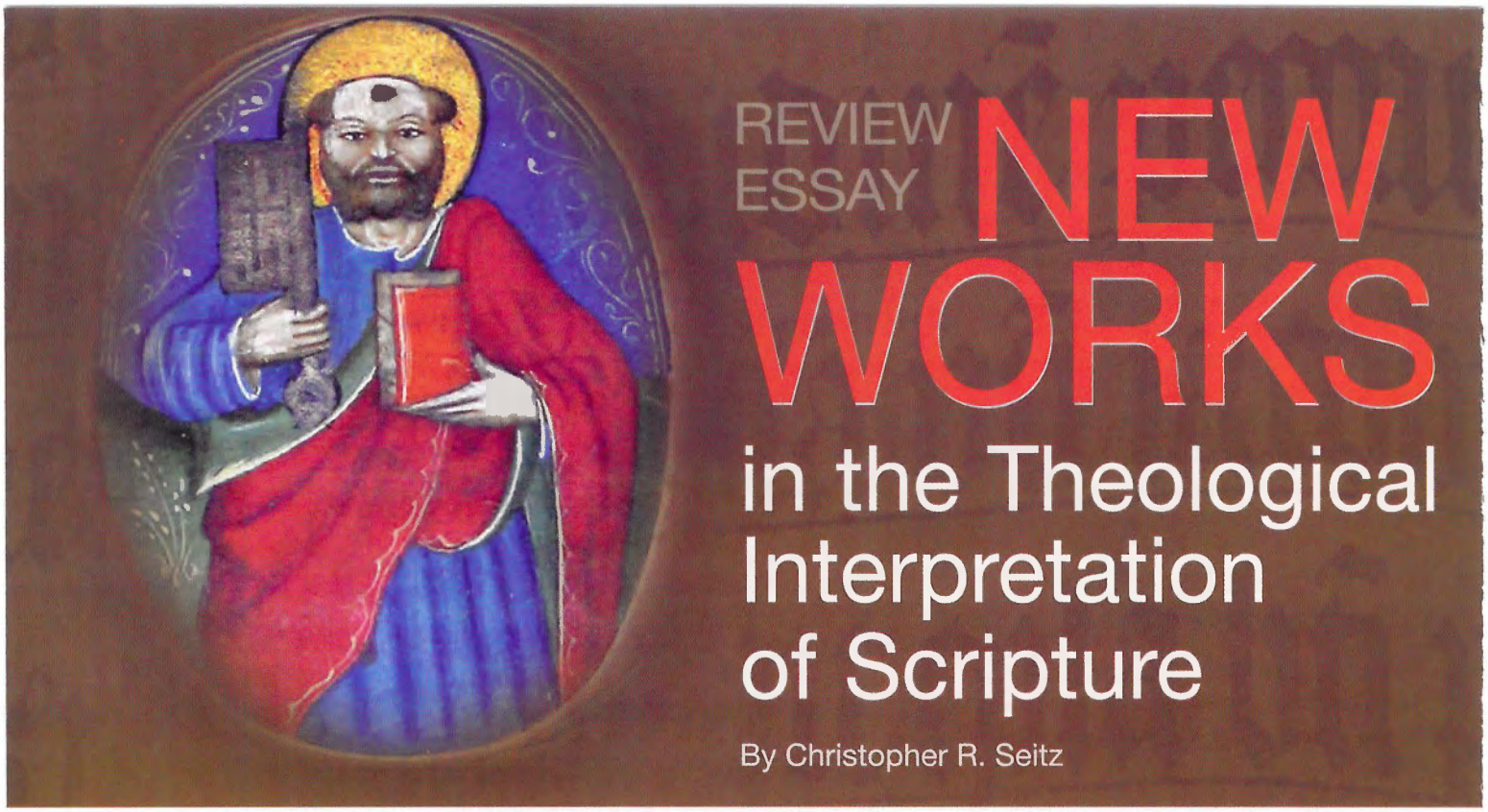

REVIEW ESSAY

NEW WORKS in the Theological Interpretation of Scripture

By Christopher R. Seitz

Theological interpretation of Scripture" is a large-scale rubric used to describe a variety of trends in biblical interpretation. What do these have in common? In many ways, they all represent a movement beyond the historical-critical paradigm for reading the Bible, which dominated study of the Bible in seminaries and universities in the 19th and 20th centuries. This paradigm focused on recovery of the biblical author behind the text, and the circumstances of the proclamation and the audience, as these could be reconstructed with historical tools.

The biblical text in its final form was a threshold one was to pass through, in order to determine the original setting and the historical context giving rise to the message and its first recipients. So, for example, the Book of Isaiah was not its own cooked meal, in its final 66-chapter form. Rather it presented the raw ingredients for reconstructing the real meal and menu, as these were served up by a variety of authors and editors over several centuries.

Similar understandings obtained for the "original" (Pauline) and derivative (so-called pseudepigraphical) letters of Paul, now to be reordered in their proper chronology; for the "authentic" Jesus "of history" as against the Fourfold Gospel presentation of the Jesus "of faith"; and for the constituent parts of the canonical presentation of each and every section of the Old and New Testaments.

If this was a fascination with affairs *behind* the biblical text in its given form, the newer "theological interpretation," as we find it in *Theological Interpretation of Scripture*, *The Word of God for the People of God*, and *Sharper Than a Two-Edged Sword*, represents a concern with affairs *in front of* the text. The concern is with the reader's interaction with the biblical text. This reader is either an individual exemplar or is situated within an explicit, churchly context, and so cannot be turned into a generic reader and the Bible into "any book," such that the presumed rules for competent reading ("general hermeneutics") could be transferred from the English department.

Historical-critical reading, especially in the 19th century, sought to establish a new species of historical analysis, and this was often given its clearest expression as it denounced or declared naïve the previous history of the Bible's interpretation: from the apostolic fathers to the creative, energetic, prolific work of Origen; to the Alexandrian interpreters, on one side, and the School of Antioch, on the other; with some consensus in the Cappadocians and Theodoret of Cyr; on to Augustine, Aquinas, Rashi, Luther, Calvin, and so on, in the quest for proper appreciation of the literal sense. The "history" of the previous interpreters entailed typology (the providential linkage of events in time, in the figure of Christ) and allegory (the pedagogy of Christian living and dying, through the lens of multiple senses intended by a single divine Author). But the newer account of "history," defined by a modern sense of "one thing after another" and a new awareness of external sources for reconstructing such an account, turned the Bible into a resource for "real history" and not its own — difficult and challenging — account.

One trend of the newer "theological interpretation" involves an appreciation of and reinstalling of the older "history of interpretation"

Theological Interpretation of Scripture
By Stephen E. Fowl. Cascade. Pp. 108. $13, paper. ISBN 978-1-55635-241-6.

The Word of God for the People of God
An Entryway to the Theological Interpretation of Scripture
By J. Todd Billings. Eerdmans. Pp. 256. $18, paper. ISBN 978-0-8028-6235-8.

Sharper Than a Two-Edged Sword
Preaching, Teaching, and Living the Bible
Edited by Michael Root and James J. Buckley. Eerdmans. Pp. 111. $16, paper. ISBN 978-0-8028-6271-6.

as itself deserving front-and-center attention. Several commentaries and resources are now available which highlight the older history of interpretation (e.g., The Brazos Theological Commentary on the Bible; The Ancient Christian Commentary on Scripture). This is not just weariness with the historical-critical paradigm, or a sense of its inadequacies, but a new appreciation of what "history" and "theological interpretation" looked like in the older commentators of the Church. In Roman Catholic circles, one must also think of the *ressourcement* project of Henri de Lubac (along with Yves Congar and Jean Daniélou) as assisting in a fresh appreciation of allegorical and figural reading.

Canonical interpretation has occupied a transitional place between the older historical reading and the sorts of works associated with theological interpretation. Here the focus is not on matters behind the text, but the canonical text in its present form (with the variations of textual traditions noted). Attention is given to the churchly location of the readers of the biblical text and the implications

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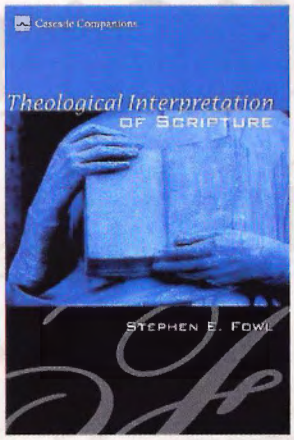
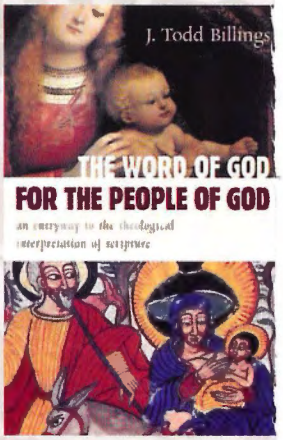
REVIEW ESSAY

These three books reflect the variety of ecclesial voices now looking at the task of Christian interpretation of Scripture, from a fresh direction.





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of that, and canonical reading has also sought a sympathetic and critical reappraisal of the previous history of interpretation.

Canonical interpretation sees meaning imparted through the associations constructed in the final form of the biblical text (the Pauline Letter Collection; the fourfold Gospel account; the "Law and the Prophets"; the Book of the Twelve). In so doing, it sees inspiration as a matter of the maturing of the biblical witness within the household of faith — in Israel and in the Church — which gives rise to a specific form and character of the revelation. The relationship between the Old and New Testaments must likewise be grasped properly. Sharing the concern of theological interpretation with the limits of the historical-critical paradigm, canonical reading seeks to extend the older historical questions to the theological contribution of the text in its full and final form, as its own kind of history. This is where it frequently joins with the concerns of the earlier history of interpretation.

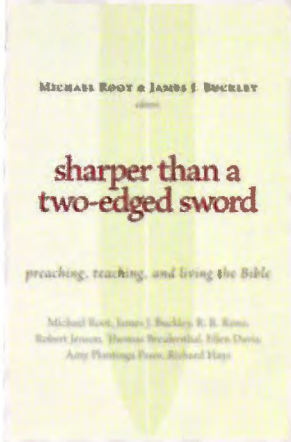
The works of Stephen Fowl and Todd Billings are self-conscious efforts to give a basic introduction to the theological interpretation of Scripture, as it is now practiced. Fowl, an Episcopal layman and chairman of the theology department at Loyola University Maryland, is a New Testament expert with an interest in general and theological hermeneutics. He has written previously on the topic, and the format of *Theological Interpretation of Scripture*, at just over 100 pages, elicits from him a proper sense of caution — not least because the movement away from the older historical paradigm is an invitation to what he calls "a large and somewhat chaotic party."

