Fall Book & Music Issue

The Living Church

October 7, 2012

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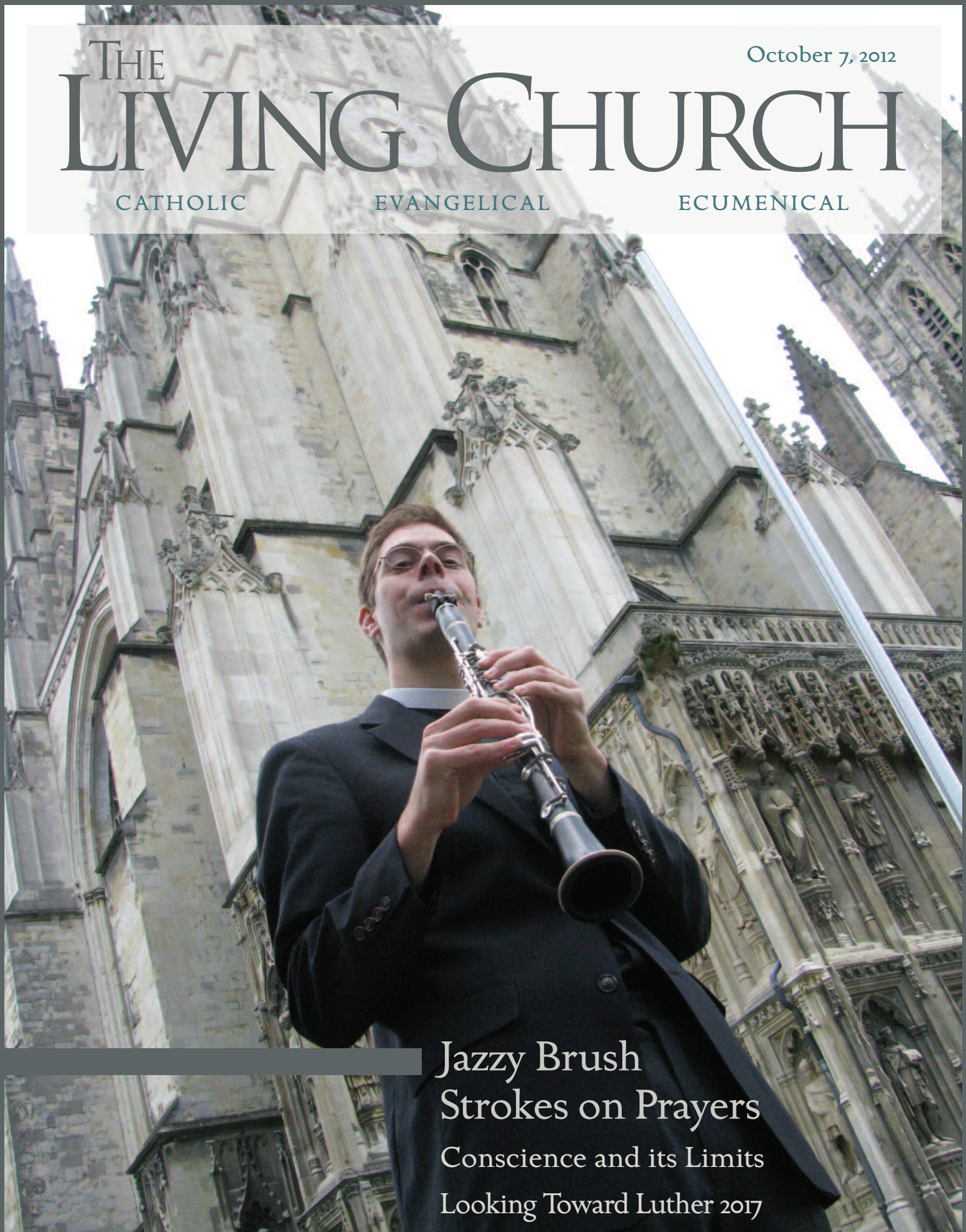

Jazzy Brush Strokes on Prayers

Conscience and its Limits

Looking Toward Luther 2017

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The Rev. Andrew K. Barnett, leader of the Theodicy Jazz Collective, outside Canterbury Cathedral minutes before the premiere of the "Canterbury Jazz Mass" [p. 13] David Chevan photo

Hep to the Holy

"Jazz is a great metaphor for what Jesus is calling the church to be: joyful, free, trusting, and ready to move."

—Alan Wilson, Bishop of Buckingham

The Living Church

THIS ISSUE | October 7, 2012

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Candidates Address Poverty Questions

The Circle of Protection movement, which includes Presiding Bishop Katharine Jefferts Schori, has released two video presentations by President Barack Obama and Republican presidential nominee Mitt Romney outlining their policy prescriptions for fighting poverty. Circle of Protection requested the statements, released Sept. 12, in separate letters to the two politicians in early July.

"We believe that this presidential campaign should include a clear focus on what each candidate proposes to do to provide help and opportunity for hungry and poor people in the United States and around the world," the letters said. "We write to request that you address this issue publicly, consistently and systematically in your campaigning."

Bishop Stacy F. Sauls, chief operating officer of the Episcopal Church, said that "as people of faith, we encourage Episcopalians and congregations to view these videos and discuss the issue of poverty in our country."

"We need to make clear that we maintain poverty is a touchstone issue in this election," he said, noting that General Convention has called domestic poverty a priority issue for the Episcopal Church.

The U.S. Census Bureau reported Sept. 13 that in 2011 the poverty rate fell to 15 percent, down slightly from 15.1 percent from the year before. More than one in seven U.S. citizens, or 46.2 million people, lived in poverty last year, including more than 16 million children, the agency said.

Alexander D. Baumgarten, director of government relations for the Episcopal Church, said the church has been a strong supporter of, and active coalition partner in, Circle of Protection, which advocates federal budget principles aimed at protecting the poor and hungry at home and abroad. He told TLC that Bishop Jefferts Schori was one of the original signatories to the initiative, which was launched in April 2011.


Obama


Romney

Sister Simone Campbell, meanwhile, said earlier this month that she expects the Episcopal Church to sign on to a similar initiative that she is spearheading as executive director of NETWORK, a Roman Catholic lobby for justice, known as the Faithful Budget campaign (faithfulbudget.org).

Baumgarten told TLC that the Episcopal Church has declined to endorse Faithful Budget, adding that Circle of Protection "most accurately reflects the totality of the public-policy positions of the General Convention, which ultimately stem from our baptismal promise to seek and serve Christ in all persons."

Campbell made headlines this summer as leader of a nine-state "Nuns on the Bus" tour for justice. She spoke to TLC in Charlotte, North Carolina, before addressing the Democratic National Convention on Sept. 5.

"[Rep.] Paul Ryan claims [his] budget reflects the principles of our shared faith," Campbell told the convention delegates, taking aim at Romney's vice presidential running mate, who has said that his faith provides the basis for his budgetary proposals. "But the United States Conference of Catholic Bishops stated that the Ryan budget failed a basic moral test, because it would harm families living in poverty."

Campbell said that the nuns who traveled with her on the bus tour agree with the bishops, "and that's why we went on the road: to stand with struggling families and to lift up our Catholic sisters who serve them. Their work to alleviate suffering would be seriously harmed by the Romney-Ryan budget."

But Romney said in the video released by Circle of Protection that, as president, he would work to "protect the poor and vulnerable among us." His plan, he said, focuses on restoring the health of the economy and reducing the debt. He said that, while it will be necessary to make budget cuts, the government provides a safety net for the less fortunate, the sick and the elderly, and that "we have a responsibility to keep it intact for future generations."

"I am committed to protecting those in or near poverty," Romney said, adding that he will work to save and strengthen the nation's entitlement programs.

President Obama, for his part, said his faith has taught him that poverty is a moral issue. During last year's heated budget battle, he said, he promised to protect vital assistance for the poor. "I've kept that promise," he said.

He said that government cannot solve every problem, but it can help. He said, moreover, that the budget cannot be balanced on the backs of the most vulnerable. "It's not just

bad economics," he said. "It's morally wrong. … It's not who we are as a people."

The videos are available at www.circleofprotection.us.

Gary G. Yerkey

Fort Worth Calls Bishop High

The Diocese of Fort Worth's standing committee has called the Rt. Rev. Rayford B. High, Jr., as the third provisional bishop of the diocese. The diocesan convention will vote Nov. 3 on the standing committee's recommendation.

If elected then, High will succeed the Rt. Rev. C. Wallis Ohl, Jr., who has served as provisional bishop since November 2009. High served as one of two bishops suffragan in the Diocese of Texas from 2003 to 2011.

"I am deeply honored and humbled by the fact that the Episcopal Diocese of Fort Worth would ask me to be their provisional bishop," Bishop High said in a news release by the diocese. "I am thrilled and I am excited about it and I look forward to working with laity and clergy of the diocese. I'm really grateful for the laity of the church."

High recalled the sense of welcome he experienced at Trinity Church, Fort Worth, as a freshman at Texas Christian University.

"I have a longer deeper connection with the diocese," he said. "I did my first year of college at TCU and went to Trinity as a person who grew up in the Diocese of Texas and they embraced me. Their chaplain looked after me, through Canterbury House. It was the beginning of a new spiritual level of growth for me."

A native of Houston, Bishop High is an alumnus of the University of the South and what is now Episcopal Divinity School. He was an eight-time deputy to General Convention when elected as bishop suffragan. He oversaw 44 congregations in the northeast, northwest and southeast convocations of the Diocese of Texas. He also oversaw the pastoral care of clergy and their families, and renewal and prison ministries.

High and his wife, Pat, have been married for 42 years and have three children and six grandchildren. They are building a home in Fort Worth and will move to Fort Worth in early 2013.

"Pat and I are excited about being in Fort Worth, about moving there in January," Bishop High said. "Pat goes with me on visitations — she's part of the team."

Gregg Conroy photo

Hubbard: "Whenever God calls you to do something, it won't be about you."

Sports and Spiritual Lessons

The 67th Conference of the Episcopal Churchmen of Tennessee tied sports, a favorite topic among most men, to Christian faith. The conference, which drew 300 participants to DuBose Conference Center Aug. 17-19, took Hebrews 12:1 as its theme: "Run with endurance the race set before you."

