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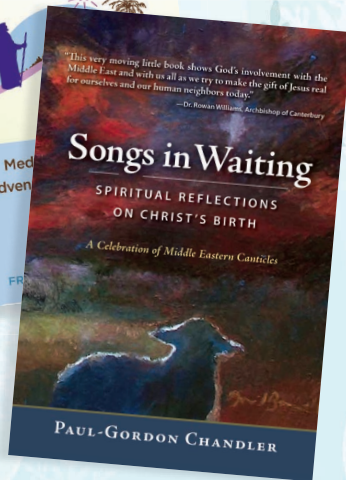
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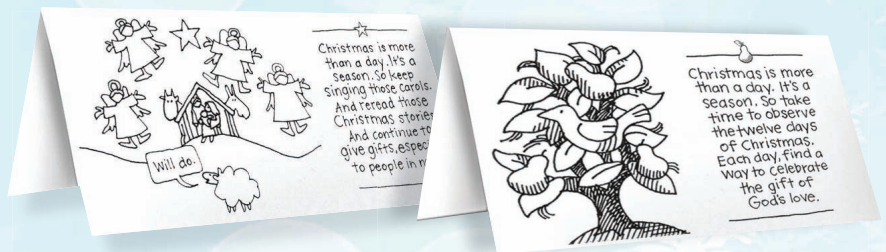
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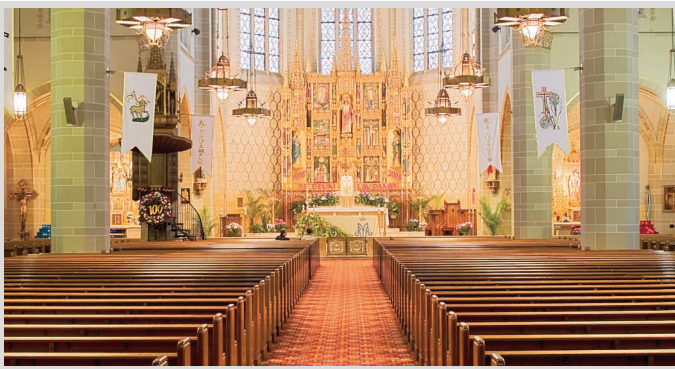
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Dirk Bakker photo

ON THE COVER: St. Florian Church (Roman Catholic), dedicated 1928, architect Ralph Adams Cram (Cram and Ferguson)

## Urban Beauty

"Instead of the operatic decay portrayed by another recent work, *The Ruins of Detroit*, we encounter soaring interiors lit with stained glass" (see "Love, Faith, and Hope Among the Ruins," p. 8).



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# Deadlock Raises Questions

Delay in appointing a successor to the Most Rev. Rowan Williams as Archbishop of Canterbury is prompting questions about the viability of the role. Williams joined the debate in early October, saying it was inevitable that changes would be made to lighten the archbishop's workload.

He told the Compass Rose Society meeting in Canterbury there was clearly too much on his plate. He said there were always efforts to relieve him of a committee or two "so I get a five-minute break between meetings" but sooner or later significant changes need to be put in place.

The archbishop's workload, effectively four jobs, will be an issue weighing on the chosen person. The Archbishop of Canterbury is the second citizen of the United Kingdom after the monarch, a responsibility involving many public tasks: he is Primate of All England, a diocesan bishop and president of the Anglican Communion. Any one of these roles could be full time.

Questions are being raised on whether the selection should be left to the 16-member Crown Nominations Commission meeting behind closed doors. The Rev. Giles Fraser, who resigned his canonry at St. Paul's Cathedral at the height of the Occupy London protest, has called for an open election. The commission's six members from the Diocese of Canterbury reportedly were taken aback at suggestions they had formed a block vote.

The Rt. Rev. Justin Welby, Bishop of Durham, is widely reported as the commission's first choice. It is understood the deadlock within the commission concerns the second name

to be sent to Prime Minister David Cameron. While the PM needs to send only one name to Queen Elizabeth II, the concern is to agree on a viable second choice in case the preferred candidate declines the post.