All the same, one comes away with a serviceable, fair, and balanced introduction to the trends of theological interpretation. If Fowl has a specific emphasis, it is on the nature of Scripture as tied to God's own life, and God's communicative self, and thus on Scripture as a dogmatic (in the generous sense of the term) reality. He also maintains his concern for the virtues and practices of readers as requiring a critical place in the interpretation of Scripture. In one handy chapter Fowl rosters the varieties of concern for theological interpretation and provides a bibliography.

Todd Billings has written a book for students and pastors, reflecting his concerns as a minister in the Reformed tradition. This is a longer work, and its audience is likely more focused on the American evangelical world. It is very clearly presented. It does not seek to engage in detail the secondary literature, but offers its own presentation of theological interpretation. One senses the concerns — and tensions — of the evangelical tradition on reliability and inspiration and facticity, as Billings seeks to widen the horizon within which the questions and concerns have taken form. He provocatively declares aspects of the evangelical concern with human authors and inspiration "deistic" and in some measure the mirror image of evangelicals' liberal debaters.

He prefers a "trinitarian reading" of the Bible and endeavors to explain this, charitably and intelligently, in the midst of a modern struggle between progressives and conservatives over the character of inspiration and God's capacity to speak via the scriptural letter. Each chapter comes with a bibliography for further reading. He shares Fowl's concern for the practices of Christian community and reading. He also frequently adverts to the older history of interpretation, selecting helpful examples from the hymnody of St. Bernard, the philosophical fragments of Kierkegaard, the paintings of Gaudenzio Ferrari, the writings of Calvin, and the more recent work of Roman Catholic philosopher Jean-Luc Marion, Kevin Vanhoozer, John Webster, and others. Billings is an effective communicator and the work is easy to read and passionate in its intention.

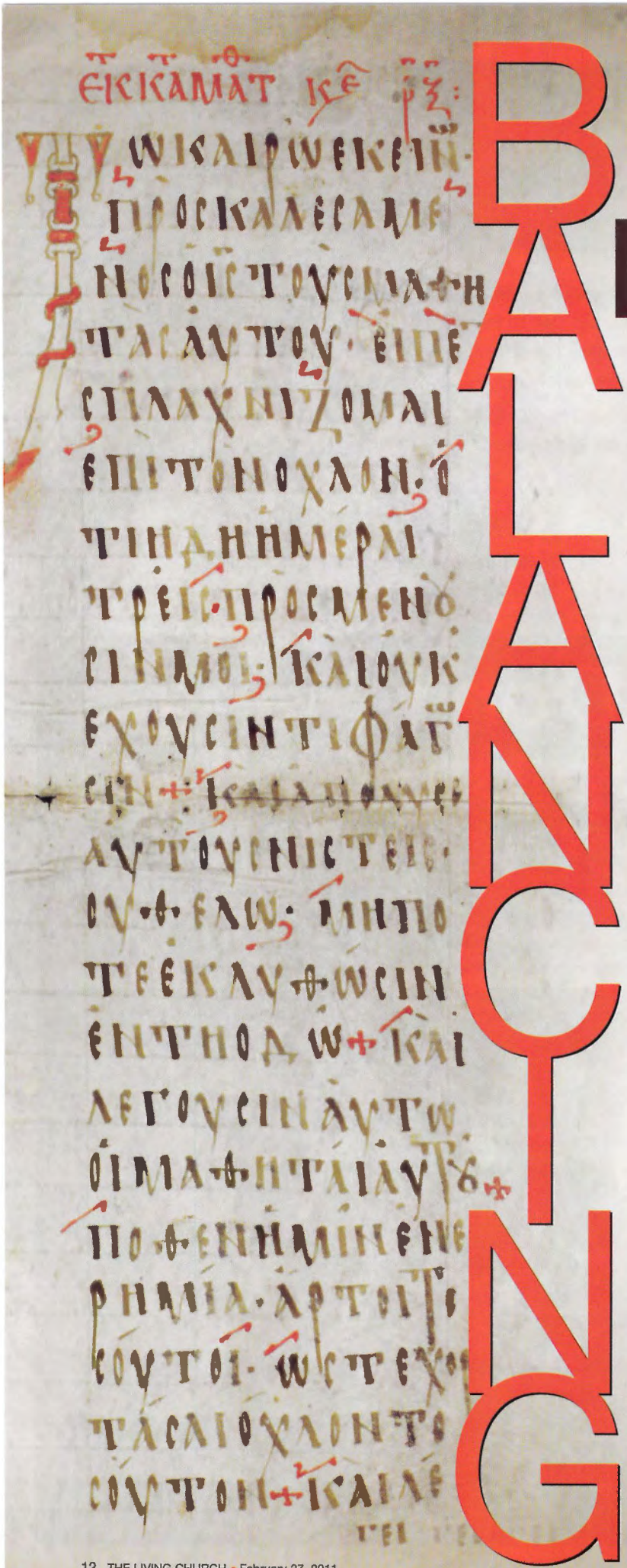
Sharper Than a Two-Edged Sword consists of various essays from well-known contributors: Thomas Briedenthal (Bishop of Southern Ohio), Ellen Davis (Episcopalian), Amy Plantinga Pauw (Presbyterian), Richard Hays (Methodist), Robert Jenson (Lutheran) and Roman Catholics James Buckley, R.R. Reno, and Michael Root. The chapters were given as papers at a conference at



Duke Divinity School, sponsored by the Center for Catholic and Evangelical Theology, in 2006. They were directed to pastors and students, and the level is general and accessible. Three contributions deal directly with preaching and teaching the Bible in church and the role of the laity. The others speak more generally to the theme of theological interpretation. The book is a compact illustration of certain trends in theological reading, with an emphasis on practice.

All in all, these three works would be good additions to a library for those wanting to hear more about the theological interpretation of Scripture. They reflect the variety of ecclesial voices now looking at the task of Christian interpretation of Scripture, from a fresh direction. I would welcome further clarity on appeal to the "Rule of Faith" that frequently arises, and more precision on its place in the early Church, especially in respect of the Old Testament. Also, the legacy of historical-critical questions remains a crucial ingredient in any effort to read the Bible in our day. The question is just what legacy that represents and how it can best be integrated in the light of proper concern to hear the earlier history of interpretation and the particularities of the community of Christian readers, now and in the past.

The Rev. Dr. Christopher R. Seitz is Research Professor of Biblical Interpretation at Wycliffe College in the University of Toronto.



BALANCING Letter & Spirit

By Aaron Canty

The massive four-volume work which serves as a foundational study of the interpretation of the Bible in the Middle Ages was written by Henri de Lubac in the 1950s and early 1960s. Originally published between 1959 and 1963, *Medieval Exegesis: The Four Senses of Scripture* has, as de Lubac himself admits in the first volume, "more affinities, on the whole, to a sociology of thought than to its history." The four volumes paint a detailed picture of how biblical interpretation evolved in the Middle Ages. E.M. Macierowski, the translator of volume three, has rendered a very readable translation and has taken pains to translate many of the Latin texts (often from obscure works) in de Lubac's footnotes.

In volume three, de Lubac attempts to discern the "marsh" of "common opinion" from the "harbinger of promise" that would precede critical and purely literal exegesis, in the modern sense, as well as the "transvaluation" between the historical sense of Scripture and allegory. Throughout the volume, de Lubac attempts a sort of genealogical reconstruction to determine what constitutes traditional exegesis and what departs from the tradition.

The first chapter is, ostensibly (based on its title), on Berno of Reichenau. This 11th-century monk is generally unremarkable, except that certain historians (e.g., C. Spicq and B. Smalley) saw in him a precursor to modern historical-critical exegesis on account of his admonition that readers of Scripture not conform the sacred text to their own sense. At stake here is the relative position of Jerome and Gregory the Great. Are there two trajectories of exegesis in early Latin Christianity, one concerned with the letter and one interested only in allegory, replicating the Alexandrian and Antiochene schools in the East? Is the "Jeromian" trajectory the "true" one, leaving behind the "subjective" "Gregorian" trajectory with its simplistic use

of symbolism? At what point did Christianity leave behind the Gregorian trajectory and embrace for its own benefit the historical-critical method, prepared by Jerome?

For de Lubac, these questions, posed by modern historians, betray modern prejudices and anachronistic readings of the tradition. Berno was hardly an *avant-garde* exegete; in de Lubac's view, he simply wanted faithful translations that would preserve the integrity of liturgical texts. Nothing was further from Berno's mind than to eradicate (Gregorian) allegorical exegesis, which he engaged in frequently. Examining the modern belief of Gregory the Great's "barbarism," that is, his alleged anti-intellectualism, de Lubac shows that this originated with 18th- and 19th-century anti-papal apologists decontextualizing two sentences from Gregory's writings and neglecting numerous other passages that encourage profane learning. De Lubac takes pains to show that Christians throughout the centuries valued grammar, dialectic, and reason, as long as it was subordinate to Scripture.

In chapter two, de Lubac shows how medieval exegetes distinguished the true sense of Scripture, discerned through the Gospel, and the false sense of "perverse" interpreters, such as the Jews and Gnostics. Since orthodoxy was the first criterion of interpretation, and since the only way to ensure orthodoxy was to practice allegorical exegesis (in the sense of typology), Berno's admonition must be interpreted not as eliminating allegory but as promoting it. Allegory in the sense used by the Latin West involved reading the Old and New Testaments together; excluding one would always lead to an exclusive and illegitimate reliance on the "letter." Christians had to be wary not only of Jews and "judaizers," but also of Gnostics, who, despite all appearances, basically were literal interpreters, as Origen had pointed out in *De principiis*. Since Scripture as Word of God testifies to and is a prolongation of the Word made flesh (the *Verbum abbreviatum*), the two forms of the Word are inseparable. Without true faith in the incarnate Word, interpretation of the Word in Scripture is impossible and becomes purely subjective. The irony here is that it is precisely allegorical exegesis, which seems so arbitrary to many modern scholars, that is the guarantor of non-subjective scriptural interpretation.