The annual meeting gathers laymen and the bishops of Tennessee, East Tennessee and West Tennessee. Men listened to three speakers from the sports world: former University of Tennessee football coach Phillip Fulmer, Nashville sports broadcaster Rudy Kalis, and the Rev. Colenzo Hubbard, who played football for the University of Alabama before becoming an Episcopal priest. Each spoke about overcom-

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Eau Claire Announces Slate of Nominees

The Diocese of Eau Claire has announced four self-nominated people in the search for its sixth bishop. In May the diocese invited clergy to self-nominate for the half-time position, which will involve overseeing 21 mostly rural congregations in northwestern Wisconsin.

A 15-member discernment committee has conducted phone interviews, reviewed background checks, held two discernment retreats and organized walkabout meetings for the week of Oct. 7.

The four self-nominated priests are:

• The Rev. Robert Burton Clarke, priest in charge at Holy Apostles Church, Oneida, Wisconsin

• The Rev. Richard Edwin Craig III, former rector of St. John the Baptist Church, Portage, Wisconsin

• The Rev. Arthur B. Hancock, priest in charge at St. Andrew's Church, Ashland, Wisconsin, until December 2011

• The Rev. W. Jay Lambert, rector of St. James Church, Leesburg, Florida

Eau Claire's fifth bishop, the Rt. Rev. Keith Whitmore, resigned in 2008 to become assistant bishop in the Diocese of Atlanta. The Rt. Rev. Edwin M. Leidel, Jr., has served as Eau Claire's elected provisional bishop since August 2010. The diocesan convention will elect the new bishop Nov. 9.

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ing adversity in sports and in faith.

Fulmer, who led the Tennessee Volunteers to the 1998 national championship, drew an analogy between football and faith as he urged the men to turn to one another in times of hardship.

"I strongly believe that Christianity is a team sport," Fulmer said. "And when we have adversities that come along in our lives, that's the first place we need to go."

Fulmer told those gathered that his favorite coaching experience was not the 1998 national champion squad but the 1994 team, which lost three of its first four games. After the first two quarterbacks suffered injuries, the team came together for a Monday night prayer meeting and turned the season around. The players finished with an 8-4 record and won a bowl game.

"They laid the foundation for what turned out to be the best era of Tennessee football history, from that 1-3 start and that Monday night prayer meeting," Fulmer said.

When Fulmer lost his job in 2008 he found comfort in Romans 5: "we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope." Getting fired is "a bump in the road compared to many, many things that are out there in this world," Fulmer said.

Kalis, sports director at WSMV-TV in Nashville, described personal adversities at age 5 when he came to the United States from post-war Germany and his subsequent long journey to becoming a sports broadcaster. After fighting to disprove those who doubted his potential, "the hardest thing I have to deal with is my pride," he said.

At a low point in Kalis's life a stranger approached him in a Nashville restaurant and encouraged him to seek comfort in Jesus.

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Wikimedia Commons

Henri IV of France

Conscience and its Limits

By Ephraim Radner

The paradox that moral protest against common procedural norms can lead to the contradiction of those very moral commitments both protester and procedure have hoped to avoid — the just security of a peaceful life — is one that bedevils political history and certainly coherent political decision making, even within "civil institutions" like churches. The notion that only a "collective" conscience can uphold cohesion and peace, but only "conscience" itself — individual if need be — can maintain the moral accountability for collectivities and individuals alike, presents a classic conflict in decision making and a formidable challenge to the very notion of moral agreement in the standard understanding of the term. In our own day, the protesting consciences of women, homosexuals, indigenous peoples, environmental defenders, liturgical traditionalists, "prolife" activists, and so on have sought to overcome the collective commitments to certain procedures of debate and decision making, setting up often intractable conflicts within institutions. I would like to explore this conflict and challenge, but in doing so to complicate the factors involved, and thereby declassicize, as it were, the dynamic given in the example. What is involved in these kinds of conflicts is not *simply*, nor can it ever be, an encounter between "group" and "individual," institutional demand and personal conscience, tradition and truth, and so on, in the generalized modern version of the case (even in the form of its reactive rejection as a case of public truth vs. private opinion). Rather, decision making in morally conflicted spheres of life and the building up of consensual norms is a matter of agreement by deliberated subtraction, conscience retired from a host of often cacophonous conscientious demands working at once in collective and individual together. In Christian and Christian ecclesial terms, there is no agreement without sacrifice of conscience.

This essay is adapted, with permission, from A Brutal Unity: The Spiritual Politics of the Christian Church, *out this month from Baylor University Press.*

Negotiating Conscience: The Case of Henri of Navarre

Let us take an example of this reality, in the case of one of the first effective proponents of religious toleration in Europe, Henri of Navarre, eventually Henri IV of France. Caught up, and indeed an active leader militarily, in the late eighteenth-century conflicts of France whose actual dynamics and motives have so exercised the debate over "religious violence" studied by William Cavanaugh, Henri's specifically *religious* convictions have often been lost in cynical judgments of both political and confessionally partisan commentators. Baptized a Roman Catholic, he was raised by his mother Jeanne of Navarre to be a committed Calvinist. In 1562 it was his father Antoine de Bourbon's decision that he become a practicing Catholic, but the ecclesial tie was brief, and Henri made a quick return to Calvinism. In 1572 he converted to Catholicism once again, after the St. Bartholomew's Day Massacre that had exploded on the heels of his Paris wedding to Marguerite of Valois. But after his flight from the court, in 1576, Henri reembraced his Calvinism, which he held on to relentlessly, until 1593, when his succession to the French throne in 1589 and consequent military victories over resisting Catholic forces were threat-

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ened by the prospect of ongoing conflict. He had promised to receive instruction in the Catholic faith early on in his accession, and had repeatedly voiced his readiness to do so; but he passed over these promises again and again. His final conversion to Rome gave rise to his (apocryphally attributed) remark "Paris is well worth a Mass" but, more importantly, secured the allegiance of Catholics until then unprepared to accept a Protestant monarch.

Judgments on Henri's religious commitment have been varied, but generally have viewed his confessional gyrations as politically opportunistic. Ronald Love's detailed and persuasive examination of this matter, however, has disclosed a very different picture, one in which Henri struggled with competing loyalties and commitments and only slowly and haltingly developed a reconstrued framework of obligation that led him to his final decisions.[1] The competition of moral demands was unending, beginning with the religious formation he received from his mother, and the diverse directions he received from his father. The 1572 massacre taught him the existential value of religious toleration, for which he worked after 1576 in a way that was unique within the political sphere of the era; but his time as a captive "Catholic" in the court taught him also the "need for effective duplicity," a moral imperative whose profile had gained considerable attention during the century in many venues, and whose attraction proved crucially substantive.[2] In this way, Henri distinguished himself slowly from his theological paragon, Calvin, and from the latter's demand for a complete congruence between personal belief and public behavior and profession. Rather, Henri came to understand that the Christian does indeed often stand within a "conflict of obligations," and as a monarch especially, and thus there is a need at times to "separate" "private belief and external conformity." His religious goal, in his own words (and never achieved), was a reformed Catholicism, "cleansed" for the sake of the country, but in the form of a single church, in France, that might take its place within the "Catholic" world.[3] This "reform"-minded conviction was bound to his Calvinist commitments, but he nonetheless saw reconciliation between Catholic and Protestant as a *religious* hope, one that must cut away certain "dogmatisms" of both sides, and must therefore, as it had for him, demand the shedding of certain fundamental religious principles. The hereditary "blood" that bound him to his public duty, as monarch according to the Salic law's demand for succession through the male line, overcame two realities: first, the obligations of his immediate "blood" relations — his mother's Calvinist faith, to which he was bound in nurture, respect, and conviction; but second, thereby, the Protestant religion as well. At the same time, however, Henri's "religion" of duty to God for the sake of the people of France and their security according to the divine law also overcame the more particular elements of confessional religion itself — hence his own ability to move between confessions, to dissemble at times, and to promote the then doctrinally obscure and disturbing policy of religious toleration.

Judgments on Henri's religious commitment have been varied, but generally have viewed his confessional gyrations as politically opportunistic.

How does one describe the interior deliberations of Henri's conscience in all of this? Love's account deals with his more conceptual considerations, for example, his reframing of the monarchy's religious basis, or his willingness to follow a (fairly common) "providential" reading of historical outcome, whereby God's favor would rest upon the prevailing religious party in the conflict, or indicate through the movement of even political events the right path to follow.[4] But conflicts of commitment remained part of Henri's personal discernment until virtually the moment of his formal entry back into the Catholic Church. He sought counsel from religious leaders and political advisers from both confessions, and continually struggled with the competing claims of "persever-

ance in his faith" and "public utility," whose advocates were found in both camps. Indeed, among those most insistent on his conversion to Catholicism were several Huguenot leaders, convinced as they were that their religious colleagues would gain more by a Catholic Henri than through the ongoing vicissitudes of the armed struggle.[5] Not all Calvinists held to this view, of course, and Henri was personally threatened with damnation by several Huguenot preachers in the case he abjured. But a final discussion with Catholic and Protestant clergy came to a common conclusion, or at least one Henri was able to identify, that is, that he would not lose his soul and could indeed find personal salvation as a Catholic. "It was the last encouragement he needed to make up his mind," writes Love.[6] Although Henri took pains to announce his finally decided reembrace of Catholicism as something based on his "conversion of heart" and sincerity of faith, he would privately tell Protestant representatives that "I have not been persuaded [to abjure] by any other theology than the necessity of state." Still, it was an act that he also described in these terms: however strongly he remained a Calvinist in his "conscience" "it is necessary that I lose myself for your sake."[7]

What, in the end, was this "necessity of state" for which Henri was willing to "lose himself" while hiding away his Calvinist "conscience"? In a word, it was "peace," the promotion of truces and armistices, the withdrawal of foreign military interventions, the staunching of religious bloodshed and internecine conflict.[8] And to this end, Henri agonizingly reordered the pieces of his moral and religious convictions, trying different arrangements, working through various sequences and syllogisms, carrying through with sometimes conflicting actions, creating new meanings. While one might wish to claim that finally Henri adopted a hierarchy of goods, with social order at the top, such a description would not capture the fluid character of Henri's development, its lack of system, and its ongoing open-endedness, at least in terms of its implied substance, even after his final conversion. Nor would a simple "pragmatism" properly capture the breadth of engaged meanings that Henri juggled and at various points decided to fix for specific purposes. Family loyalties and deference to their wisdom, theological convictions, political obligations, personal ambitions, the force of reason, affective sorrows and experienced joys, the passions of communal ties, and so on: all these formed a part of Henri's moral repertoire of conscience, and none exhausts it, nor does their synthesis imply a single integrated moral system. Rather, some things were set aside for others. We might say that Henri negotiated over time his own multiple consciences for the sake, as he saw it, of the common good, understood simply and concretely as the security of the

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Conscience and its Limits

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common person.[9] How does one finally describe this kind of deliberation and "internal" consensus, which of course cannot be detached from external alignments of conviction?