One reduction in the archbishop's duties has been achieved in recent years by placing the Bishop of Dover in virtual charge of the Canterbury diocese. The archbishop is based in Canterbury on weekends and only when he is not otherwise engaged. That invites the question why the Canterbury diocese warrants six votes on the CNC when the Anglican Communion has just one. Questions too surround the choice of the Most Rev. Barry Morgan, Archbishop of Wales and an acknowledged liberal, to represent his fellow primates of the Communion.

The archbishop's international role could be most easily changed. Primates' Meetings date from Archbishop Robert Runcie's time, and before him archbishops never attended entire Anglican Consultative Council meetings. It was Runcie who substantially developed the Anglican Communion role with the appointment of an assistant for Anglican affairs and extensive travel. Williams told members of the Compass Rose Society there was still no strategic plan for international visits, which tend to be agreed in response to invitations.

The Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, has been listening to Archbishop Williams keenly. After a *Daily Telegraph* interview in which Williams discussed possible changes to the archbishop's role in the Anglican Communion, Kearon quickly



Wikimedia Commons photo

The main entrance of Lambeth Palace

issued a media statement that no such changes were being considered. While it is in the interests of the Anglican Communion Office to guard the international dimension, Church of England attitudes to the Communion are diverse. Attendance at General Synod debates on the Communion is usually thin.

The archbishop's role in the Anglican Communion is similar to Queen Elizabeth's importance to sustaining the British Commonwealth.

One vital difference, however, is that without the support symbolised by the Canterbury connection some Anglican provinces and dioceses would be hard put to survive.

*John Martin in London*

Visit [livingchurch.org](http://livingchurch.org) for daily reports of news about the Episcopal Church and the Anglican Communion.



# Retirement Ends Long Conflict

The Rt. Rev. Charles E. Bennisson, Jr., has announced that he will retire Dec. 31 as the 15th Bishop of Pennsylvania. The bishop has faced repeated calls for his resignation, beginning at the diocese's annual convention in November 2006.



Bennisson

In June 2008 the Court for the Trial of a Bishop convicted Bennisson on charges of conduct unbecoming a member of the clergy.

The church's review court dismissed the charges in August 2010, citing the statute of limitations.

The diocese's standing committee asked Bennisson not to return to his work as bishop, and the House of Bishops urged him to resign. This summer General Convention adopted Resolution B021, on "Reconciliation or Dissolution of an Episcopal Relationship," which could have increased pressure on Bennisson to resign.

The bishop wrote in a letter to members of the diocese that the Rev. Ledlie Laughlin, president of the standing committee, informed him of the committee's desire to elect a provisional bishop.

"I believe that the interests of the Diocese are best served if the process envisioned by the Standing Committee begins sooner rather than later, and therefore I have informed the Committee that I will retire on December 31, 2012," the bishop wrote in the letter, dated Oct. 9. "For the privilege and joy of serving as your Bishop, I shall always be profoundly grateful. I have loved my work, and I have loved each of you. Please pray for me, and know of my prayers for you. May the love of Christ hold sway in all our hearts now and always."

In another letter to the diocese, also dated Oct. 9, Laughlin wrote that the standing committee intends to schedule a special convention in early 2012 to elect the provisional bishop.

Both letters are available at [livingchurch.org](http://livingchurch.org).

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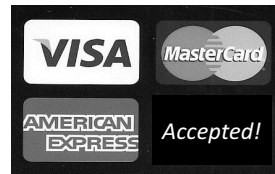
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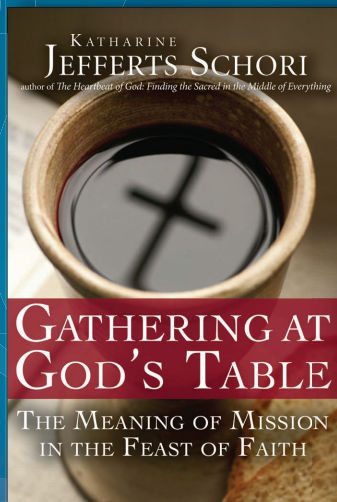


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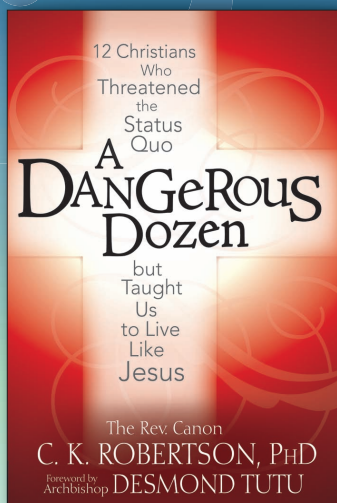
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With his family joining him, Bishop Wright greets the congregation Oct. 13 at his ordination and consecration as the tenth bishop of the Diocese of Atlanta.