Chapter three consists of an analysis of an alleged genealogy from Jerome through the beginning of the 12th century. This genealogy, created by modern historians, sees a line of literal exegesis running from Jerome, through Paschasius Radbertus, Christian of Stavelot, and Bruno of Segni, to Rupert of Deutz. De Lubac shows that these interpreters, while interested in the *veritas hebraica*, can hardly be considered heralds of the literal sense, since they also used allegory and tropology (the moral interpretation) extensively. De Lubac also shows that pre-scholastic exegesis, in royal courts and monasteries, was much more interested in Hebrew and "critical" scholarship than many theologians and ecclesiastical officials in the Early Modern period.

The significance of Hugh of St. Victor is examined in chapter four. Against a number of historians, de Lubac maintains that Hugh's exegesis was fairly conventional and that it was not a precursor to the historical-critical method. He shows that Hugh made ample use of allegory and tropology (as in the *De arca Noe morali* and the *De arca Noe mystici*) and that his criticisms of the *litterati* of the period were directed not against pious spiritual interpreters, who might have ignored the literal sense, but against philosophers, like Peter Abelard, who thought they could interpret Scripture without any recourse to the tradition because its meaning was so clear.

Far from spurning the spiritual senses, Hugh even shows a preference at times for Gregory's use of tropology. His interest in salvation history was keen, but de Lubac argues that it was essentially "conservative" insofar as it found its roots both in Augustine and Gregory. De Lubac cautions readers that interest in salvation history is not the same as interest in an exclusively literal exegesis. On the contrary, to believe that history is indeed salvific on account of the life, death, and resurrection of the incarnate Son of God means necessarily reading Scripture in terms of promise and fulfillment, the basis of the distinction between "letter" and "spirit."

Chapter five addresses Hugh's followers in the Victorine school. De Lubac argues that Andrew, and not Hugh, is the innovative interpreter, becoming a "specialist" and separating theology from exegesis. Other followers, such as Godfrey, Garnier, and Absolon, were true disciples of Hugh in their "synthesis" and "balance." Richard of St. Victor criticizes specific instances of Gregory's exegesis, but he can hardly be considered to have advanced "scientific" exegesis, with his vast use of allegory in his spiritual treatises and commentaries. The fact that Richard, Adam Scotus, and Peter Cellensis use their imagination to describe every detail of Old Testament objects, such as Noah's ark or the tabernacle, does not mean that they are interested in the object apart from its "spiritual" meaning.

What is new in Hugh, and what he bequeaths to his followers, is a distinction between the historical "order" and the theological "order," a distinction that led in the late 12th and early 13th centuries to the separation of three dimen-

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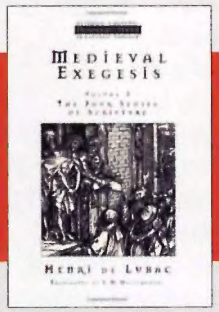

Medieval Exegesis
The Four Senses of Scripture, Volume 3
By **Henri de Lubac**. Eerdmans. Pp. 800. $55.
ISBN 978-0-8028-4147-6.

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sions that had always been bound together in the tradition: exegesis (from the literal sense), theology (from the allegorical sense), and spirituality (from the tropological sense). This "explosion," as de Lubac refers to it, while it allowed each discipline to find its own identity, nonetheless had harmful side effects felt afterward in the late Middle Ages through the 20th century.

If an overly developed historical consciousness, as applied to biblical interpretation, has allowed Christians to forget the eschatological dimension of their religion, an inauthentic dissociation of the realm of faith from the future can lead to utopianism by conceiving an intra-worldly eschatology. Regarding this deviation from the tradition, de Lubac devotes chapter six to Joachim of Flora (Joachim of Fiore). Joachim's "novelty" is the "concord of the letter," which creates a parallel between the Old and New Testaments. That is, for every figure and historical epoch in the Old Testament a parallel of some kind is found in the New Testament period.

Since the New Testament is no longer merely fulfillment of the Old Testament, it functions as a kind of intermediary between the Old Testament period (the First Age) and the Third Age of the Spirit, which is a utopian state that emerges within time. While upholding the legitimacy of the Church, the sacraments, and the papacy within the Second Age, Joachim "prophesies" that a Third Age of the Spirit will render these elements of Christianity obsolete.

For de Lubac, this "prophecy," which results from what appears to be a heavily symbolic interpretation of Scripture, especially of the Apocalypse, is actually based on an extremely literal interpretation unknown in the tradition. Joachim appeals to Scripture and to Augustine for making the seventh age of the world (corresponding to the Third Age of the Spirit) chronologically successive to the sixth age (from John the Baptist or Christ until the end of the world), but in de Lubac's view this appeal is illegitimate. Only a theology of history in which every detail of the Old Testament corresponds literally with some counterpart in the time after Christ, including the present and the future, can make such interpretations work.

The historical factors that account for Joachim's exegesis, in de Lubac's view, are his personal curiosity, Gnostic literature, and the 12th-century's generally strong historical consciousness. There are hints of parallelism in such authors as Gerhoh of Reichersberg, Honorius of Autun, and Rupert of Deutz, but none of these authors resorted to temporal messianism (some historical figure would save the world before the Second Coming of Christ) or apocalypticism (finding an imminent date for the end of the world). Joachim's emphasis on "concordance" becomes a hermeneutic through which to read the prophetic texts of Scripture, and his desire to find every one of them fulfilled literally is what places Joachim's exegesis outside the tradition of the Church Fathers and the medieval exegetes in general.

De Lubac demonstrates a mastery of the sources in every period through the 12th century (and volume four of *Medieval Exegesis* will make its way to the early 14th century). With over 3,500 footnotes, this volume touches both on all the major exegetes from Origen and Jerome to Augustine and Gregory, and on some pretty obscure ones, such as Helinand of Froidmont, Werner of Saint Blaise, Radulfus Ardens, and Anselm of Havelberg. De Lubac is sensitive to the historical events which contributed to the development of medieval exegesis, and his vast knowledge of the Christian tradition allows him to create intellectual genealogies and to make comparisons that few scholars could approximate.

While de Lubac takes positions on a number of theological and historical debates, three are relevant for those who take interest in evaluating the relative continuities and discontinuities regarding the reading of Scripture throughout history.

The task of organically reunifying exegesis, theology, and spirituality as essential dimensions of Christian existence, remains an urgent challenge.

First, a number of modern historians believe that the historical-critical method is the correct way of interpreting Scripture. Without subjecting this belief to philosophical scrutiny, they judge "pre-modern" exegesis by the standards of the Enlightenment and post-Enlightenment periods. For de Lubac, this belief, as applied to the Middle Ages, is anachronistic and leads to the invention of "precursors" of the method, when in fact no medieval exegete would have recognized his work as paving the way for Spinoza or Reimarus.

Second, belief in the Incarnation of the Son of God is necessary for a non-subjective reading of Scripture. Without this belief, scriptural exegesis can only cleave to the literal sense, with vastly different accounts of the true meaning of Scripture.

Third, De Lubac believed that the Christian tradition preserved a unity between exegesis, theology, and spirituality until the late 12th century. Even then, the unity was generally preserved, but it began to unravel in the 13th and 14th centuries. The resulting autarchy of disciplines exists to this day. The task of organically reunifying them, as essential dimensions of Christian existence, therefore remains an urgent challenge. Only when true belief and fervent prayer are joined to scriptural reading, as in the monastic *lectio divina*, can the spirit animate the letter.

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Textbook & Testimonies

By Kevin Joseph Haley

An Introduction to the Bible

By **Robert Kugler** and **Patrick Hartin**. Eerdmans. Pp. xxv + 538. $50. ISBN 978-0-8028-4636-5.

Genesis for Everyone

Parts One and Two

By **John Goldingay**. Westminster John Knox. Pp. ix + 197 and ix + 186. $14.95 each. ISBN 978-0-6642-3374-7 and ISBN 978-0-6642-3375-4.

If you asked professors of introductory college-level Bible classes what would be most helpful in that setting, few would reply that they need yet another textbook. Even so, *An Introduction to the Bible* is surprisingly fresh and useful. Robert Kugler, a Protestant, and Patrick Hartin, a Roman Catholic, bring together their distinctive expertise and confessional backgrounds to provide an evenhanded and ecumenical approach to the Christian Bible.

The book is nicely laid out and contains helpful charts, maps, and great pictures of archeological digs, various ancient structures, and the Dead Sea Scrolls. The tables comparing various sources, whether in the Pentateuchal stories or in the synoptic Gospels, can help beginning students understand more clearly the merits of source criticism in studying the Bible.

For both Old and New Testaments, the authors provide general intro-

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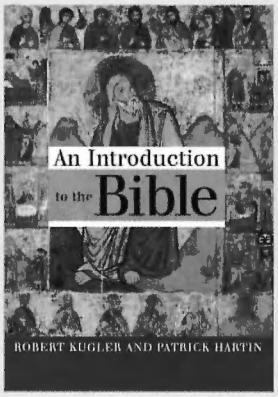
ductions situating each in its historical, geographical, political, and religious backgrounds. The authors offer an introduction and walk-through for each book (excepting the Deuterocanonicals). After this, the authors generally consider any relevant critical issues (authorship, dating, location, text), theological themes, and potential problems that contemporary readers might bring to the text. One thing that makes this book a great deal for a professor is that each section begins and ends with questions for students to consider as they read the text.

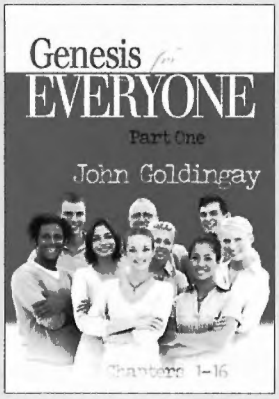
In the general introduction to each Testament, the authors go through the various kinds of criticism that constitute the tools in a scholar's belt. They show why and how each is important but also stress that each has its limitations. They show their own cards early by revealing their preference for narrative criticism, but again, they are normally evenhanded in covering the books and do not let their own perspective dominate to the exclusion of others.

Given the size and scope of this work (it only covers the whole Christian Bible!), my concerns about it are relatively few. The most notable is the way the authors handle the differences between the various Christian canons of the Old Testament. They of course have the requisite canon chart early in the book, but their discussion of the canon at the end of the entire OT section leaves much to be desired. Certainly the formation of the OT was a complicated process, and there is much we do not understand about how this process played out in either Rabbinic Judaism or Christianity.

The authors do seem, however, to obscure the fact that by the end of the fourth century the Christian Church had a canon of both Old and New Testaments that stood unchallenged until the Reformation. It's unclear whether this exaggerated murkiness affected their decision not to give the Deuterocanonical books the same treatment as the rest of the biblical books, but they may have lost a considerable audience that, with the fourth-century Church, regards these books as Scripture.