In any case, Henri's example subverts the simple mythology of conscience that stands behind much modern discussion of consensus and dissent. To say simply that "one must follow conscience" hardly touches the actual texture, not so much of any moral decision making, but of a decision making that ultimately aims at or at least gives rise to public security, or "peace" within a conflicted context where the norms of common life are themselves at issue. Henri's own drama was one not of hewing to a process but of orchestrating new procedures of common life that were, however, bound up with accepting claims from the older processes in place. Neither procedure nor its conscientious resistance explains the character of his effective choices. Nor ought any one to think, in any parallel way, that Christian ecclesial decision making can achieve or evade substantive outcomes for the good by simply pitting the procedural traditions of an institution against personal and conscientious protest. ■

Neither procedure nor its conscientious resistance explains the character of his effective choices.

The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto, and a member of the Living Church Foundation.

Notes

[1] Ronald S. Love, *Blood and Religion: The Conscience of Henri IV, 1553-1593* (Montreal: McGill-Queen's University Press, 2001). It should be said that not all readers of Love's painstaking study agree that Henri's interior feelings can ever be known with any degree of certainty. But this itself indicates the complexity that lies behind the too neat modern notion of "conscience" itself. Michael Wolfe, in his equally stimulating *The Conversion of Henri IV* (Cambridge, Mass.: Harvard University Press, 1993), examines Henri's conversion from the perspective of his Catholic subjects. Not only does he demonstrate the profound religious and confessional stakes at issue in their eyes — the wars, that is, were indeed *religious* at root — but he deliberately prescinds from evaluating Henri's own personal convictions precisely because he sees the entire episode as demonstrating a shift from private conscience in religious matters to public conformity as the criterion of Christian integrity within the evolving French nation.

[2] Love, *Blood and Religion*, p. 76.

[3] Cf. Love, *Blood and Religion*, p. 307.

[4] Cf. Love, *Blood and Religion*, pp. 150-58 and 273-74.

[5] Love, *Blood and Religion*, p. 275.

[6] Love, *Blood and Religion*, p. 277.

[7] Love, *Blood and Religion*, p. 280.

[8] Cf. Love, *Blood and Religion*, pp. 284, 307.

[9] Something like this judgment is given by his contemporary de Thou, in the opening Dedicatory Letter to Henri of his *Historiae sui temporis* (Paris, 1604). Given de Thou's own notions regarding "religion," he is in fact painting Henri as a person of a certain kind of conscience, but the narrative he offers of the king's various allegiances fits well with the picture sketched here.

Theodicy Jazz Collective leads the morning service at Canterbury Cathedral, premiering the five-movement "Canterbury Jazz Mass" for choir and jazz octet.

Diane Barnett photo

Jazzy Brush Strokes on Prayers

By Retta Blaney

One Sunday morning this past June, seven American revolutionaries and the Canterbury Cathedral choir staged an assault on the sensibilities of 800 worshipers, who reacted in a most un-British way: they applauded for several minutes.

The cathedral dean, Robert Willis, was gobsmacked.

"English people don't clap in church," Willis declared, calling the service "an absolute triumph" and thanking the young Americans for "loosing up the whole church."

Those rebels who shook up centuries of Anglican tradition were the seven musicians of the Theodicy Jazz Collective. They were in England for the world premiere of their commissioned work, the five-movement "Canterbury Jazz Mass."

"It's a really neat way to put brush strokes on prayers, to bring them to life in a really cool way, a blending of ancient and modern," says the Rev. Andrew K. Barnett, Theodicy's 28-year-old founder and band leader. "Jazz brings freedom into structure so there's room for the Spirit to move. It's finding a middle path between freedom and structure. That's an Anglican idea."

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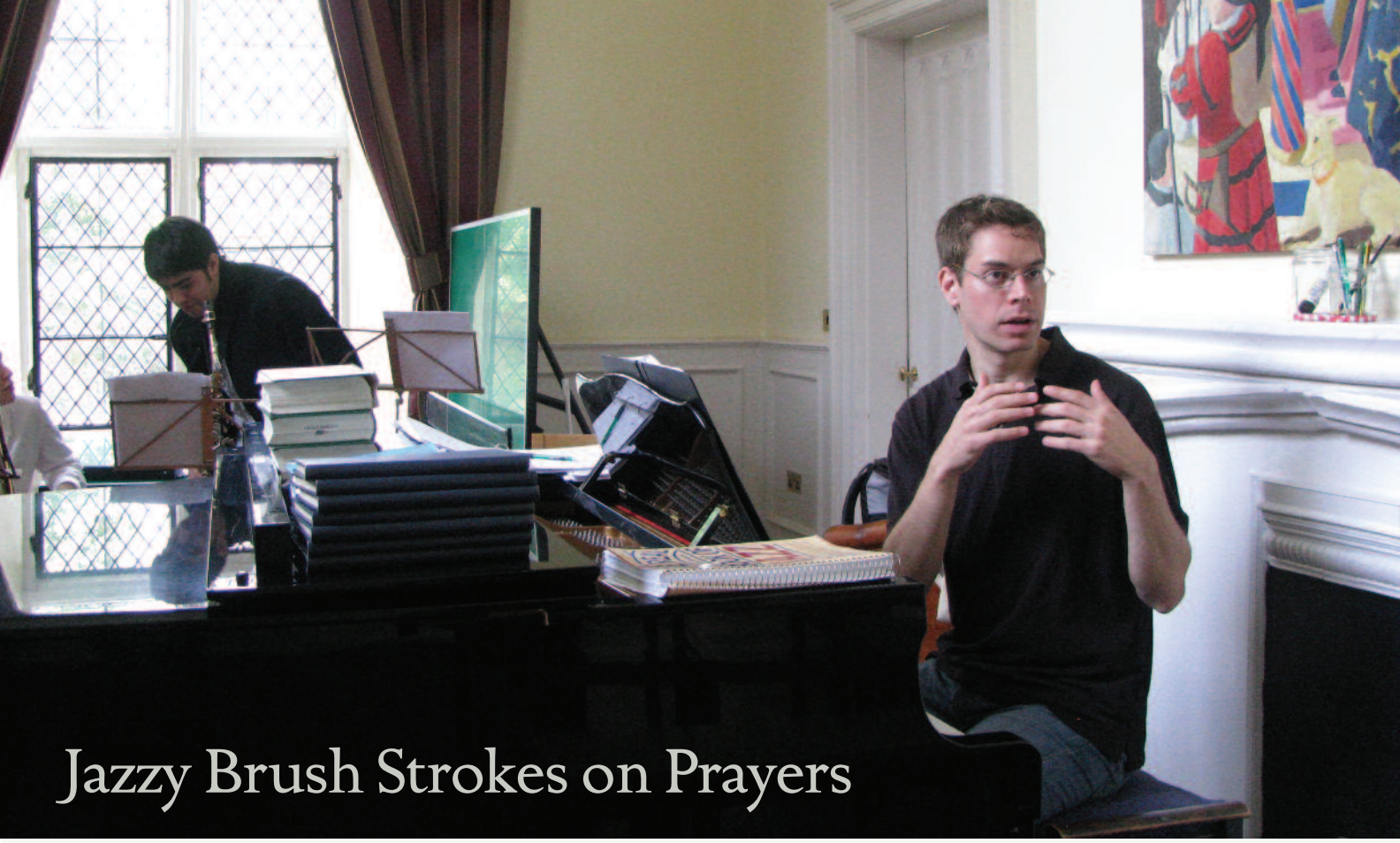

Jazzy Brush Strokes on Prayers

David Chevan photos

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That Spirit will be moving again when "Canterbury Jazz Mass: Tradition, Innovation and Christian Discipleship" has its American premiere Oct. 24 at Yale Divinity School, accompanied by the choir of the "super Anglo-Catholic" Christ Church of New Haven.

"I hadn't really thought of jazz as a middle way," Barnett says. "I really stumbled into it, but now I see it has potential for Christian community."

Barnett is an Episcopal priest, music director and environmental science teacher at the Darrow School, a private boarding school, and worship developer at Zion Lutheran Church in Pittsfield, Massachusetts. During an 80-minute phone interview from his home in New Lebanon, New York, he recalled being drawn, seemingly by accident, into this calling, which he now sees as "the evangelism of the 21st century."

Raised an Episcopalian at St. Luke's Church in Minneapolis, he had little experience with jazz until, as a student at Oberlin College, he was asked to start an evening service for students at Christ Episcopal Church. An organist who also played in a Christian rock band, Barnett considered those the only two forms that represented church music. He and Sarah Politz, a classmate who played the trombone, began to flavor the liturgy with the rhythms and the blues of jazz.

It worked so well they were asked to play at Trinity Episcopal Cathedral in Cleveland. Over two years this "morphed into a jazz service" that combined the Eucharist with improvisation. While parishioners said the prayers they knew, the musicians — on trombone, bass, drums, piano and vocals — backed them with appropriate rhythms. In the case of the psalm, for instance, everyone sang the eight-measure antiphon, while the congregation read the verses as musicians improvised.

"A big part of that was we were not just playing at them. We went out of our way to include them in singing with us," Barnett says. "We want mystery, spice in our life, for beauty that connects us with the holy. Jazz is a good way to do that."

And that was how Barnett began to see jazz as evangelism.

"People just started coming. It really took off, especially with young families. It was uninhibited joy, and it was consistent with the gospel. It was an important seed, that service."