## Atlanta Bishop: 'Share Good News'

The Rt. Rev. Robert C. Wright was consecrated as tenth Bishop of Atlanta Oct. 13 in the Martin Luther King, Jr., International Chapel at Morehouse College. He is the first African American to serve as bishop in the diocese's 105-year history. The service attracted more than 2,500 people, including Andrew Young, former mayor of Atlanta, and Archbishop Wilton Gregory of the Roman Catholic Archdiocese of Atlanta.

Bishop Wright preached the next day at the Cathedral of St. Philip.

"The world is in desperate need of good news, and you and I, because of water and Spirit, have been entrusted with the best news there is: that God is real, able, good and generous," he said.

"That there is no condemnation in Christ Jesus; that God's mercy endures forever. That guilt and shame don't have to be our constant companions. ... Share this good news. I double-dog dare you! Be this good news for your soul's sake and for the sake of the world."



# Bishop's Ministry Restricted

The Disciplinary Board for Bishops has certified its finding that the Bishop of South Carolina abandoned the communion of the Episcopal Church. Presiding Bishop Katharine Jefferts Schori has restricted the ministry of the Rt. Rev. Mark J. Lawrence, bishop of the diocese since 2008, "until such time as the House of Bishops shall investigate the matter and act thereon."



Lawrence

The Diocese of South Carolina's standing committee has, in turn, announced its decision to withdraw the diocese from the Episcopal Church. It has called a special diocesan convention for Nov. 17 to vote on the standing committee's decision.

The Presiding Bishop's restriction of Lawrence's ministry is dated Oct. 15. The restriction says Bishop Jefferts Schori received a certification of abandonment Oct. 10. The certification is dated Sept. 18.

The standing committee voted on Oct. 2, but made its decision contingent on the Episcopal Church taking any action against the bishop.

"Bishop Lawrence was notified of these actions taken by the Episcopal Church between two meetings, one held on October 3 and one to be held on October 22, which Bishop Andrew Waldo of the Upper Diocese of South Carolina and Bishop Lawrence had set up with the Presiding Bishop to find a peaceful alternative to the growing issues between the Episcopal Church and the Diocese of South Carolina," the diocese said in an announcement Wednesday afternoon. "The meetings were to explore 'creative solutions' for resolving these issues to avoid further turmoil in the Diocese and in the Episcopal Church."

The diocese released PDFs of documents it has received from the Episcopal Church. It also has released PDFs of documents that

(Continued on page 24)

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# Love, Faith, and Hope Among the

Review by Matthew Alderman

**B**ooks on local history, especially local church history, are a bit like local museums. You might stumble across a little-known but well-curated collection, holding such forgotten gems as the lantern from the night of Paul Revere's ride. Or you may be confronted with a puzzling hodgepodge of the decontextualized and ephemeral — a diorama of a

giant prehistoric armadillo, an international collection of hats someone gave President Eisenhower, a glass soda bottle of uncertain provenance, or Anwar Sadat's Fearless Leader-ish dress uniform. Fortunately, there are no giant armadillos, real or metaphorical, to be found in this illuminating new volume from Wayne State University Press.

*Detroit's Historic Houses of Worship*, the most comprehensive chronicle of the city's historic churches, has been 20 years in the making, and all that time and work shows. Built around a broad selection of churches of numerous denominations, two cathedrals and a synagogue, 37 in all, it presents their detailed histories, both architectural and social, within the larger civic context, as well as treating the reader to page after page of dazzling

## Detroit's Historic Houses of Worship

Compiled by **Maria O. Collum**, **Barbara E. Kruger**, and **Dorothy Kostuch**. Photographs by **Dirk Bakker**.