In 2004 Westminster John Knox Press began releasing its New Testament for Everyone series by Bishop N.T. Wright. This series was designed to make the Bible accessible to a wide audience and especially to those who have little or no formal training in biblical studies or theology. Last year WJKP began rolling out the Old Testament series, written by biblical scholar, professor, and pastor John Goldingay. Given all that Goldingay has written on the Bible, he clearly comes to this task with both great learning and a pastor's heart. The latter often overshadows the former, and, depending on the reader, this will be either an asset or a liability.





The structure of the book is straightforward. Goldingay provides his own translation of the text at hand, after which he offers a commentary, usually by appealing to some aspect of his own life (his wife's struggle with MS; his experiences in counseling) or to well-known current events (President Obama's inauguration; the 2008 recession). Sometimes he brings to the text his knowledge of the Ancient Near Eastern background. And he often appeals to ancient Jewish or Christian readings of difficult texts, even if he does not cite these with references.

If you are looking for a book to help make the Bible more relevant to your own life, I can certainly recommend this book. I would not hesitate to recommend it to a friend or family member who was looking for such a resource. I cannot imagine many scholars wanting to come near this series, though they could no doubt learn a few things about being more pastoral in a commentary. There is always a tension between making a text accessible and recognizing its "otherness." Perhaps Goldingay is limited by the mission of the series, but I worry that he does not sufficiently acknowledge the "otherness" of Scripture.

I came away from Goldingay's books feeling as if I knew as much about him as I did about Genesis. Biblical scholars normally strive for the objectivity of a scientist and thus try to make themselves invisible behind their research. Goldingay consciously takes the opposite approach. Readers may find this either irritating or endearing. I found myself gradually moving from the former to the latter.

Part of this series' approach is for the commentator to offer a "fresh" translation of the text. To be honest, this was more of a distraction and an annoyance than anything. Most readers are already familiar with decent translations, whether from the KJV family (including the RSV and NRSV) or from supposedly more reader-friendly though less accurate translations, such as the NAB, NIV, or countless others.

The new translation does not help his cause. His use of *aide* in place of *angel* or *messenger* was one such annoyance, though he does offer a defense of it.

One final criticism is that he often waters down significant theological truths in his attempt at accessibility. One that stuck out from the beginning of the book was his discussion of being created in God's image (Gen. 1:26). He writes: "Human beings were made God-like, so it was not so unnatural for God to become a human being." Is not the Incarnation preposterous? Is not this why St. Ephrem's poetic paradoxes about the mystery of the Incarnation carry so much force?

I do understand that Goldingay is trying to stress that God is a personal being rather than some abstract force or principle, but in doing so he undercuts the shock value of the Incarnation. It is one thing to make the Bible more palatable; it is another to remove its delicious spices in favor of something bland. On the other hand, his treatment of the Joseph novella (Gen. 37-50) was masterful, and he handled many of the difficult theological questions that arise from this story with wisdom and grace.

Kevin Joseph Haley is a doctoral candidate in the University of Notre Dame's Christianity and Judaism in Antiquity program.

Life in the Spirit

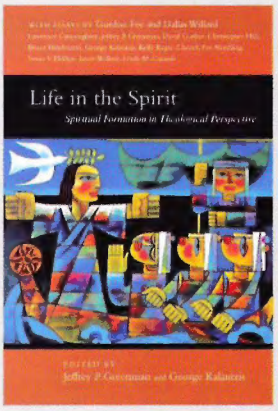
Spiritual Formation
in Theological Perspective

Edited by **Jeffrey P. Greenman** and **George Kalantzis**. InterVarsity. Pp. 256, paper. $25. ISBN 978-0-8308-3879-0.

Review by Mark A. Michael

Life in the Spirit is a collection of essays delivered at Wheaton College's 2009 Theological Conference, one of the most important forums for evangelical thought today. Pieces by evangelical lions Gordon Fee and Dallas Willard headline the collection, which includes essays on theological, historical and practical topics. The book clearly intends to send a strong message to the evangelical community about the need for a deeper emphasis on spiritual practices and formation.

Collected essays are notoriously difficult to herd, but most of these share a common concern of constructing the theological framework for understanding evangelicalism as a school of Christian spirituality (in the way that Christian spirituality has Benedictine, Carmelite and Anglican schools). A process of gradual formation in the Christian life through the indwelling of the Spirit and tested spiritual practices lies at the heart of discipleship for these authors. The authors can clearly see the New Testament roots of this vision (indeed the biblical exegesis, unsurprisingly, is the most consistent strength in these essays), and they don't hesitate to talk about union with Christ, growth in the virtues and communal formation with clarity and conviction.



Most of the writers see great value in the spiritual wisdom of the Catholic tradition. A concise piece by historian George Kalantzis summarizes the spiritual themes of early Christianity, laying out a firm case for the anagogical way, a path of gradual ascent to God. The authors clearly want to see their own tradition in dialogue with this deep-rooted and vibrant ecumenical tradition. They invited a Roman Catholic, Lawrence Cunningham, to summarize the schools of his own tradition, and other essays discuss how some practices unfamiliar to most evangelicals like *lectio divina* and centering prayer might be integrated into a quiet time.

They are all well aware, though, of the hurdles that must be overcome within their own tradition to breathe life into such a project. They roundly criticize evangelicalism's rampant individualism and subjectivism, its hurried pragmatism and nervousness with silence.

Dallas Willard strikingly indicts the entire understanding of salvation prevalent among most evangelicals as "posing almost insurmountable barriers to transformation of professing Christians into Christlikeness. ... Simply put, as now generally understood, being 'saved' — and hence being a Christian has no conceptual or practical connection with such a transformation."

Willard wants to discard this idea of being saved entirely, and to replace it with an emphasis on being conformed to the character of Christ. Yet he insists that this new emphasis can be easily combined with classical Protestant distinctives, especially the doctrine of justification by faith alone.

The believer who is steadily growing in righteousness, he notes in passing, is also "flush with Christ's merits," and he even goes so far to suggest that this notion was Luther's true aim in propounding the doctrine of justification by faith alone. Several of the other authors follow him in this vein, suggesting that the insights of Catholic and Orthodox spiritual masters can be of great value to evangelicals, so long as the objectionable bits that jar Protestant sensibilities are trimmed off.

One author notes that the threefold way (purgation-illumination-union) is a fine idea, so long as we understand it in reverse, beginning with our union with Christ in justification. Another endorses the practice of Wesley and some of his followers, who published bowdlerized Catholic spiritual classics for their

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followers (think *The Imitation of Christ* without any reference to the Blessed Sacrament).

I'm afraid it can't be so simple, and I wonder how reluctant a few of the authors are to lay all their cards on the table about their true convictions on the doctrine of justification. After all, neo-Reformed critics can be rather savage about deviation from "true evangelicalism." Justification by faith alone, we must remember, was as much a protest against the anagogical way as it was an attack on indulgences. The Reformers sought to orient Christian spirituality in an entirely different direction, and those who still believe in their project should rightly suspect such dabbling with "works righteousness." If we are reckoned completely righteous from the moment of conversion, if we receive grace passively, surely any talk of stages or guidance or growth is rather beside the point.

Spiritual formation, as understood by the tradition, requires a cooperative understanding of grace; it depends on clear signs of progress, definitive steps and stages. It assumes that, with God's help, we will move to a place very different from where we began, and that place will bring us into a very different kind of relationship with God than we enjoyed at the beginning of our life in Christ. And it insists that the entire process must be communally discerned and supported by continual nourishment by the sacraments of grace. The sacramental meditations in Thomas à Kempis's masterwork are not tangents. They describe the living encounter with Christ that enables any true imitation of his life and mission.

The project also falls short of its aim in failing to consider what evangelicalism's distinctive contribution might be to the wider tradition of Christian spirituality. The authors are full of helpful correctives, but they fail to devote much attention to how evangelical Christians are already being formed by the practices and theological emphases that are native to them.

Many evangelical Christians live faithful, holy lives, but what in the tradition as they now receive it helped them to grow and flourish? It's of some concern that the most recent evangelical spiritual writers to receive consideration by the volume died over two centuries ago.

Surely there are elements of inductive Bible study, praise-chorus medleys and accountability groups that can be fruitful for Christians outside the evangelical world. What virtues are formed best by evangelical spiritual practices? What aspects of Christian faith could they help us all apprehend more clearly?

The volume sadly leaves us with far more questions than answers, more handwringing than fruitful promise. Surely there must be some way to connect the vibrant energy of evangelicalism with the insights of the broader Catholic tradition. There must be some objective, sacramental correction that can guide its native individualism into more helpful paths. There was, at least once, a bridge between the Reformation and the anagogical way. We call it Anglicanism, and perhaps evangelicals in search of Catholic spirituality could find few better places to begin.

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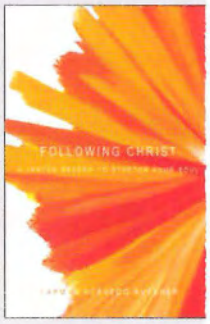
Following Christ

A Lenten Reader to Stretch Your Soul

By **Carmen Acevedo Butcher**. Paraclete. Pp. 210. $16.99. ISBN 978-1-55725-540-2.

In this little volume, Carmen Acevedo Butcher offers a surprisingly rich selection of readings from the Christian tradition to guide the reader through the days of Lent. As its title indicates, the book seeks to lead the spiritually hungry pilgrim on a devotional itinerary which is not only an "adventure into wisdom" in the company of those who have passionately sought God, but also a "dangerous journey" of love, in the footsteps of Christ.

In keeping with the theme of "following Christ," the author's own reflections on the stations of the Cross, with accompanying scriptural texts, provide an organizing framework for the Lenten journey, while a variety of short spiritual readings — some classic, some little-known gems — supply ample food for prayerful chewing in *lectio divina*, every morning and evening through the holy season. These selections sound the timeless Lenten call to conversion, in the light of God's love which makes possible the transforming journey to resurrection with Christ. The book's "recurring call to prayer" offers a simple but effective means, in the midst of "our jittery, vertigo-inducing wireless world," to "guide our souls through winter to certain springtime."