The seed continued to bear fruit when Barnett enrolled at Berkeley Divinity School at Yale and brought his jazz evangelism to the Episcopal Church of St. Paul and St. James in New Haven, where he served as music director through his last two years of school. During that time, he says, attendance nearly doubled and giving nearly tripled.

"It became a robust, hearty community and everybody there sort of felt the joy with the music or the mood of the blues," he said. "It was a deep call for action. It empowered people to keep on following Jesus."

He began hearing comments from parishioners

Rehearsals for the Theodicy Jazz Collective (left) and the choir of Canterbury Cathedral (below).

about how the service carried them through the week.

"It kept me going too. It reminded me this music is so packed with liberation and filled with joy you almost can't help but move, and that gives people the will to keep going, and the church too."

Barnett's next step of jazz evangelism seemed as much a "stumble into" as his others. Each year Berkeley students made a pilgrimage to Canterbury Cathedral. Barnett had no way of knowing just how much this experience would change his life.

"When I heard the first note from the choir they had me," he said.

Wanting to hear more, he asked David Flood, the organist and master of choristers, if he could attend a rehearsal. Flood said yes, and Barnett invited him out for a drink afterward.

The setting was as appropriately ancient and new as what was to come out of that meeting — a dimly lit 400-year-old pub with a man at an upright piano playing Abba and other songs from the 1970s. Flood and Barnett escaped to the back room and Barnett played a recording of some of Theodicy's liturgical jazz, then took a bold leap and asked if the group could play at Canterbury.

"It was such a ridiculous thing to do," he said. "They're the mother church of the Anglican Communion. They don't mess around."

But Flood recognized that Theodicy was onto something, and he agreed that the group would return in a year with a commissioned work.

From that time Barnett and sax player Will Cleary, whom Barnett credits with being the major force behind the Jazz Mass, composed music "completely from scratch" to accompany the ancient Latin prayers of the church: Kyrie, Gloria, Doxology, Sanctus and Benedictus. Ann Phelps, the group's singer, planned the ten-day trip, which grew to include offerings at Sheffield Cathedral, two other churches and the seminaries at Oxford and Cambridge. The tour ran on a $15,449 budget. Berkeley Divinity School at Yale, the Yale Institute of Sacred Music, the Evangelical Education Society of the Episcopal Church, and Canterbury Cathedral were major sponsors. The tour was also sponsored (in smaller part) by donations from St. Mary's Primrose Hill, Sheffield Cathedral, Oxford University, Cambridge University, and Alan Wilson, Bishop of Buckingham.

In preparation and as a way to refine their work, the ensemble, which also includes David Chevan, Charlie Dye and Jonathan Parker, played 98 times between September 2011 and June.

"The group really came into its own," Barnett said. "We played jazz in church every Sunday. The project was accidental but it was filled with the cooperation of the Holy Spirit."

While on tour the group played for a confirmation service at St. Peter and St. Paul's Church in Great Missenden. Bishop Wilson sensed tension from congregants upon learning that they would be hearing jazz in church. He assured them: "Jazz is a great metaphor for what Jesus is calling the church to be: joyful, free, trusting, and ready to move."

Many of the venues have invited Theodicy to return. The group will also offer "Rhythm, Blues, and Proclamation" in February 2013 at Sewanee, the University of the South.

"It's evangelism for the 21st century because it's so multicultural — rhythm of Africa, instrumentation and harmony from Europe," Barnett says. "It's God's people's yearning for liberation. I hope it will be a model of progressive evangelism and send people out to be the hands and feet of God." ■

Retta Blaney is the author of Working on the Inside: The Spiritual Life through the Eyes of Actors. *She lives in New York City.*

CULTURES

The Christian religion is concerned with ultimate and not temporal things. It is concerned with the development of human personality — the salvation of souls, and not primarily with matters of politics, sociology, rural economy, or agricultural practice; but we have already seen that human development and salvation — development, that is, towards the ultimate goal — necessitates an "environment." Man's sojourn in this fleeting world necessitates a body and a mind and a spirit united in one being; and it is the whole personality which gives rise to its environment, for good or evil. If, therefore, The Land is a truly purposeful synthesis, the whole of its life and work should become relevant to its religion; all its primary aspects should form an interconnected whole.

All things other than evil spring from God, and it is plain that all material aspects of The Land spring from that quality of fertility which is inherent in His creation. Man is sustained by this creation of the Father and redeemed by the Sacrifice of the Son, but man is *one* unit, the Father and the Son is *one* God. The idea of Rural Synthesis, therefore, suggests some combination of temporal and eternal values; an interconnection between the Christian religion and agriculture by means of a personality that both worships and works.

—Martin Thornton, *Rural Synthesis: The Religious Basis of Rural Culture* (1948)

The roots of the "civilized" cultures are in *ideas* — a few quite basic ideas which the men of any given culture hold in common, or perhaps rather, *assume* in common about the ultimate purpose and meaning of human life as a whole. The differences between cultures, all-embracing as they seem to be on first examination, are always reducible to the differences between the things different cultures *take for granted* about human life. From these root ideas grows the common "pattern of life" of that particular culture, covering every aspect of human living with consistent customs and conventions and convictions. At bottom, these groups of ideas which the men of a culture take for granted in common, are more or less theological in content, though they may not be theologically expressed, and have their application in every possible field of human behavior. It is because *theological ideas mould culture* irresistibly, and men, large masses of men, can and sometimes do change their theological ideas, that human history can never settle down into biological or economic or even geographical determinism.

—Dom Gregory Dix, *Jew and Greek: A Study in the Primitive Church* (1953)

Looking Toward Luther 2017

By Massimo Faggioli

This year's meeting of the Ratzinger *Schülerkreis* (student circle), which met Aug. 30 through Sept. 3 at Pope Benedict XVI's summer residence at Castel Gandolfo, focused on ecumenical relations among Roman Catholics, Lutherans, and Anglicans. Meeting Aug. 30 through Sept. 3 at Castel Gandolfo, Pope Benedict XVI and his former students engaged in discussions led by Ulrich Wilckens, a retired German Lutheran bishop, and Charles Morerod, Bishop of Geneva, Lausanne, and Fribourg.

Ratzinger's *Schülerkreis* has always been ecumenical in its network of contacts and interests. The circle formed after Joseph Ratzinger was elevated to Archbishop of Munich in 1977, but such a group existed informally even before. The pope's biographers narrate that as a young professor Ratzinger took his students in 1967 to Basel (Switzerland) to visit Karl Barth. At that time Barth was studying the document of the Second Vatican Council on Revelation, the constitution *Dei Verbum*, for his important book *Ad Limina Apostolorum: An Appraisal of Vatican II* (1968). In 1975 the group met with Wolfhart Pannenberg to discuss christological issues. In 1978 Ratzinger's *Schülerkreis* met with Heinrich Schlier, a former Lutheran who had converted to Catholicism in 1953.

The Rev. Stephan Horn, president of the Ratzinger *Schülerkreis*, has hinted about possible Roman Catholic preparation for the 500th anniversary of the Lutheran Reformation (1517-2017). Some have even said that Rome might be willing to prepare a common *mea culpa* with Lutherans for 2017, in an attempt to reconcile and build a shared memory of past interconfessional relations. Such a development would mark a noteable change in Pope Benedict's understanding of ecumenism, which in the first seven years of his pontificate has looked much more *ad orientem* (to Eastern Orthodoxy) than to the Reformation.

On the other hand, nothing seems to be moving much in ecumenical relations between Rome and the churches of the Reformation, at least at the official bilateral level. More realistically, the ecumenical focus of the 2012 meeting of the Ratzinger *Schülerkreis* can help us cast a light on this present moment of ecumenism in the Roman Curia. It is not an accident that the 2012 meeting of the Ratzinger *Schülerkreis* was

largely based on Walter Cardinal Kasper's very important *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue* (Continuum, 2009).

The choice of this book by the Ratzinger *Schülerkreis* means, among other things, acknowledging the work of Kasper, probably the most important theological "opponent" of Cardinal Ratzinger, especially in the famous debate on ecclesiology in the years 1999-2001. After Cardinal Kasper's long and successful tenure as president of the Pontifical Council for Promoting Christian Unity (1999-2010), the leadership of his successor, the Swiss Cardinal Kurt Koch, has been so far difficult to evaluate.

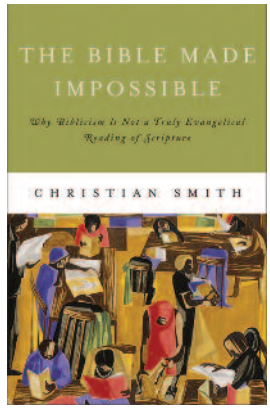
One remarkable fact of Benedict XVI's pontificate has been the desire to maintain the academic stature he acquired in the 1960s and to "apply" it to his teaching as a pope. In this sense, on many issues — ecumenism in 2012, new evangelization in 2011, interpretation of the Second Vatican Council in 2010 — Ratzinger's *Schülerkreis* has offered the pope and his inner circle a kind of "personal think tank," an alternative to what the Roman Curia is already supposed to do (but is not always able or allowed to do). The *Schülerkreis* seems in this way to be not only the formalization of occasions of informal consultations that every pope has with experts, but also another example of the complex relationship between Benedict XVI and the Roman Curia.

The work of the pope with the Curia has huge consequences for the future of ecumenical and interconfessional relations. In the history of ecumenical relations, John Paul II will be remembered especially for the "Joint Declaration on the Doctrine of Justification" (1999) with the Lutheran World Federation, probably the most important bilateral ecumenical agreement involving the Roman Catholic Church in the last 50 years.

Thus far, the pontificate of Benedict XVI has signaled a shift in the ecumenical policy of Rome with the apostolic constitution *Anglicanorum Coetibus* (Nov. 4, 2009). The reception of *Anglicanorum Coetibus* in ecumenical milieus has been far from uncontroversial. It will be interesting to see whether the *Schülerkreis* of 2012 will open Benedict XVI's pontificate towards a new path of ecumenical relations. ■

Massimo Faggioli is assistant professor at the University of St. Thomas in St. Paul, Minnesota. His most recent books are Vatican II: The Battle for Meaning *(Paulist, 2012) and* True Reform: Liturgy and Ecclesiology in *Sacrosanctum Concilium (Liturgical Press, 2012).*

REVIEW ESSAY



Biblicism Reconsidered

Review by A.K.M. Adam

Several years ago, Christian Smith provoked a controversy with a study of Christian teenagers' spirituality. Smith and his collaborators found that most teens adhere to "moralistic therapeutic deism," a theology that bears only superficial and tenuous links to historic Christian teaching. As debate over those conclusions continues, Smith has written another controversial treatise, this time claiming that one of the most prominent ways of interpreting Scripture — that which he identifies as "biblicism" — cannot be carried through in a coherent way.