Wayne State University Press. Pp. 256. \$39.95



Left: Holy Cross Hungarian Church (Roman Catholic), dedicated 1925, architect Henrik Kohner

Below: Historic Trinity Lutheran Church, dedicated 1931, architect William E.N. Hunter, stained glass by Willet Studios  
Dirk Bakker photos



full-color photography from Dirk Bakker. Instead of the operatic decay portrayed by another recent work, *The Ruins of Detroit*, we encounter soaring interiors lit with stained glass like the German hall-church of St. Joseph's, its baby-blue ceiling studded with gilt stars. Despite the somewhat sorrowful note struck obliquely in the preface, which comments on the "significant change" Detroit's urban landscape has undergone, it is startling to find the heart of the city so full of beauty and life. One might be looking at an entirely different city.

Compiling such a work requires considerable dexterity and balance. Every house of worship profiled has something to delight both the arm-chair historian and the aesthete. Sainte Anne, the Mother Church of Detroit, is handsome enough, but its 19th-century brickwork conceals a history going back to Antoine de la Mothe Cadillac and French fur-trading days, making it the second-oldest continuously active Roman Catholic church in the United States. Closer to our own time, we encounter people like the anonymous black freedmen and -women who founded Second Baptist Church, the mother of 30 other local congregations, or like the Rev. Richard W. Ingalls (1926-2006), who rang the bell of the Mariners'

Church downtown to mark the sinking of the *Edmund Fitzgerald* in 1975. Helpful appendices on the architects, artists, and craftsmen give further background. While all the structures have an important role in the architectural history of Detroit, several have deeper significance.

Two works by master Boston church builder Ralph Adams Cram (1863-1942), the Cathedral Church of St. Paul and St. Florian's Roman Catholic Church in Hamtramck, are prominently showcased. Cram revolutionized liturgical taste at the start of the last century, transforming America's vision of church architecture from Puritan New England clapboard to stone-walled Gothic. (I must admit a certain bias here, as I work for the architectural firm founded by Cram in 1889, which still builds in the traditional

styles he popularized.) The inclusion of these works not only ties the world of Detroit's churches to larger artistic and theological trends but also illustrates an architect's versatility over time. St. Paul's, finished in 1911, is crisp, English, austere beautiful, and not without a touch of robust muscularity. St. Florian's, dedicated in 1928, almost two decades later, is broader in its inspirations, luminous, vivid and equally stunning in a very different way. Cram's influence can also be detected in the Art Deco-tinged Little Rock Missionary Church and the more straight-forward Jefferson Avenue Presbyterian Church and St. Matthew and St. Joseph Episcopal Church.

Even the more obscure entries are beautiful, or at least endearingly quirky, like the lavish, mosaic-decorated three-decker interior of Saint Aloysius Church, local architect Walter R. Meier's clever (and, to my knowledge, unique) response to an unusually

(Continued on next page)



# Ruins



# Love, Faith, and Hope Among the Ruins

Cathedral Church of St. Paul (Episcopal),  
dedicated 1911, architect Ralph Adams Cram  
(Cram, Goodhue and Ferguson)



the Pantheon designed as a synagogue, and a number of worthy entries from denominations whose architectural contributions are often unjustly overlooked, like Historic Trinity Lutheran Church, a 1931 Gothic jewel box with a trussed wooden ceiling of exquisite color and detail.

Like the churches it chronicles, the book is itself a monument of sorts. It is dedicated to Dr. Kostuch, one of the coauthors, who passed away in 2005. Her work is in turn based on research begun by Lucy Hamilton, coauthor of *Discovering Stained Glass in Detroit*, who died in 1996. However glowing its illustrations, a touch of poignant memorial pervades its text. The book is a work of preservation as well as celebration. John Gallagher comments in the foreword that “We live in a more secular age now, and the old saying ‘they don’t make them like that anymore’ has never seemed more apt,” though he also notes that the glorious old churches of years past are filled with “loving details,” woodwork and stained glass, that remind us that “we can tell a people by what they spend their money on . . . . No one can visit these churches and not grasp the profound

(Continued from previous page)

importance that worship held in their builders’ lives.” But beauty never dies. Even amid the so-called “ruins of Detroit” a light still burns, and I invite you to read this book not merely as a tribute to past faith but as an inspiration for the future. ■

cramped site. There is also Our Lady of the Rosary with its gilt pyramidal roof atop a crenellated, castle-like campanile; the serene green-blue interior of First Presbyterian Church; and the zebra-stripe brick and stone of Most Holy Redeemer, a sort of pup Westminster Cathedral.