Butcher prefaces the reflections and readings in the main section of the book with an introduction to the spirituality of Lent and the stations of the Cross. Her approach is fundamentally scriptural. She chooses to follow the revised, scripturally based stations used by Pope John Paul II in 1991, rather than the traditional ones found in many Catholic churches, a decision congenial to ecumenical readers. She also provides a helpful practical description of the practice of *lectio divina* — the slow, prayerful reading of Scripture and other spiritual texts, in which one "sits with, waits on, listens to and longs

for God," and so grows in silent intimacy with Christ. The selected writings from the tradition are the "blossoms of *lectio divina*" practiced by fellow travellers on this road to friendship with God, witnessing to the centrality of Scripture in Christian conversion.

The author's training as a medievalist is evident not only in the selection of readings from the monastic and mystical tradition — from Pachomius to Hildegard of Bingen and John of the Cross — but also in her fresh translations, some of texts not widely known (e.g., several from Aelfric of Eynsham, the subject of her own research). Butcher translates "according to sense" rather than literally, which contributes to ease of reading, although perhaps at the cost of somewhat homogenizing the authors' voices into a contemporary style.

She also supplies appendices giving short biographies of the authors, as well as information on sources and suggestions for further reading, which should be of interest to those who want to pursue a wider program of *lectio divina*. Finally, some notes are added, primarily giving scriptural references for the selections. In a longer or more academic work one might quibble with some of Butcher's abridgments of the texts, or wish for more information on the selections (such as specific sermon numbers), but then this book would not be what it is — a portable and yet substantial devotional to provide the wayfarer with solid food for growth on the road to Easter. As such, it is a worthy companion on the journey.

A portable and yet substantial devotional to provide the wayfarer with solid food for growth on the road to Easter.

Daria Spezzano
South Bend, Indiana

Jeff Bridges as Rooster Cogburn and Hailee Steinfeld as Mattie Ross in Paramount Pictures' *True Grit*.

True Grit

Directed by Joel and Ethan Cohen / Paramount

Review by Neil Dhingra

Marshal Reuben "Rooster" Cogburn, played by a disheveled Jeff Bridges, is on the side of law and order, but, as Robert Warshow would say, is more about the "purity" of an image – manliness and "true grit." He is part of the morally "open" West that is fast passing away, and understands the need for violence, even when lawyers cannot. As such he bears the moral ambiguity of a killer of men and is very much an outsider.

The 14-year-old Mattie Ross, played more than convincingly by Hailee Steinfeld, hires Cogburn to find Tom Chaney, the murderer of her father, who has fled to the Indian Territory. A Texas ranger named LaBoeuf comes along for his own purposes.

Mattie Ross is not about feminine refinement. She, like Cogburn, understands that killing is necessary. Her legalism and intense moralism are directed toward this end. That's why she hires Cogburn, not the other marshal, who believes that the "worst of men is entitled to a fair shake" and lets one get by now and then. She too is a morally ambiguous character, who, in the novel by Charles Portis, quickly acknowledges having a mean streak. "The wicked flee when no man pursueth" (Prov. 28:1), the film tells us. But, as we also see, **"A man that doeth violence to the blood of any person shall flee to the pit" (28:17).**

Like Rooster Cogburn, Mattie is an outsider. When coming to retrieve her father's body, she sleeps with the dead in the morgue, coldly outside of the world of human relationships that seem to define the living.

There are incongruities in this film. The biggest is the sight of the two fiercely independent main characters forming a family bond. Rooster Cogburn, estranged from his own child, runs through the night cradling the fatherless Mattie as "Leaning on the Everlasting Arms" ("What a fellowship, what a joy divine") plays on the soundtrack and the stars shine brightly above. The Coen brothers tellingly and brilliantly place much more emphasis on this scene than the original novel does.

But, as one reviewer has pointed out, there is a "lingering melancholy" about the picture. This

might be because of the "seriousness" of the characters. Cogburn is, as a defense lawyer sarcastically notes, "truly one of nature's survivors." Mattie knows that "You must pay for everything in this world one way and another." Can any bond last for them? Can either be like the nurturing and protecting presence of the pregnant Marge Gunderson in *Fargo*?

In Portis's novel, Mattie is a very strict Presbyterian. She has left the Cumberland Presbyterians because "they are not sound in Election," and joins the Southern Presbyterian Church. This seems to be another embodiment of her unrelenting legalism and moralism — she mentions four biblical texts as proof and says bluntly, "[I]t is good enough for me. It is good enough for you too." And this seems to leave her in a lonely self-sufficiency.

As a Presbyterian, Mattie still must acknowledge that if you "must pay for everything in this world," there is an exception. Nothing is free "except for the grace of God." Stanley Fish has suggested that this evocation of divine sovereignty explains the divergence between "worldly outcomes and the universe's moral structure" — that the religious person must somehow believe even when "the world continues to provide no support" for such convictions, as the headstrong Mattie does.

But I think that the mention of an interruptive "grace of God" means recognizing the possibility of incongruity — that transcendence can appear in the ordinary, even in the unlikely person of the fat, one-eyed killer of men, Rooster Cogburn, whose arms can be like the "everlasting arms" on a starry night.

Nothing is free "except for the grace of God." What does this mean? We do live in a world of violence and seriousness. And, as Mattie says, "Time just gets away from us." But we also live in a world of beautiful incongruities, where hymns can pierce our darkness. There is fire and life, even for the loneliest of outsiders in the old West. Given the way the world works, is this good enough? Perhaps it has to be.

Neil Dhingra teaches history at Carroll Community College in Westminster, Maryland.

VESPER LIGHT

Few things remain so clearly part of the Anglican patrimony as choral Evensong. This patrimony consists both in the prayer book legacy — the genius of the Anglican office as a common parochial form of the divine hours — and in the great riches of English Church music, from John Taverner to John Tavener, from William Byrd to Judith Weir.

The tradition thrives in the Church of England, where the average cathedral or collegiate chapel offers frequent or even daily Evensong. Elsewhere, however, choral foundations are more elusive. It seems fitting to note U.S. churches that make Evensong (or in some cases an equally "patrimonial" Vespers or Compline) a regular — that is, weekly during the school year — part of parish life.

This list was compiled from personal experience and the internet. Would our readers send us a note if they discover a missing gem? Unlike Sunday morning church-shopping, Evensong-hopping can and should be a noble pursuit.

WEEKLY:

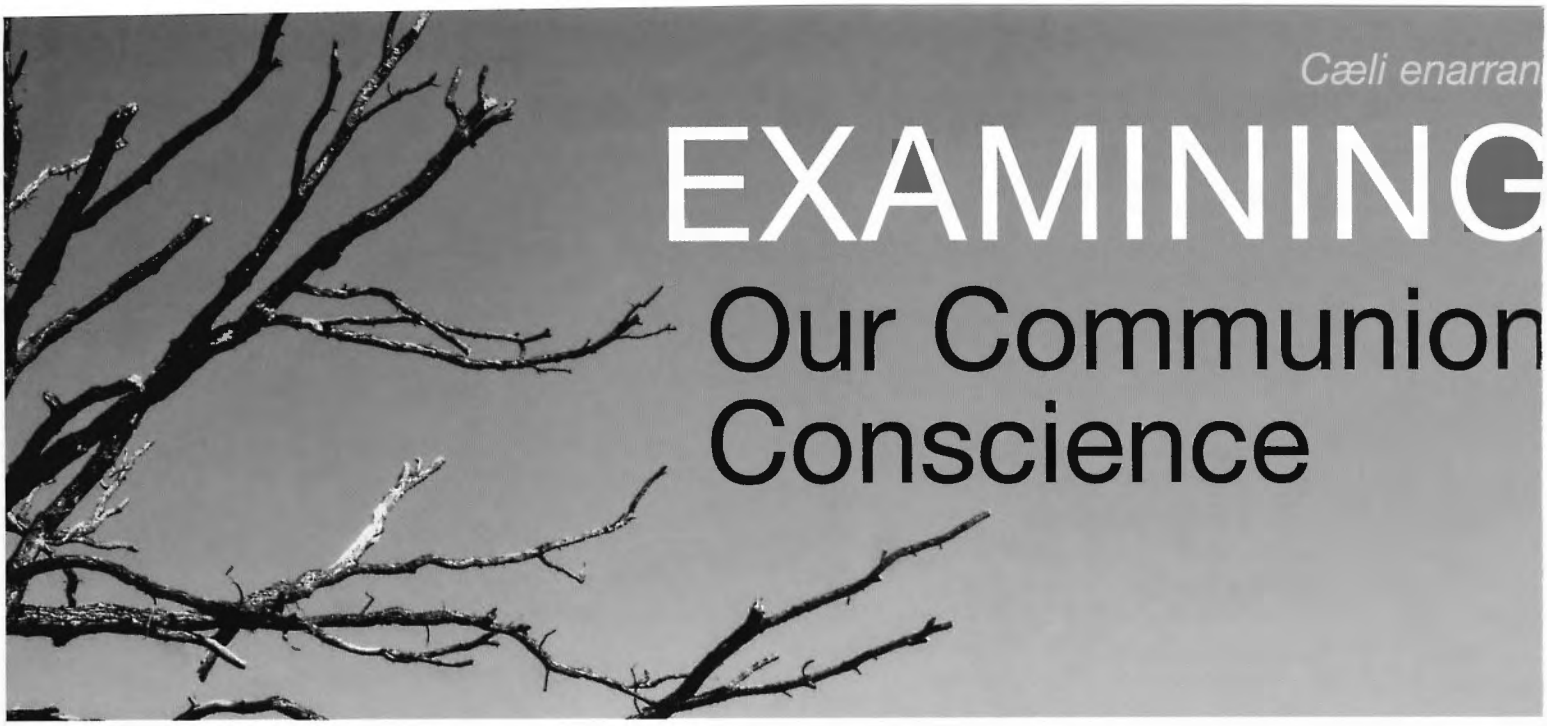
Duke University Chapel, Durham (Thursday)
Grace Cathedral, San Francisco (Sunday)
Incarnation, Dallas (Sunday)
St. Andrew's Cathedral, Honolulu (Sunday, Wednesday)
St. Clement's, Philadelphia (Sunday, with Benediction)
St. John's, Savannah (Wednesday)
St. Paul's, K Street, Washington (Sunday, with Benediction)
St. Paul's Cathedral, San Diego (Sunday)
St. Thomas, Fifth Avenue, New York (Sunday)
Trinity, Copley Square, Boston (Wednesday)
Washington National Cathedral (Sunday, most weekdays)

SUNDAY COMPLINE:

Chapel of the Cross, Chapel Hill
St. Mark's Cathedral, Seattle
St. Stephen's, Richmond

ONLINE:

Weekly Evensong on BBC Radio (http://bbc.in/V3d8i)



Cæli enarran

EXAMINING Our Communion Conscience

In the final round of revision this definition of the Anglican Communion was inserted into the proposed Covenant:

> The Anglican Communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of national or regional Churches, in which each recognises in the others the bonds of a common loyalty to Christ expressed through a common faith and order, a shared inheritance in worship, life and mission, and a readiness to live in an interdependent life. (4.1.1)

This may usefully serve as a lens through which to reflect spiritually on the state of the Anglican Communion following the meeting of primates in Dublin that a full third were either unable or unwilling to attend. Amid such dysfunction, pundits on both left and right have suggested that the Anglican Communion is dead.