Smith defines "biblicism" as "a theory about the Bible that emphasizes together its exclusive authority, infallibility, perspicuity, self-sufficiency, internal consistency, self-evident meaning, and universal applicability" (p. viii). In the name of his evangelical sympathies, he disputes the possibility of such an approach; this lends particular focus to his argument, since he aims to distance himself from "liberalism," the conventional alternative to "biblicism."

The Bible Made Impossible
Why Biblicism Is Not a Truly Evangelical Reading of Scripture
By **Christian Smith**. Brazos. Pp. xiv + 220. $22.99

Smith makes a case that a truly evangelical reading of Scripture must take account of "persistent interpretive pluralism" (p. x), the undeniable fact that advocates of biblicism *themselves* disagree about how best to interpret Scripture, how Scripture applies to contemporary life, and what theological and moral conclusions should be drawn from reading the Bible. If even biblicists cannot agree on the meaning and implications of an infallible, clear, authoritative text, how can biblicism stand?

Smith devotes his first chapter to setting out the problem in greater detail. He surveys the various characteristics and emphatic claims made on behalf of a biblicist reading of the Bible, and confronts these characteristics with the divergent conclusions reached by various biblicist denominations. If biblicism were a true, coherent approach to Scripture, one would reasonably expect it to lead to substantial harmony (if not outright unanimity) among its adherents — but Smith displays disagreement and discord at every turn.

The second chapter details the reality of interpretive pluralism, even among the bastions of biblicism. Smith cites a catalogue of controverted topics on which biblicists have arrived at opposed conclusions: polity, worship, predestination, Sabbath-keeping, slavery, gender roles, money, nonviolence, spiritual gifts, and perhaps most prominently the theology of the Atonement. Smith hammers the powerful point that no theory within biblicism can account for biblicists' own disagreements.

After a short third chapter in which Smith situates biblicism in historical, sociological, and psychological contexts that help him account for its development and popularity, he goes on in the fourth chapter to display a wide array of problems that arise from biblicism's internal contradictions. He points to explicit biblical admonitions that biblicists nonetheless ignore, incoherent distinctions between "culturally relative" teachings and universally binding teachings, the outlandish passages for which biblicists must devise uneasy rationalizations, the difficulty of actually living by the biblicists' teachings, the Bible's own ambivalence about its biblicist attributes, and several more awkward consequences for biblicists (one might add "the amount of energy and money devoted to sustaining biblicism, which could be put to work on behalf of sick, hungry, ill-clothed brethren"). With these four chapters, Smith sets out a lucid, forceful case against the biblicism he has described.

In the second half of the book, Smith proposes an alternative to biblicism, though he emphasizes that he advances this proposal provisionally, subject to refinement. The fifth chapter, then, makes a case for interpreting Scripture in a comprehensively christological key. Explicitly invoking Karl Barth as a forebear, Smith advocates reading the Bible "as a divine word of revelation spoken by God through and to humans, the key authority for coming to the truth" and "as a *witness* and *testimony* to the Word of God, Jesus Christ" (p. 124). This, Smith imagines, will dissolve many of the problems that gave rise to biblicism, while refocusing them on a more appropriately evangelical subject: Jesus Christ.

Smith's sixth chapter explains ways of thinking about Scripture that do not oversimplify the complexities that arise in biblical interpretation, or flatten out the ambiguities apparent in the Bible. He points out that biblicism doesn't fit with the way language and communication operate in real life. Smith also makes the helpful point that the Bible may function as an authority without it including everything (noting apposite biblical passages about human ignorance, growth in understanding, and the Spirit's role

in forming and guiding the church).

Smith concludes by nominating "critical realism" and speech-act theory as the basis for an interpretive way forward. Critical realism "foster[s] openness and humility in inquiry, criteria for sorting through more and less compelling interpretations of evidence, and truly personal … involvement in the process of pursuing truth" (pp. 152-53); speech-act theory helps readers recognize and understand linguistic expressions as more than mere propositional assertions.

The first part of Smith's book offers a starkly forceful challenge to biblicism; it is not obvious, though, that his challenge will deter biblicists. His own analysis suggests that biblicists adhere to this perspective for reasons other than strictly rational propositional ones. Smith's careful, sympathetic, but unwavering exposition of the problems with biblicism draws together points that have oft been made, but less often so well-framed. Indeed, the primary drawback to the first section is the possibility that it may provoke non-biblicists to treat their biblicist neighbor even less respectfully and thoughtfully than they already do.

The second half of the book attenuates the force of the first half by trying to build a post-biblicist interpretive approach while relying mostly on accredited evangelical scholars. To the extent that these scholars sound a note that Smith's readers already accept, this section is redundant; and to the extent that they represent positions unacceptable to evangelical readers, the section does little to reassure the audience that the post-biblicist position can prevail, especially since Smith himself has moved from evangelical Protestantism to the Roman Catholic Church. Smith's difficulty here is exacerbated by his omission of works that would provide very significant help towards his goal (James K.A. Smith's *The Fall of Interpretation*, for instance). He might even risk citing non-evangelical (or non-Barthian) scholars whose work aims at a theological goal concordant with his (Stephen Fowl, for instance, has much to offer Smith). By invoking witnesses mainly from the ranks of accredited evangelicals, Smith limits the scope of his proposed alternative and the extent to which it might prove attractive to non-evangelical readers

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— a twofold loss that diminishes the impact of what might be a very important book.

Christian Smith brings important insights to the problems of biblical interpretation. One may hope that they will have a positive influence. Nonetheless, an attentive reader will observe some notable problems. At the most obvious, this seems to be a popular book, but it is laden with 32 pages of footnotes; and it seems to be addressed to evangelicals (presumably "biblicists"), but it reasons toward a perspective contrary to the character of biblicism itself. Smith argues on the terrain of interpretation theory and theological hermeneutics, but shows relatively little acquaintance with the literature of that field; might someone else not have contributed a helpful idea to his treatise? It would be a shame if non-biblicists used this essay simply as a warrant to sneer at biblicists, or if (ex-)biblicists embraced this as the last word on non-biblicist interpretation. Smith has constructed a powerful, articulate case for persuading uneasy biblicists to see their way to stepping away from a biblicism they can no longer live with. As an exit strategy, it excels, as far as a non-biblicist can guess. As a work of constructive interpretation theory, it covers ideas already better expounded by others, though they may not carry the evangelical credentials that might reassure Smith's audience. Readers who relish *The Bible Made Impossible* should thus go on to read more widely in the discussion of stoutly theological, theoretically sound biblical interpretation.

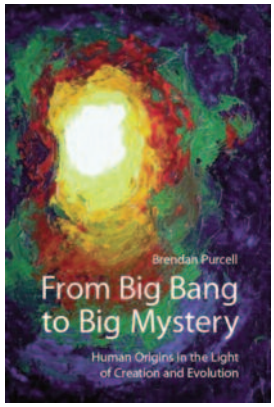
The Rev. A.K.M. Adam, lecturer in New Testament at the University of Glasgow, is author of Faithful Interpretation *(2006) and co-author of* Reading Scripture with the Church *(2006), among other books.*

Exegesis and Evolution

Review by Daniel Muth

> What is man that thou art mindful of him,
> and the son of man that thou dost care for him?
> Yet thou hast made him little less than God,
> and dost crown him with glory and honor
> —Psalm 8:4-5 (RSV)

The psalmist's question is among humanity's most common and at the same time most poignant. Who does not wonder at the human mystery when confronted with the marvel of a child's birth, the staggering genius of a Shakespeare, the grinding evil of the Nazi horror, or the glories of the God-Man, the crucified Savior who lives?



In his very fine film *Das Leben der Anderen* (*The Lives of Others*), Florian Henckel von Donnersmarck sets the ruthless, self-serving inhumanity of party apparatchiks Anton Grubitz and Bruno Hemf against the simple but — given the film's setting in 1984 East Germany — increasingly frustrated decency of playwright Georg Dreyman. Between the two sides is set Gerd Wiesler, a talented but bloodless surveillance specialist assigned by the ambitious Grubitz to spy on (and hopefully destroy) the innocent Dreyman so that senior party official Hemf can steal the latter's girlfriend. In the end, Wiesler sacrifices his career to save Dreyman. It is Wiesler's observation of Dreyman's ability to love, his loyalty to his dissident friends, and his ability to appreciate the joys of Bertolt Brecht's poetry — particularly when set against the drabness of his own solitary existence and the vile pettiness of his superiors — that moves and ultimately humanizes the heretofore calculating spy.

In a not-inconsequential sense, it is of course odd to talk about a man being "humanized." After all, the film does not depict its hero as changing species. His physical and mental abilities remain throughout exactly what they were. In a sinful world, one could scarcely say that love and beauty are any more natural human traits than lust or avarice. On what basis would one say that Dreyman, and ultimately Wiesler, are more properly or fully human than Grubitz or Hemf?

From Big Bang to Big Mystery
Human Origins in the Light of Creation and Evolution
By **Brendan Purcell**. New City Press. Pp. 365. $34.95

This is the philosophical matter that Fr. Brendan Purcell, adjunct professor of philosophy at Notre Dame University in Sydney, sets out to examine. He begins by asking if there is a "barcode for humanity," a telltale sign by which we can ascertain whether what we are speaking of is human, examining the age-old answers provided by both the ancient Greeks and Judeo-Christian Scriptures that the chief human distinctive is the capacity for self-transcendence. Development of this part of the theme, however, is laid temporarily aside while the author enters into a long, detailed, and utterly fascinating examination of the development of *homo sapiens* as a species.