The book achieves an ecumenical breadth without losing focus. There are cavernous Roman Catholic immigrant churches, ceilings studded with Gothic ribs and antique lightbulbs (and in the case of one Hungarian parish, ceiling fans), a sober takeoff on

*Matthew Alderman lives in Concord, Massachusetts, where he works at Cram and Ferguson Architects. A graduate of the University of Notre Dame’s classical design program, he frequently lectures and writes on ecclesiastical architecture.*



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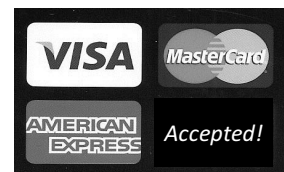
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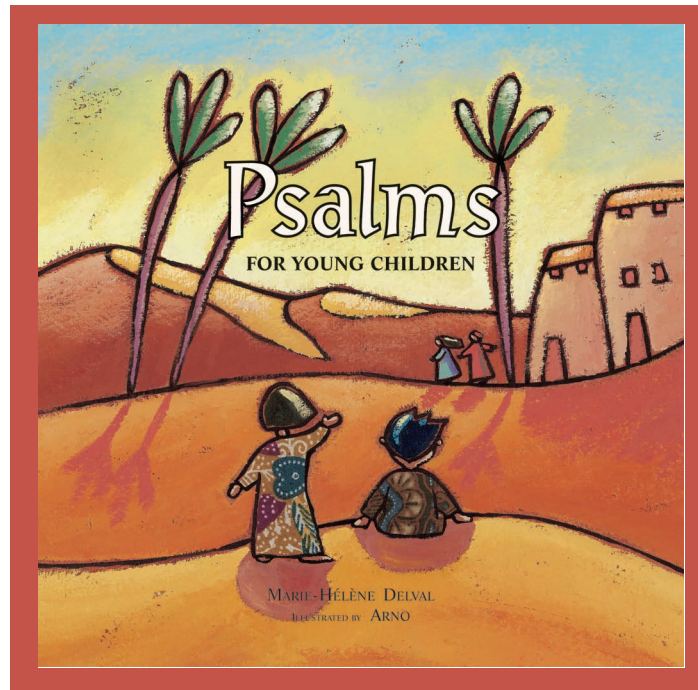
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# Emotive Psalms

Review by Amy Lepine Peterson

I didn't really have a problem with God until I hit my 20s. Up to then, he had been — like my human father — good, kind, and sometimes inscrutable, but always loving, always approachable, always there.

It wasn't that I had never questioned him — to be fair, in my teens I had battled doubts about God, but they had been cerebral, intellectual doubts. I read the existentialists, and I studied world religions, and I wondered if all that I understood from the Bible could possibly be true.

But emotional doubts — those I had never encountered. I had never railed against God for his absence and silence; in my sweet, safe, sheltered life I had never had cause to question his goodness. As far as I knew, no one else had either.

So when my world flipped upside down at the age of 23, when God absconded, I lacked the emotional vocabulary I needed to pray through it. What I knew of prayer was ACTS: Adoration, Confession, Thanksgiving, and Supplication. It was a helpful method, in its way, but it didn't have a Q, and I was full of questions, many of them angry.

Anger wasn't an emotion I was used to having, and it wasn't one I had ever seen Christian adults model for me, either. The fact that negative emotions, espe-

cially negative emotions toward God, had never been expressed in my Christian communities left me feeling far too alone in my depression, isolated and like I must be drifting dangerously far from acceptable Christian behavior. I didn't know what to do with my feelings, or how to connect with God in them.

Once, talking about my dark night of the soul in front of a congregation of 200 persons, I broke down in tears, unable to finish the story. After the service, not a single person approached me. No one called that week to find out how I was doing, or to hear the end of the story. My emotions, it seemed, were too big, and best ignored.

But the fact is, emotions like mine that summer do exist among the people of God, and they aren't rare. Tragedy strikes every life at some point, and the dark night of the soul is not an uncommon Christian experience. That particular church might not have been able or willing to help me, but words to help did exist, and they were in the Bible. The psalmist became my guide to emotion, his willingness to take every response to God my model.