The Anglican Communion may, in fact, be dead. But the observation, if true, is not in itself especially illuminating, on several counts. For one thing, death is hardly as definitive as its declaimers typically take it to be. The exchange of life for death for life perpetually marks the Christian vocation, and also the vocation of churches: "Destroy this temple, and in three days I will raise it up" (John 2:19); a dialectic of death and resurrection by which we can also mark the passing of time, if we are faithful: "I die every day" (1 Cor. 15:31).

Of course, if our beloved Communion is dead, it will not be on account of our faithfulness — rather the opposite: "no house divided against itself will stand" (Matt. 12:25). In which case it will be necessary to probe the nature of the death in question, by asking what precisely has passed or collapsed. Only in this way, with the problem squarely in our sites, can appropriate countermeasures be taken and remedies applied.

The Anglican Communion, a "fellowship" of churches in which each traditionally has recognized in the others essential things for the fullness of Christian *koinonia*, has failed spiritually (and in that sense theologically) by bowing to the boasts of prideful factions that subsist in anything and everything *but* the cross of Christ (Gal. 6:14; cf. 1 Cor. 15:31).

"Each has turned to his own way" (Isa. 53:6), renouncing his brother rather than "the spiritual forces of wickedness that rebel against God" and the "sinful desires that draw [us] from the love of God" (BCP, p. 302). In this case, as presently within our fellowship, in which we no longer recognize "bonds of a common loyalty to Christ expressed through a common faith and order … and a readiness to live in an interdependent life," the question becomes existential: Is there an Anglican Communion at all?

This is not the same as asking whether given churches — the Church of Ireland, the Episcopal Church of the Sudan, Iglesia Anglicana del Cono Sur de America — exist in some fashion, more or less vigorous. They obviously do, on their own terms and in their own locale, even intertwined in one and another "relationship" of mutual affection and companionship with others the world over, including non-Anglicans. Here, to be sure, is some measure of the "shared inheritance in worship, life and mission" that the Covenant speaks of, and in this way these churches and the Christians that compose them remain at least formally *compañeros en Cristo* — having confessed the faith of Christ crucified and died with him in the waters of baptism. Pray God they — we — may continue along this path of light and life!

Alas, here is the difficulty: that the Christian life advances beyond the laver of regeneration. "My desire is to depart and be with Christ, for that is far better," admits St. Paul in a moment of candor (Phil. 1:23), and who could disagree? "For in this tent we groan, longing to be

clothed with our heavenly dwelling" (2 Cor. 5:2). And we groan as we are "filled with every kind of wickedness, evil, covetousness, malice," including "envy, murder, strife, deceit, craftiness, gossip, slander, God-hating, insolence, haughtiness, boastfulness, invention of evil, rebellion toward parents, foolishness, faithlessness, heartlessness, ruthlessness" (Rom. 1:29-31). We groan as communion slips away, when we no longer recognize in one another the same faith, and thus do not share "the integrity of the Gospel." So the "fourth trumpet" from the Global South leaders gathered in Singapore last spring: "Some of our Provinces are already in a state of broken and impaired Communion with the Episcopal Church USA and the Anglican Church of Canada" (paras. 16 and 18). Have we faced this fact?

When Christians fail (see 1 John 1:8), we "acknowledge and bewail our manifold sins and wickedness," "most grievously committed" against God, "provoking most justly thy wrath and indignation against us." And then we "earnestly repent," throwing ourselves on God's mercy in Christ, who saves us from this body of death (BCP, p. 331; see Rom. 7:25). "From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment, *Good Lord, deliver us*" (BCP, p. 149).

Whatever the extremity, God can raise us up, by his mighty hand and outstretched arm — lifted from the dust of pride to be set once more on the path of gentle mutuality: not insisting on our own way, but counting others better than ourselves (see 1 Cor. 13:5; Phil. 2:3). This is love, which is patient, kind, "not envious or boastful or arrogant or rude" (1 Cor. 13:4-5).

But we must "turn and be saved" (Isa. 45:22); we must be turned (see Ps. 80:3). "He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel" (BCP, p. 269). In this way we are "disciplined" by the Lord, that is, "judged," and so escape the rightful condemnation of the world (1 Cor. 11:32) — "the evil powers ... which corrupt and destroy the creatures of God." "I renounce them." I repent, as often as necessary, with God's help (see BCP, p. 302; cf. 304 *et passim*).

We do indeed have a baptismal ecclesiology in the Catholic tradition, tied to a eucharistic ecclesiology, both of which teach perpetual penitence for the humble pilgrim. Communion, accordingly, is never a slam dunk. "We do not presume"; "We are not worthy"; "Grant us therefore, gracious Lord" (BCP, p. 337). Here is a very particular subjunctive speech: the optative, directed to God.

Make me hear of joy and gladness,
that the body you have broken may rejoice.
Deliver me from death, O God,
And my tongue shall sing of your righteousness,
O God of my salvation. (Ps. 51:9, 15)

— *Christopher Wells*

ECCLESIOLOGY in the Subjunctive

In the absence of clear direction or confident resolve by the primates of the Anglican Communion *as a body* to work through their disagreements, the recently concluded gathering of some primates in Dublin opted at best for vague indecision, an admission of momentary defeat.

Speaking afterward at a press conference, Archbishop Williams described the document produced by the primates at Dublin, "Towards an Understanding of the Purpose and Scope of the Primates' Meeting," as the result of "very intensive discussion of our theologies of the church and of ministry." The discussion may indeed have been intense, but the document (http://bit.ly/PrimatesPurpose) is not. At just under 500 words including footnotes, written in an indaba-style brainstorm, it cuts an entirely less impressive figure than previous primatial communiqués. As such, it has been interpreted as a step back or away from what the Anglican Covenant calls the reaffirmation and intensification of our "bonds of affection," including a "common understanding of faith and order" (Intro., para. 5).

In this interpretation of Dublin, the primates' document marks a turn toward the diminished expectations of an Anglican federalism in lieu of full-blooded communion — a victory for the purveyors of a progressive "contextual theology" sans substantive mechanisms of corporate decision-making and accountability. In defense of this view, one can find in the Dublin text a good deal of what might be called process ecclesiology, characterized by "journeying together in honest conversation," with little desire for closure or conclusion (lines 46-47). "Unity in diversity" is the mantra, with a presumptive emphasis on the latter (11; cf. 18-20, 40-41).

Hence the oddity of trotting out Archbishop Donald Coggan's original rationale for the meeting in 1978, as an opportunity for "leisurely thought, prayer and deep consultation" (5), while falling silent on the more recent urgings of successive Lambeth conferences: that the primates "exercise an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters" (Lambeth 1988), and even intervene "in cases of exceptional emergency which are incapable of internal resolution within provinces" by providing "guidelines on the limits of Anglican diversity in submission to the sovereign authority of Holy Scripture and in loyalty to our Anglican

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tradition and formularies" (Lambeth 1998; see the Anglican Communion Institute's thorough discussion at http://bit.ly/ACI-Dublin). To be sure, one still finds in Dublin glimpses of the latter enlarged vocation — the primates shall "seek continuity and coherence in faith, order, and ethics," we read at one point (24; cf. 25-27, 42-43). This is, however, another rhetorical world from the determined communiqués of the last decade — a placeholder, with a view to possible future teaching at a more propitious time.

Dublin's approach accordingly is less principled than accidental, reflecting an absence of confident consensus even among those present. For the text itself must be contextualized. It is "A Working Document," according to the subtitle. And the prepositional phrase of the title (*Towards*) similarly signals something short of settled teaching. This is ecclesiology in the subjunctive, where "we strive to express" unity in the Spirit, to whom "we look ... as we endeavor to work together" for the Gospel (lines 11-15; cf. 30). In this mode, "continuity and coherence in faith, order, and ethics" can indeed only be *sought*, not guarded or passed on, as one would expect (24). And while the text apparently longs for genuine communion, of a sort that could sustain the five Marks of Mission (connected to the Anglican Covenant in a footnote: see line 23), it offers no means of arriving there, not least as it falls silent with respect to the present derailing of Anglican unity.

Dublin's approach is less principled than accidental, reflecting an absence of confident consensus even among those present.

Given these shortcomings, it's hard to see how the Dublin document advances even "honest conversation," much less "our common life in Christ" (46-47). We will all have to do better.

1. With a full 15 of their membership missing in action, many for reasons of conscience, that the Dublin primates saw fit to produce any document at all on "the purpose and scope of the Primates' Meeting" appears presumptuous and imprudent. In the current climate of broken trust, it was bound to be approached suspiciously. For what commonly accepted criteria of Christian decision-making were used, shorn of party prejudice? And if it is pointed out that the document lacks theological conviction as well as continuity with the recent past, this only creates other problems. Why publish such a thing, when the chances are small that the text, even as a non-committal working document, will be received by a future, restored Primates' Meeting?

2. "No meeting can allow itself to be shaped wholly by the people who are not there," said Archbishop Williams afterward, a sound general principle. Given the deep divisions within Anglicanism, however, which the several instruments of the Communion have proven increasingly unable even to address directly, much less resolve, it may have been better to call off the Dublin meeting altogether, as Canterbury reportedly contemplated at one point: refuse to press on with business as usual, in favor of an intervention or course correction. One hears an impatience in the archbishop's statement that "two thirds of the Communion at least wish to meet and wish to continue the conversations they have begun." Who will take responsibility for the whole by speaking publicly and candidly about the way forward and how we will get there? The archbishop himself has done so before and must do so again, as a "focus and means of unity" for the Communion (Anglican Covenant, 3.1.4).