Following a discussion of the understanding of nature in a number of settings, the author embarks on a generally well-informed evaluation of the philosophical limitations of modern physical science, pursuit of which can inform but not answer the vital anthropological questions. He considers implications of modern physics, particularly the "anthropic" coincidences. (Various physical constants and basic relations of matter make possible a universe of sufficient complexity such that intelligent life might develop; for instance, had strong atomic forces been just a touch weaker, no atom larger than helium would have been possible.) Fr. Purcell notes that the natural sciences presuppose a theory of knowledge and reality that arises from a particular cultural matrix.

This sadly abbreviated section is followed by a generally judicious discussion of evolutionary biology that takes proper note of the fact that Darwin himself paved the way for much latter-day "creation/evolution" debate via his unfortunate penchant for letting careful scientific work be partially undercut by a frequency of unscientific philosophizing. The Darwinian *status quaestionis* circa 2010 comes in for some generally illuminating discussion as a prelude to several chapters' examination of recent discoveries in the fields of paleontology (hominid studies) and paleoanthropology (study of the earliest human remains and artifacts).

This is where the book really takes off. The hominid sequence is followed from its pre-australopithecine moorings to the apex of not-quite-human development of the Neanderthal, on the contemplation of which Purcell spends considerable energy. Purcell's attention is drawn to this particular evolutionary dead-end due to the considerable literature available on the subject. He sides with those who reject the notion that Neanderthals

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were human (debate on the matter is acknowledged) based on the lack of any indication of self-awareness (tool use but no design, burials but no grave goods, no evidence of symbolization or language). He follows this with the intriguing question of whether hominid studies are a branch of zoology or anthropology (the evidence would seem to indicate the former) and a discussion of whether a human revolution actually took place (the indications are that it did, but paleontology or anthropology may not be up to the task of explicating human emergence).

This last question brings Purcell back to the earlier matter of a "barcode for humanity" and marks the move from tracing the history of paleontology/anthropology to exploration of its discoveries. He begins with the von Donnersmarck film, taking a fictional composition, "Sonata for a Good Man," played by Dreyman as an ode to a slain friend, as a theme for examining seven "grace notes" in the sonata (i.e., the key components of the barcode for humanity).

The first is the genetic evidence of an African "Eve" (he notes that the 98% correspondence between chimp and human DNA is not all that significant; whales and hippos are at 97%). Unlike most other species, human DNA is a 99.99 percent match; we are very closely related to one another. Second is the correspondence of the human body plan to human culture. Our children take a long time to grow up, giving time for human beings to learn the vast knowledge needed for human survival compared with other species. Also unique to humankind is menopause, which occurs roughly halfway through the maximum lifespan, enabling the unique female human feature of cultural nurturing after childbearing has ceased. The third is the connection of the enlarged brain to a vocal tract uniquely adapted (evenly sized teeth, low larynx, etc.) to producing the vast range of sounds necessary for linguistic expression.

Following these physiological "grace notes" are two that enable "exteriority": symbolization (this section includes a fascinating discussion of the religious symbolism of the Lascaux cave paintings) and language (animal communication involves a subject-object relationship but lacks speaker-listener self-awareness, meaning, in novelist Walker Percy's striking imagery, that an animal has more in common with the planet Saturn than with a human being), abilities which together constitute a capacity for shared meaning. The final two "chords in the human sonata" are understanding (the ability to accept and die for the truth — embodied by Sophie Scholl, who was executed by the Nazis in 1943 — is contrasted with the life of untruth lived by her executioners) and freedom (atheist scientism's attempts to maintain biological determinism are contrasted with, *inter alia*, Kierkegaard's understanding of freedom as unselfishness). Purcell closes out the section by examining the "human person's limitless orientation to horizons of beauty, meaning, truth and goodness" by once again focusing on the Nazi horror, this time contrasting Jewish Auschwitz victim Etty Hillesum's love of God and man with Albert Speer's culpable incuriosity about his National Socialist colleagues. The contrast simply cannot be made in other than moral terms.

The book closes out by contemplating the intrinsically relational nature of the human person, the origin and identity of the individual (acknowledging the full humanity of the unborn, even at the zygote stage) and humanity's continuity, and discontinuity, with the cosmic and evolutionary process. The reader is reminded that the "Big Bang" of the book's title refers to the phylogenetic origin of humanity while the "Big Mystery" is the difficult journey to discover what it is to be human.

Fr. Purcell spent fifteen years researching paleontology and related fields and their relationship to anthropological philosophy (his field of specialization) in preparation for this book. The results are striking and impressive. This is a philosophical vice theological work with the embodied human person as the focus. Natural science is given its full due, but is clearly and properly recognized as being of limited value. It can explore the world of the Neanderthal and describe brain chemistry, but is useless in explaining Alyosha Karamazov vs. Josef Stalin. Not for naught does the author leave off discussion of scientific materialism (save as an occasional foil for deeper thinkers) during the final third of the book.

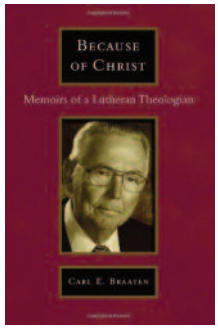
It can scarce be news by now that those who are most desperately wrong about God are invariably wrong about humankind (cf. Rom. 1). Clear thinking about the latter, of the sort presented here, can only be of help in the task of heeding the former. And such clear thinking is alas in short supply in an age that all-too-clumsily conflates desire with identity (hence the dubious invention of gender identity) and presumes that wanting is sufficient justification for having. For an incarnational religion such as ours, careful thought about the human body, its development, specified complexity, and mysterious nature, is cause for rejoicing. There is much in this rich book to inspire the Christian theologian (literalists of both the liberal and biblicist stripe will be disappointed) and to inform the general reader.

Daniel Muth, principal nuclear engineer for Constellation Energy in the Baltimore region, is secretary of the Living Church Foundation's board of directors.

Because of Christ

Memoirs of a Lutheran Theologian

By **Carl E. Braaten**. Eerdmans. Pp. 224. $18



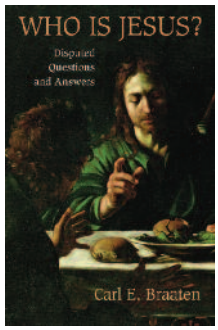
Carl Braaten's journey from missionary kid in Madagascar to professor at the Lutheran School of Theology in Chicago is interesting, enriched by fascinating insights into the theological stars who crossed his path and influenced his thinking.

I shuddered at his effusive affirmation of Paul Tillich, but the best bits appear subsequently and it was worth pressing on.

The Lutheran tradition has always seemed to be a close cousin to Anglicanism, although in many ways theologically more stable than North American Anglicanism has been in the last several generations. The story takes off when Braaten provides helpful insights into the processes of this other ecclesial family.

Developments in the theological world of the 1970s and 1980s were Braaten's wakeup call. As feminist theology rose to prominence he realized the substance of trinitarian and christological doctrines of the ancient Church were under assault. Applying inclusive language to the Godhead opened a can of theological worms. Braaten's instinct is summed up in the worlds of his friend and colleague, Robert W. Jenson: "A church ashamed of her God's name is ashamed of her God" (p. 113).

A floodgate had been opened and the Church and its theological seminaries were being overwhelmed by many of the contemporary "isms" of American culture. In the name of inclusivism, for example, serious theological reflection rooted in the historic canons and corpus of the faith became the interest of just one more pressure group within the body politic of the Church — one that was taken increasingly less seriously, partly because of its quota of "aging white males."



The chapter in which Braaten presents the way this happened and how it affected him, including his premature resignation from his tenured post at the Lutheran School of Theology in 1991, is the most incisive of the book. Without anger and with a thrifty use of words he explains from a Lutheran perspective the consequences of "the hermeneutics of suspicion … poisoning the wells of theology in the church" (p. 125).

In partnership with Robert and Blanche Jenson, the Braatens established the Center for Catholic and Evangelical Theology in Northfield, Minnesota. The early watchword of the center was "A Call to Faithfulness," and it fielded two conferences under that title. It might have been a good alternative title for this memoir of a man who has spent his whole life seeking to be faithful to Christ — intellectually faithful, and willing to pay the high price that goes with taking the high road of creedal integrity.

I read this book on trains, planes, and in the local Honda dealer while my car was serviced. I could do this because it is engagingly written, honest, and humble.

The Rev. Richard Kew
Ridley Hall
Cambridge, England

Who is Jesus?

Disputed Questions and Answers

By **Carl E. Braaten**. Eerdmans. Pp. vii +147. $20, paper

For many years, Carl Braaten has intelligently reasserted classical Lutheranism and the ecumenical great tradition in the face of faddish revision. He has done this with élan and a talent for the memorable polemical phrase worthy of Luther himself. Braaten was once asked if a child baptized by a trendy pastor in the name of the Parent, the Child, and the Spirit would be saved. Braaten answered that the child would certainly be saved but the pastor would certainly go to hell. In this tidy volume, designed for adult education in local parishes, he presents a user-friendly introduction to the theology of the person and work of Jesus in light of the challenges presented by the popular work of new questers for the historical Jesus such as Dominic Crossan and Marcus Borg.

The quest for the historical Jesus as opposed to the Christ of faith is an old project, the beginning of which is often identified with Hermann Reimarus (1694-1768). The project came into its heyday in the 19th century with the production of "lives of Jesus" supposedly constructed from a strictly historical perspective free from creedal influence. This first quest for the historical Jesus was deconstructed by Albert Schweitzer (1875-1965). Schweitzer found that these pseudo-scientific portraits of the historical Jesus were really self-portraits of the moral and theological prejudices of liberal Protestantism.

Students of the famous demythologizer Rudolph Bultmann renewed a "second quest" for the historical Jesus. As in the first quest, these scholars tried to develop the faith *of* Jesus without reference to faith *about* Jesus, and their work sputtered out. Now with the Jesus Seminar begun by the late Robert Funk (1926-2005) comes the

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third quest for the historical Jesus. Authors like Funk, Borg, and Crossan argue that Matthew, Mark, Luke, and John got it wrong and the real Jesus has remained hidden until the publication of their books.

With careful scholarship, patience, and a knack for expressing theological truth in accessible language Braaten does for the third quest what Schweitzer did for the first — defending the necessity of faith, as a gift of the Holy Spirit. Writes Braaten: "The real Jesus who reveals God to us remains hidden to all those who did not come to him through a personal and living faith. Yes, it is a matter of faith born of the Spirit accessible to any ordinary layperson and not a work of the intellect that only a few highly skilled practitioners of historical scholarship can perform" (p. 30).

There are chapters with discussion questions on the divinity of Christ, the meaning of the cross, the reality of the resurrection, Christianity and the world religions, and faith and politics. An excellent resource for people and pastor.

The Rev. Leander S. Harding
Trinity School for Ministry
Ambridge, Pennsylvania

You Can't Keep a Good Tune Down

... No Matter How Hard the Choir Tries

By **Reginald Frary**. Canterbury Press. Pp. 130. $12.99

It's always good to laugh at ourselves. This "final collection of tales from the choir" — there were four predecessors — records an 80-year choir veteran doing exactly that (he died recently at 91). His tales come from a variety of English parishes, mostly rural and, one hopes, mostly fictitious, where choir, organist, and vicar wage war over hymn tunes, cassocks, and orange plastic chairs. There are many subtle and very British ways of dealing with interfering wardens, innovating vicars, and the lady who wants your choir stalls for her garden. Somehow the choir almost always wins, but no one's feelings are really hurt.

These stories are funny, yes, in a low-key way, showing how persistent our human self-will can be. Americans might handle these situations a little differently, and probably more abrasively, but human quirks are much the same everywhere.

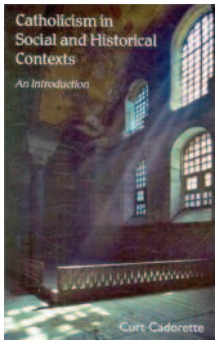
But perhaps there's another level of wisdom here, in this author's experience of several generations watching fads come and go. It is often the "ordinary people," choir members and the like, who sense the strength and value of Tradition, even if their grasp of it is a little limited. It's more than just "We've always done it this way"; it's often: "hold fast that which is good." One can only hope that something of this spirit will survive the cultural tsunamis of this 21st century. The book would make a good small gift for a choirmaster, or for almost anyone who enjoys the lighter side of parish life.

Sister Mary Jean
Greenwich, New York

Catholicism in Social and Historical Contexts

An Introduction

By **Curt Cadorette**. Orbis. Pp. 288. $20, paper



The trouble with the past is not that it is a foreign country; it's right outside our window. The trouble is rather that the recent past occupies most of our visual field. A map of the past, then, will display our local biases (à la Saul Steinberg's view from 9th Avenue) unless we aim a telescope at the horizon and examine the faraway territory in detail.

As Curt Cadorette admits at the outset of this flawed undergraduate textbook, it is hard to give a decent full account of Catholic history. Authors must make difficult choices about focal points. Cadorette, whose main concern is the development of Roman Catholic social teaching, chooses to concentrate heavily on the 20th century, entirely ignoring other eras. Nearly one-third of the book's pages are devoted to the Church since the reign of Pius XII: the era of Vatican II, inculturation, and the emergence of liberation theology. In this period, led by prophetic figures like John XXIII and Gustavo Gutiérrez, the Church "is returning to its roots as a multicultural form of Christianity" (p. 261).

Earlier in the book, Augustine is one distant point of interest, receiving a full chapter's attention, but between him and the 13th century lies the Big Empty. Cadorette has almost nothing to say about the culture of monasticism, missionary efforts in Asia and Northern Europe, or the Way to Canossa.

To give this sweeping account, Cadorette sometimes avoids getting bogged down in scholarly details. For instance, he offers no evidentiary support for the claim that "For most contemporary Catholics … the Mass has become a moving ritual in which people can draw on their culture and language to express their faith in God and Jesus" (p. 219).

Cadorette occasionally lapses into glibness, as when — in a book on Catholicism in historical context — he dismisses historians, saying that they "revel in fighting over when a particular historical moment begins and ends, what makes it what it is, and whether the concept even makes sense at all!" (p. 178).

Cadorette's story has a liberal Catholic moral that the Church has only recently returned to anything like the inclusive, socially transformative vision it offered in its earliest years. Thus Aquinas's *Summa* "simply does not mesh with the political and social assumptions associated with the modern world" (p. 114), Vatican II lowered the "drawbridge raised by Trent and Vatican I" (p. 222), and with theological "near repression" lifted after Vatican II, "there was a tremendous burst of contextual theological activity" (p. 223).

This may all be true. But to make the argument without more careful consideration of sources from across the centuries is to betray the spirit of doctrinal development that John Henry Newman, perhaps the greatest liberal Catholic thinker, insisted upon.

Undergraduates, even at Catholic colleges, often know little of Catholicism. They need to be taught in a way appropriate to their mode of understanding. Cadorette admirably attempts to reach students where they are. Without better scholarship supporting his narrative, however, student readers will not develop an appreciation for how to draw their own map of the territory.

Jonathan Malesic
King's College
Wilkes-Barre, Pennsylvania

(Continued from page 7)

Kalis soon realized his purpose was to use sports to help inspire and touch people's lives. He quoted Proverbs 16:9: "The human mind plans the way, but the Lord directs the steps."

Hubbard, executive director of Emmanuel Episcopal Center in Memphis, spoke on the Saturday evening of the gathering. He played football at Alabama under the legendary Paul "Bear" Bryant, winning a national championship in 1973.

Growing up poor and playing for Bryant, Hubbard learned to persevere. "I've learned to value not quitting," he said, quoting Bryant: "If you have dedication and pride and never quit, you'll be a winner. For the price of victory is high, but so are the rewards."

Describing his long-running ministry in inner-city Memphis, Hubbard likewise spoke of hardship and success: "I'm here to tell you that no matter what we have to endure, we win in the end." And then he added: "But whenever God calls you to do something, it won't be about you."

The men of Tennessee's dioceses impressed Fulmer: "To hear a group of men singing as proudly as you all were singing a few minutes ago touches your heart."

Wheat Hotchkiss

Bishop Tweaks Blasphemy Law

Bishop Samuel Azariah, moderator of the Church of Pakistan, hopes Pakistan's government will consider repealing a clause regarding blasphemy.

Bishop Azariah, a member of the World Council of Churches' Executive and Central Committees, said a WCC hearing on "Misuse of the blasphemy law and the plight of religious minorities in Pakistan" provided an opportunity for Christians along with their Muslim partners to "register their concern and protest against abuse of the law." The international

A Nashotah-Oxford Covenant

Nashotah House Theological Seminary in Wisconsin and St. Stephen's House, Oxford, signed "Strengthening the Bonds of Affection: A Mutual Covenant for Ministry" in Oxford Oct. 4.

The covenant pledges the efforts of both seminaries to the work of mutual ministry and prayer. It calls for a joint mission statement, shared prayers, programs and seminarians and a mutual sabbatical structure.

"Both St. Stephen's House and Nashotah House share a common and rich ancestry, emerging from the Catholic Revival of the 19th century," said the Rt. Rev. Edward L. Salmon, Jr., Nashotah House's dean and president, "and by working together we can be a monumental blessing to our church and to our world."

The Rev. Canon Robin Ward, principal of St. Stephen's House, considers the opportunity invaluable and historic. "St. Stephen's House and Nashotah House are the preeminent Anglo-Catholic seminaries serving the Anglican Communion today," he said. "Affirming our common heritage while seeking new ways to expand our vision together will plant seeds that, by God's grace, will produce fruit — fifty-, sixty- and even a hundredfold."

hearing met in Geneva Sept. 17-19.

The blasphemy law provision has existed since Pakistan's founding in 1947. No government during the first forty years felt the need for any changes until General Zia-ul-Haq introduced a number of amendments to the Pakistan Penal Code in the 1980s at the behest of Islamic parties.

The amendments were made to statutes related to religion, including sections 295 to 298. Since then the B and C clauses of section 295 in the Pakistan Penal Code have been used to victimize religious minorities. The blasphemy cases have resulted in death penalties and mob-instigated violence.

Commenting on the recent case of Rimsha Masih, an 11-year-old girl accused of blasphemy, Azariah said that "churches in Pakistan, media and civil society in the country have raised their voices against this case. This is evidently a proof of the misuse of the law."

"Rimsha's case is one among many."

Adapted from the WCC

Recognize Christ's Body

Archbishop Bernard Ntahoturi of Burundi has challenged fellow members of the Inter-Anglican Standing Commission on Unity, Faith and Order to "recognize the body of Christ when we meet each other."

"When people look at us today, can they see beyond divisions within the Communion to recognize the body of Christ?" he asked, as the commission gathered in Dublin for its fourth meeting Sept. 13. Members of the commission are also sharing their visions for the Anglican Communion, affirming their commitment to promoting and enriching a common future.

Adapted from ACNS

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First reading: Job 1:1; 2:1-10, Ps. 26

Alternate: Gen. 2:18-24, Ps. 8 • Heb. 1:1-4; 2:5-12 • Mark 10:2-16

The Body

Who will deliver us from this body of death? Praised be our Lord Jesus Christ who delivers us from the curse and sting of death, the trials of mortal existence, a sea of troubles, by hiding us in the sanctuary of his flesh. For the Word, "He [who] is the reflection of God's glory and the exact imprint of God's very being," became flesh (Heb. 1:3). He assumed forever our nature and flesh, and thus our deliverance will be, come what may, in the flesh. God will deliver us from this body of *death* by defeating death and thus restoring the body to an ordered and beautiful and exquisite existence. The body will then flow in the movement of grace without resistance, supple and free, light and nimble. Spiritualized, it will still be a body, firm and sensory.

Behold what the Lord God has done. Having created the first human being from dirt and air, having given this person the power to name every living creature, God observes that the man is without a partner. Living and naming are not enough. The great physician goes to work, dripping the drug of sleep into the man. Then, opening his side, he pulls out a rib from which he forms a woman. The man sees that she "is bone of my bones, and flesh of my flesh" (Gen. 2:23). They become one flesh; thus their differentiation returns to oneness. In this way they enter through their bodies into the mystery of communion.

Behold what Satan has done. Satan observes the body's vulnerability. Satan speaks to the Lord: "Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face" (Job 2:4, 5). "So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head" (2:7). "Shall we receive the good at the hand of God, and not receive the bad?" Job asks (2:10), persisting in integrity.