3. In this capacity, we urge him to reach out without delay to the primates missing from Dublin, and to undertake with them a public profession of, and recommitment to, common faith and order. All appearances, and certainly any reality, of preference for "Western" and "liberal" ways and means must be wholly and resolutely renounced in favor of clear, direct, transparent, non-manipulative dealings. Only in this way can there be any hope of restoring trust between the alienated camps of Lambeth and the Global South.

4. We are gratified by the dogged determination of Archbishop Bernard Ntahoturi of Burundi, who commented, as one present in Dublin, that not attending a given meeting "does not mean you are not participating in the life of the Communion." He added: "I personally believe whether they are here or not in Dublin, their hearts and aspirations are to see that the Anglican Communion develops positively and works together for the furtherance of the kingdom of God." And this comment must be given added weight considering that Archbishop Bernard chairs the Inter-Anglican Standing Commission for Unity, Faith and Order, charged with guiding the instruments of the Anglican Communion through this season of disarray and disregard. Their continued work, alongside renewed ecumenical labor, deserves our fervent prayers and support.

5. In the end, no real advance can be made until the instruments of the Communion are able to fulfill again the purpose for which they are named. No doubt repentance on all sides remains requisite. To this end, we pray that the uncertain trumpet of broken communion that sounded from Dublin may serve as a wake-up call, lest the factions of the Anglican family drift further into settled division. ■

LETTERS

Missed Opportunity

I was grieved to see that a "teaching moment" was lost in "Bishops Speculate on Murders in Arizona" [TLC, Jan. 30]. I know that the office of bishop carries with it many burdens, and that bishops are extremely busy, but I wish that they had taken the time to offer more helpful counsel to the Church on this national tragedy.

I hope that we can all share the compassion in the comment from Nevada Bishop Dan Thomas Edwards that "God does not make murderers" and of Arizona Bishop Kirk Smith's observation that "we fear others when we are afraid." However, these statements do not begin to address the critical issue in the tragedy of the shootings. That issue is mental health care.


Bishops Speculate on Murders in Arizona

"I start with the premise that God does not make murderers and does not send people out like Manchurian candidates to do evil."

Diocese of Massachusetts Disregards Moratorium Request

I hope that we all heed the Very Rev. Samuel T. Lloyd III's plea to pray for the health of those killed and maimed in the shootings. Yet I wish he had furthered that plea. Our Lord clearly commanded us to pray also for our enemies. This would mean that we pray for the health (not to mention the soul) of the perpetrator, who to all accounts exhibited classic symptoms of schizophrenia. He is not a demon; he is not possessed by demons; he does seem, however, to suffer from a severe mental illness.

I agree with the assessment by Washington Bishop John Bryson Chane that the Arizona shootings are further evidence that our country is in desperate need of tighter gun-control laws. However, to use a statement I never thought I myself would repeat, "Guns don't kill people. People kill people." This is especially true when the people who use guns to kill other people suffer from severe mental illnesses.

I wish the bishops had underscored a fact which too few seem to know: only a very small percentage of people with mental illnesses commit violent acts. Even fewer are violent enough to take lives, apart from possibly (but also tragically) their own.

I urge our bishops, priests, deacons, and layfolk to facilitate in as many ways as possible greater awareness of the need for mental health care, and to provide public venues for discussions of mental illness, especially as these issues touch our lives before the living God.

I also encourage readers to consider "Dealing With Mental Disorders on Campus," a six-part debate published by *The New York Times* (http://nyti.ms/hedRJD).

(The Rev. Dr.) Kathryn Greene-McCreight
New Haven, Connecticut

What Marriage Means

I am sorry to read that the Diocese of Massachusetts has disregarded the moratorium request on same-sex unions [TLC, Jan. 30]. Such disregard is counterproductive in our profound desire for the reunion in the Episcopal Church and in the Anglican Communion.

The Book of Common Prayer rite for Holy Matrimony is so beautiful and theologically sound that any selfish changes take away its beauty and theological orthodoxy. Not too many individuals who have introduced radical changes into this sacred rite know the meaning of the term *matrimony*.

Etymologically speaking, this ancient term comes from the Latin word, *matrimonium*, a compound noun composed of two words: *mater*, which means mother, and *moenio*, which signifies shelter, protection, care. In other words, matrimony is an institution in which a protected maternity is made possible. Among the majority of Christians in the world this sacred institution is called Holy Matrimony and is considered one of the Seven Christian Sacraments.

An agreement to live together between two males or two females may be called a union of sorts, but never can be designated as matrimony or marriage, because such a union cannot make maternity possible. A maternity, from the etymological point of view, is the essential part of Holy Matrimony. In addition to this, calling same-sex union Holy Matrimony creates an obvious contradiction in the term.

The Latin noun *matrimonium* is as ancient as the Roman civilization, and no one has a right to alter and thus corrupt its meaning in our times. God's gift of language which separates us from primates is, in a way, a sacred thing. As such it cannot be tampered with without serious harm to the linguistic community.

In the recent history of our civilization, three totalitarian political systems selfishly tampered with the meaning of terms in their national languages, and all of these systems are now history. I have lived under two of them. After all three of them shamefully perished, philosophers of language restored their languages to their original purity, because none of the linguistic communities wanted to find itself at the foot of the unfinished biblical Tower of Babel.

(The Rev. Dr.) Marian S. Mazgaj
St. Matthew's Episcopal Church
Wheeling, West Virginia

(Continued from page 4)

moralism of the law.

In "The Power and Place of the Word: Recovering the Historic Anglican Position," Dr. Gillis Harp of Grove City College examined the centrality of the Scriptures in the earliest Anglican reformers and in the ministries of three great 19th-century preachers: Charles Simeon, Bishop Charles McIlvaine, and Stephen Tyng. For these last three particularly, the central role of the clergyman is as preacher of Christ crucified.

In "Recovering the Power of the Word in Worship: Recent Findings in Cranmer Scholarship," Dr. Ashley Null gave a preview of his research on Cranmer's move from a more Catholic to a Reformed theology of the Eucharist. Central for Cranmer is the renewal of communicants' hearts to love Christ and one another.

Anglicanism's fall: In his talk, Archbishop Mouneer noted the loss of Anglican conciliarity. He said some Anglicans treat Scripture as a "hermeneutical supermarket where you pick what you like and leave out what you don't like."

In "The Wages of Synthesis or Lasting Treasure? Recovering the Power of the Word of Truth," the Rev. Charles Raven described Archbishop Rowan Williams as a brilliant committed Christian beset with an ultimately unworkable combination of hermeneutical pessimism (Scripture is unclear) and ecclesiastical optimism (if we talk long enough we will find common ground). Despite the archbishop's best efforts, treating Christian orthodoxy as process rather than proposition does not keep all parties at the table, Raven said.

How to recover: Anglicanism's recovery was a consistent theme throughout the conference. The Rev. William Dickson's opening talk on the perspicuity and clarity of Scripture addressed latter-day claims regarding the supposed inability of the Bible to speak to moderns. He cited 16th-century divine William Whitaker's opposition to Rome's then regnant position that Scripture ought not be read by common folk.

Whitaker acknowledged that Scripture contains unclear passages which need expounding, while still insisting on its clarity on what is necessary for salvation. The matter has since been universally settled in Whitaker's favor.

In "Recovering the Power of the Word: From the Truth to the Whole Truth," the Rev. Dr. Stephen Noll cited works by Leon Kass and Heinz Cassirer in discussing how philosophical training and insight can illuminate Scripture.

In "Recovering the Power of the Word for Anglican Polity," Bishop Michael Nazir-Ali explained how the Bible functions as a norm for Anglicans. Scripture's clarity and perspicuity are such that we generally know what its authors mean; its sufficiency for salvation means that we cannot require belief in anything not found therein; and it is supreme, so that controversies can be settled by appeal to Scripture.

He also discussed Scripture's engagement with modern culture. Such engagement must never negate the Gospel or harm the fellowship of churches across cultures, he said. As some movements, particularly in the West, are failing on both counts, a renewed conciliarity in the Anglican Communion is a necessity. A proper view of revelation will enable mission.

A faithful God and an unchanging divine revelation — not a bad message for a morphing, unsettled, all-too-human Anglican church careening through an unstable history, bound for that promised but invisible glory. As G.K. Chesterton noted, man needs more to be reminded than instructed. The reminders on display at Mere Anglicanism were as challenging as they were charitable.

Daniel Muth lives in St. Leonard, Md., and is a frequent contributor to THE LIVING CHURCH.

Primates' Meeting Changes its Focus

(Continued from page 7)

presence of both North American primates, and the unsolved murder of gay-rights activist David Kato in Uganda, the remaining primates addressed the meeting's current and future structure, the responsibilities and powers of the Primates' Standing Committee, climate change, religious freedom in Zimbabwe, earthquake recovery in Haiti, Kato's violent death, and violence against women and girls in the Democratic Republic of Congo.

During the meeting, the primates heard that two more provinces — the West Indies and Myanmar — have adopted the proposed Anglican Communion Covenant.

"For some, the document is only being seen in the light of sexuality issues," the Most Rev. John Holder, archbishop of the Church in the Province of the West Indies, told Anglican Communion News Service. "That's a restrictive view. It is a document that can help us to function in relation to the many issues that will arise in the Communion. ... There are no penalties involved if you do not follow the Covenant, and that's an Anglican approach."

Central Florida Challenges Title IV

The Diocese of Central Florida's annual convention voted to challenge the new Title IV canons, and heard Bishop John W. Howe announce his plan to retire. The convention met Jan. 28-29 at La Hacienda Center in The Villages.

Central Florida joins three other dioceses — Dallas, South Carolina and Western Louisiana — in expressing concerns about the new canons on discipline, which become effective July 1.

The diocese asks General Convention "to modify New Title IV, as it applies to the Diocese of Central Florida, so as to comply with the Constitution." The resolution expresses two concerns about the new Title IV: that it "empowers the Presiding Bishop to take certain actions within the Diocese of Central Florida in violation of Article II, Section 3 of the Constitution," and "creates a charging and trial system applicable to Presbyters and Deacons in violation of Article IX of the Constitution which provides that presbyters and deacons shall be tried by a court instituted by the convention of the Diocese."

Bishop Howe endorsed the resolution. "I will tell you plainly: I do not want to have this enhanced authority given to me in my dealings with our clergy," the bishop said in his annual address. "Nor do I welcome this intrusion into the life of our sovereign diocese of the unprecedented authority of the Presiding Bishop. And I have told her so. It is a radical revision of the polity of the Episcopal Church from its inception."

The convention approved the revised Title IV, while also stressing that the approval is subject to Title IV "being in compliance with the Constitution of the Episcopal Church."

Howe has served as the diocese's third bishop since 1989. He was among the bishops who founded the American Anglican Council and the Anglican Communion Network, but he has resisted efforts to separate from the Episcopal Church.

When several congregations left the diocese in 2008, Howe retained all the properties without resorting to any lawsuits.

Howe asked the convention to elect a bishop coadjutor in November, and said he expects to remain bishop until April 2012. Howe announced his retirement plans at the beginning of his annual address, and spoke in greater personal detail at the end of the address.

"I told the standing committee last month that my love for this diocese is so exquisite that it hurts," Howe said. "If I could somehow, miraculously, make it all happen all over again I would do so in a heartbeat. Thank you for honoring me, and supporting me, for these past 21-plus years."

Douglas LeBlanc

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The Eighth Sunday after the Epiphany

Exposed

Isa. 49:8-16; Psalm 131; 1 Cor. 4:1-5; Matt. 6:24-34

Social grace requires that we guard our thoughts, words, and convictions, weighing carefully what we reveal and to whom we reveal it. There is much that we hide even from ourselves: a pain too great or a memory too disturbing. But when we turn toward God, we are always in the presence of the one "to whom all hearts are open, all desires known, and from whom no secrets are hid." Is God's omniscient vision into the heart a pain to bear or a joy to celebrate? Perhaps it is both.

It is not a compliment to be addressed as "prisoners" or as those "who are in darkness," to use the words of Isaiah. And yet naming the human condition in all its brokenness and depravity carries a redeeming summons. The prophet says, "Come out … Show yourselves" (Isa. 49:9). Then the prophet speaks of a restored nation in which "they shall not hunger or thirst … he who has pity on them will lead them" (49:10). Creation itself plays its part: "Sing for joy, O heavens, exult, O earth, break forth, O mountains, into singing" (Isa. 49:13). This will not happen, however, unless the people come forth, exposing their frail and broken lives.

St. Paul tells us that "the Lord will bring to light the things now hidden in darkness and will disclose the purposes of the heart." Trusting in God's merciful judgment, he adds: "Then each one will receive commendation from God" (1 Cor. 4:5).

The gospel text is more specific about what we hide, and what God would reveal and convert. Jesus' injunction not to worry about what we eat or drink or wear may strike us as odd given that both survival and the carrying out of legitimate obligation makes this the primary agenda for millions of people. In our time, however, especially in the United States, we may need to acknowledge the extent to which a basic need has inflated into a compulsive preoccupation.

What are we to eat, and drink, and wear? An incessant stream of messages and images enters our minds, stimulating false needs, and thus it is becoming difficult to feel and know real, deep, and urgent biological need. And, of course, Jesus is exposing not only an idolatrous addiction, but also revealing where true satisfaction may be found. "Seek first the kingdom of God and his righteousness, and all these things will be given to you as well" (Matt. 6:33).

This promise is not to be heard as a sweeping law covering all circumstances. The righteous poor have a prominent place in Scripture and will always be among us. We are not hearing a guarantee, but something more like a poetic accent. "No one can serve two masters," Jesus says. "Seek first the kingdom of God." The stress falls clearly on "Seek first."

The texts for this day tell us to come out and show ourselves. The God before whom we stand is our judge, and also the source of life and love.

Look It Up

Read Matt. 6:24. Whom do you serve?

Think About It

Most of the time our allegiance is divided. In prayer, sacraments, preaching, biblical reading, and meditation, to name only a few resources, we try again to fix our hearts where true joys are to be found.

The Last Sunday of Epiphany

The Light of Christ in You

Ex. 24:12-18; Ps. 2 or Ps. 99; 2 Pet. 1:16-21; Matt. 17:1-9

The journey to the mountain peak signals a new creation. Moses goes up to receive "tablets of stone" in which God will etch the identity of his community. But Moses receives something greater than a divine directive. A cloud covers the mountain for six days, the length of creation. On the seventh day, the day of rest, God speaks to Moses. Presence rather than law becomes the emphasis. "The appearance of the glory of the Lord was like a devouring fire" (Ex. 24:17). Moses lives in this divine fire for 40 days and 40 nights, the biblical length of a transforming pilgrimage.

The Second Letter of Peter insists that the Christian message is not "cleverly devised myths," but rather "the coming and power of the Lord Jesus Christ." The writer boldly speaks of Christ's majesty and glory. Like Moses, Jesus stands within the glory and brilliance of the divine presence. In this case, however, God is consummately present in Christ so that the inexhaustible divine presence pours out upon "those who were with him on the holy mountain."

The transfiguration of Jesus, to which St. Peter alludes, is described more fully in the Gospel. The text ends with this prohibition: "Tell no one about the vision until after the Son of Man has been raised from the dead" (Matt. 17:9). The Church, which derives its life from the presence of the Risen Lord, rightly senses the implied command *to tell everyone about this vision.* "Jesus took with him Peter and James and his brother John and led them upon a high mountain, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking to him" (Matt. 17:1-3). The presence of Moses and Elijah reveals Christ as the consummation of the law and prophets. The disciples are the nascent Church whose members will bear Christ into the world. The light which is in him will be in them. For just as he is the light of the world, they will be "a lamp shining in a dark place" (2 Pet. 1:19)

Are we ready for such overwhelming brilliance, a consuming fire of love in which we may live and move and have our being?

The great Orthodox theologian Vladimir Lossky gave considerable emphasis to "light" as both a symbol and reality of the divine presence. Quoting Macarius of Egypt, he says: "The immaterial and divine fire enlightens and tests souls. ... It is the power of the resurrection, the reality of eternal life, the enlightenment of holy souls, the strength of rational powers" (*The Mystical Theology of the Eastern Church*, p. 219). This fire yet burns in the Church.

As with all Scripture, we need ears and hearts apt to hear what the Sprit is saying. In a moment of silence perhaps, the Spirit will speak: "You are my shining child alive with the life of the Living One."

Look It Up

BCP, p. 336. "That he may dwell in us and we in him" describes our communion with Christ. We share in his life, we shine in the world, and yet we remain ourselves, that is, our true selves in Christ.

Think About It

"In him was life and the life was the light of all people" (John 1:3,4)

CLASSIFIEDS

BOOKS

ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. **(518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net**

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CURATE/ASSOCIATE RECTOR: ***St James' Church, Texarkana, TX,*** an anglo-catholic parish of the Diocese of Dallas. Details: **www.stjamestxk.org**

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks position with active corporate-sized parish. Master's degree, 30 yrs. experience. Strengths include choir training (adults, teens, children), service planning/playing, liturgy, teaching, program admin., concerts, links with AGO, AAM, RSCM. Engaged, outgoing, collegial teacher, pastor and performer; passionate about choir life as central to parish life and mission, an antidote to an overscheduled suburban lifestyle! I know how to engage children, teens and adults in a spiritually engaged, enthusiastic, structured choral program suited to large suburban parishes. I am also a private school choral music teacher, so am interested in both full-time parish jobs and a part-time parish with a part-time school job. Eastern US (Boston to Atlanta) preferred, but will consider other locations. Resume, top references available on request. **John W. Brooks, jbrooks356@gmail.com.**

SUPPLY/CERTIFIED INTERIM: Episcopal priest available part-time. Expenses only. Nationwide availability. Contact **Fr. Cleveland, (859) 278-8589**.

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Anthony J. Burton, Dallas, Texas

The Rev. Thomas A. Fraser, Riverside, Ill.

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Mrs. John M. Hayden, La Crosse, Wis.

The Rev. Charles Henery, Delafield, Wis.

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The Rev. Jay C. James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

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The Rev. Canon Mark Stevenson, Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.

PEOPLE & PLACES

Appointments

The Rev. **Michael W. Hurst** is rector of Holy Cross, 400 S Church St., Paris, TX 75460.

Ordinations

Priests

New Jersey — Thomas R. May, assistant, Trinity, 65 W Front St., Red Bank, NJ 07701.

Tennessee — Jason Ingalls, Danielle Thompson.

Vermont — Donna J. Reidt.

Deacons

Vermont — Thomas N. Mousin.

Deaths

Augusta Denton Roddis died Jan. 30 in Marshfield, WI, in the family home where she was born. Miss Roddis, 94, was the last living member of the family that founded the Roddis Veneer Corp. in 1897.

Miss Roddis and Cynthia Wedel, who was president of the National Council of Churches, were elected to The Living Church Foundation in 1970 and were the first two women to serve. Miss Roddis was elected to the foundation's board of directors in 1977. She was the valedictorian of her high school class in 1933 and a graduate of Northwestern University. She worked as secretary to her father, Hamilton Roddis, and assistant secretary to the Roddis Plywood Corp. from 1948 to 1960. She was a member of the Marshfield School District Board for 18 years, served on the Marshfield Public Library Board for 13 years, and was a member of the Marshfield Public Library Foundation for seven years. She played a key role in establishing the Hamilton Roddis Library at the University of Wisconsin-Marshfield. Miss Roddis attended the 7:30 a.m. Eucharist regularly at St Alban's Church, Marshfield, where she also was a member of the vestry, taught Sunday school and served on the women's guild. She was an officer of the Hamilton Roddis Foundation, which her father founded in 1952 to continue the family's religious, educational and charitable deeds. The family's philanthropy helped not only THE LIVING CHURCH but also Anglo-Catholic parishes throughout the upper Midwest. She is survived by 19 nieces and nephews.

Send your clergy changes to People and Places:

p&p@livingchurch.org

Church DIRECTORY

KERNVILLE, CA
ST. SHERRIAN 251 Big Blue Rd. (760) 376-2455
The Rev. Bob Woods
Sun 11

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)

LIHUE, KAUAI, HI
ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi
www.stmichaels-kauai.org (808) 245-3796
The Rev. William B. Miller, r
Sat Eu **5:30**, Sun Eu 7:30 & Eu 9:45

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; the Rev. Thomas May, assoc
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

CHARLESTON, SC
CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
www.holycomm.org **office@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)

DALLAS, TX
CHURCH OF THE INCARNATION 3966 McKinney Ave.
Website: **www.incarnation.org** (216) 521-5101
The Rt. Rev. Anthony Burton
Sun 7:30, 9, 11:15, **5:30**

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

ANGLICAN

ELLSWORTH, ME
ST. THOMAS TRADITIONAL ANGLICAN
373 Bangor Rd. (207) 326-4120
Sun MP & HC 10; Sat Evensong **3**; Holy Days as announced

LUTHERAN

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

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.

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