Job is mythic patience for all of chapter one and chapter two, sitting in ashes, scraping himself with a potsherd, until, beginning in chapter three and continuing to the end of chapter 37, he says "Why?" and "How long?" and "If this is punishment, should it not fit the crime?" and "Why was I even born?" He feels this despair because wounds have been etched in his flesh. Job looks at himself and says, "This is my body, this is my broken body." Then, the ending: "The Lord blessed the latter days of Job more than his beginning." A riddle! Moral arguments fail! The just and righteous man suffers. Still, *he is raised in the body*.

What God has put together, let no one put asunder. "Let no one" is a jussive subjunctive, a real command acknowledging that "what God has put together" is continually threatened. Satan is going to and fro on the earth. Marriages that begin in love fail. So Jesus recalls the beginning of love, bodies made for union. This reminder will not itself save every marriage, but it will offer hope and strength to many in the time of trial. After addressing marriage, Jesus invites to himself "little children," whom we may interpret as both the fruit of marriage and a title for the disciples themselves. Notice why people bring their children: "In order that he might touch them" (Mark 10:13). Touching them, Jesus thinks, "This is my body; for I created many worlds" (Heb. 1:2).

Look It Up

Read Ps. 26:12. Keep your feet securely on the ground.

Think About It

Not "This is my soul," but "This is my body."

SUNDAY'S READINGS | Pentecost 20, October 14

First reading: Job 23:1-9, 16-17, Ps. 22:1-15

Alternate: Amos 5:6-7, 10-15, Ps. 90:12-17 • Heb. 4:12-16 • Mark 10:17-31

The Son of God Listens, and Speaks

The prophetic voice is vile to a transgressing beast. "They hate the one who reproves in the gate, and they abhor the one who speaks the truth" (Amos 5:10). And yet the moral order the prophet presumes is the very foundation of any attempt to construct a just and equitable society. "Establish justice in the gate, that the Lord, the God of hosts, will be gracious" (Amos 5:15). It is a moral law with a simple arithmetic. Love the good, establish justice, and the Lord will be gracious. Trample the poor, afflict the righteous, take bribes, push aside the needy, and the Lord will break out against your house like fire. In our increasingly secular society, many doubt that the Lord God acts, but still believe goodness deserves goodness and evil deserves evil. That which a man sows, he reaps.

The prophet, however, would have nothing to say if the logic of his reasoning followed hard upon the execution of any particular act, good or evil. If justice were swift and fair, who would dare offend? Instead, transgressors, escaping punishment, are emboldened and sense with a sinister joy their success in tricking the law. Let others do what is right, I do what I want. Let others consider the common good, I consider my advantage alone. The poor at my gate: I push them aside with disgust and move on to my next financial gain.

At the other end of this moral spectrum, the good person may search in vain for his requisite reward. Even worse, he may suffer for righteousness' sake, and if his heart adheres to the one true God, he may feel that the divine hand is "heavy despite my groaning" (Job 23:1). Still, in all this moral mess, in all this "delay," a cry goes out. How long! Job would put his case before the Almighty, his mouth is filled with arguments, he awaits and expects an answer. He insists that God will not come in the greatness of his power, but will "give heed to me" (Job 23:6). But God does come in power, answering while not answering the moral question.

Who are we? We are the good people of God. We are the sons and daughter of Adam. We are loving and good. We are corrupt, petty, and bad. We are trying to get away with something. We do good and then ask, "What good is goodness?" Into this moral misery, God sent his Son, the one "who in every respect has been tested as we are, yet without sin." He sympathizes with our weakness and feels our moral plight. He is the way, the truth, and the life. He is *Logos*, he is a recapitulation of our humanity, its restoration to a pristine design. He is the answer to *How long?*

Because he has been with us, has been and is our very selves, we have nothing to fear. "We approach the throne of grace with boldness" (Heb. 4:16). Jesus listens. He also looks. His transfixing eyes go out to us. He sees who we are, and this inner seeing is his love. Seeing us, he loves us, and says, "There is one thing you lack" (Mark 10:21). Every day he says this.

In this dangerous world, we yearn for the restoration of every shattered fragment. Jesus is that restoration. Jesus is a huge open ear to our cries. He is a flaming eye that wounds us in love. He speaks.

Look It Up

Read Mark 10:21. Treasure in heaven? Jesus has a Word.

Think About It

Grace is *auxilium opportunum*, the right help at the right time! It is also a piercing word: "You lack one thing!"

Appointments

The Rev. **Bruce Baker** is priest-in-charge of St. Mary's, 100 W. Windsor St., Reading, PA 19612.

The Rev. **Stephen McGehee** is associate for Pastoral Care at Advent, 141 Advent St., Spartanburg, SC 29302.

Retirement

The Rev. Canon **David M. Baumann**, SSC, as rector of Blessed Sacrament, Placentia, CA, after Nov. 4.

Deaths

The Rev. **Blanche Heywood Hamilton**, the first of three generations of women in her family to be ordained to the priesthood, died July 14 at Longmont [CO] United Hospital. She was 82.

Born in in Fort Worth, Texas, she was a graduate of Texas Woman's University, Denton, and Union Theological Seminary in New York. She was ordained deacon in 1983 and priest in 1984. All of her congregational ministry was in the Diocese of Connecticut: curate, St. John's, Waterbury, 1983-87; rector, St. John's, Guilford, 1988-89; interim ministry, 1988-96; rector, St. John's, Sandy Hook, 1989-91; and rector, Grace Church, Stafford Springs, 1992-94. She is survived by Bill Hamilton of Longmont, her husband of 61 years; two sons, David K. Hamilton of Virginia Beach, VA, and Brian Hamilton of Arlington, TX; two daughters, the Rev. Julie Mudge of Wynantskill, NY, and Ellen Latanzi of Longmont, CO; one sister, Marian Knight of Texas; and eight grandchildren: Ruth, the Rev. Hannah, and Lydia Mudge; Bethany Cheaqui, Phoebe Latanzi; and Christian, Alyssia, and Brenna Hamilton.

James E. Solheim, founding director of Episcopal News Service, died Aug. 8. He was 73.

A native of Thief River Falls, MN, Solheim was a graduate of St. Olaf College, Luther Seminary and Columbia University. His first job in the Episcopal Church was as communication director for the Diocese of Massachusetts, a position he accepted in early 1989, a few weeks before the Rt. Rev. Barbara C. Harris became the first woman ordained as a bishop in the Anglican Communion. In June of that year he joined the staff at the Episcopal Church Center, rechristening Diocesan Press Service as Episcopal News Service.

Earlier in his career Solheim worked for Lutheran, Presbyterian, and United Church of Christ publications. He was the founding editor and designer of *Event*, a monthly magazine on social issues (1968-74); associate editor of *A.D. Magazine* (1977-83); editor of *World Encounter* (1984-88), and associate director of interpretation for the world mission office of the Lutheran Church in America. He also edited *Grapevine*, a monthly newsletter of the Joint Strategy and Action Committee.

Former Presiding Bishop Frank T. Griswold III said that Solheim, "in the midst of highly charged and emotional issues, always managed to remain focused and objective in his reporting.

He is survived by his mother, Verna Solheim Kaisler of Thief River Falls; brothers Ron Solheim of Fergus Falls, MN, and Rod Kaisler, Eagle, IN; sisters Jill Kaisler Kezar of Thief River Falls and Ardeth Kaisler Lewon of Surprise, Arizona; and three nieces and six nephews and their families.

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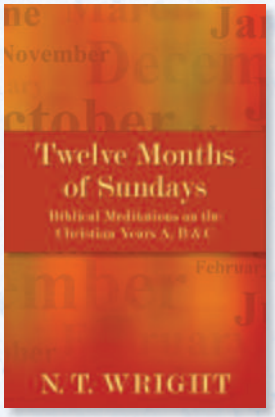

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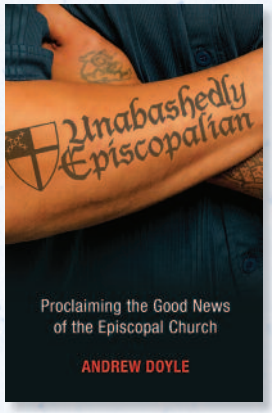

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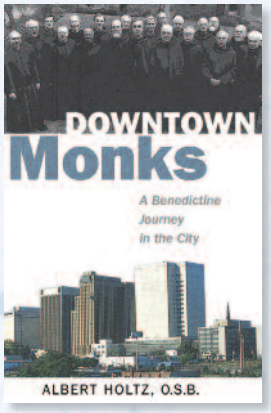

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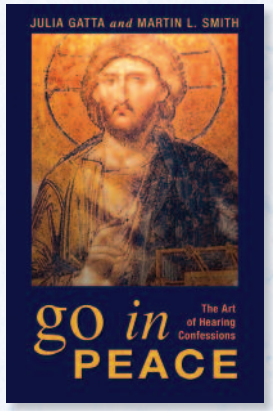

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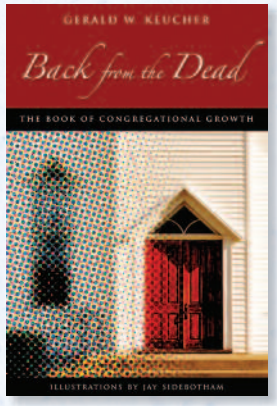

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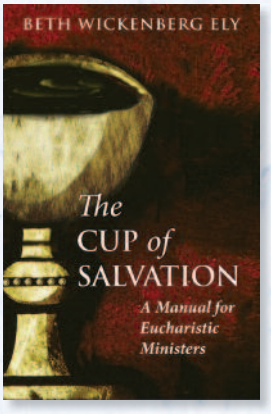

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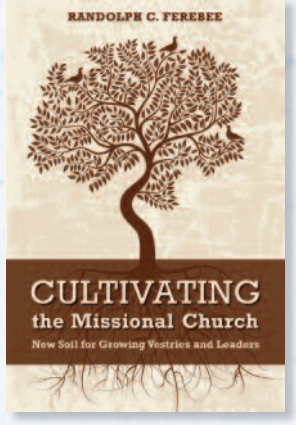

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