Now, it's a model I hope to share with my children. Naturally, everything in me wants to protect them from sorrow forever and ever, but I know that isn't possible. So along with protecting them, I try to prepare them for whatever tragedy they may encounter. I allow them to see me feeling sad, or angry, or con-



## REVIEW ESSAY

# Psalms for Young Children

By Marie-Hélène Delval.

Eerdmans Books for Young Readers.

Pp. 88. \$16.50

fused, and to see me taking those emotions to God. I want to show them that God is big enough to handle any emotion, question, or doubt they will ever experience.

Marie-Hélène Delval's *Psalms for Young Children* is a primary weapon in my fight to show my kids how to take their feelings to God. Delval paraphrases a selection of psalms, using language and imagery appropriate for children, and pairing each with a gorgeous illustration by Arno. When I first showed the book to my three-year-old, Rosie, she insisted on reading all of it, straight through, amazing me with her attention span. The book connected with her. Now, we tend to read two or three psalms each night before bed.

Her favorite is Psalm 69: "When I am sad, / It feels like I'm underwater, / Like I'm stuck in the mud, / Or at the bottom of a dark hole. / Pull me from this dark place, God! / Save me! I need your help!" The illustration opposite the psalm depicts a girl curled in a corner, bowed as if in prayer, while nightmarish sea creatures swim in a starry sky above her. Although — thankfully — Rosie's short life has been free from much darkness or tragedy, she suffers from bad dreams. Already she knows the feeling of being stuck in a dark place, in need of God's help, and this psalm makes sense to her. In this beautiful translation, the Word of God is teaching her that those feelings are not something to be denied, but are part of being human; she is learning that the way out of darkness is to cry to God for help.

The Book of Common Prayer has been another guide in bringing my every response to God. When sorrow overwhelms, words are hard to find. At those times, the words that generations have used to approach God bring infinite comfort. When I cannot form my thoughts into prayers, then the prayers of

When I am sad,  
it feels like I'm underwater,  
like I'm stuck in the mud,  
or at the bottom  
of a dark hole.  
Pull me from this dark place,  
God!  
Save me! I need your help!

*Psalm 69*



the people are forming me. This, too, is shaping my children's souls, the language of the liturgy settling like poetry deep inside their hearts, preparing them even now, as they cuddle in my arms during the Eucharist, for the day when they may begin to share in Christ's sufferings, crying with him and with the psalmist, "My God, my God, why have you forsaken me?"

God did not answer his Son that dark day; and he does not answer us, at least not with a logical explanation that makes everything okay. He answers with an experience, with resurrection, with a relationship. He pulls us from the belly of the earth, from the belly of the whale, from that deep well of sadness, that dark place with the scary sea creatures. He promises to bring us home to rest. Or, as Marie-Hélène Delval says it in her paraphrase of Psalm 84, "Like a mama bird / who has found / a nest for her baby chicks, / God, you provide / a safe, warm place / for me, your child." ■

*Amy Lepine Peterson teaches English as a Second Language at Taylor University in Upland, Indiana, and blogs at [www.amylepinepeterson.com](http://www.amylepinepeterson.com).*





You Gave me Gold that Doesn't Shine

## Environment and Genesis in Times Square

By Dennis Raverty

**E**rick Sánchez is an unabashedly romantic painter concerned with environmental issues who has recently turned to biblical subjects. "Genesis: Creation and Decadence" will be on display November 1 through December at the SMV Gallery of the Church of Saint Mary the Virgin, the Episcopal parish in Times Square.

The artist's previous work had dealt with natural disasters, such as the Gulf oil spill. In *You Gave Me Gold that Doesn't Shine*, dark agitated waves of thick paint suggest an almost biblical deluge, and some of the "oil" spills over onto the floor of the gallery.

In this recent series of paintings, Sánchez takes on subjects from the book of Genesis. In *First Day*, Sánchez depicts a burst of light that suggests the big bang, in extremely thick acrylic suffused with marble dust applied with both a brush and a trowel. Because of the heavy marble dust, it cracks when it dries, creating somewhat the look of an artifact from an ancient culture and the aura of an ancient heritage.

In *Dome*, the artist depicts the second day, when God separated the waters above (the sky) from the



oceans below by creating a firmament or dome in the midst of the waters for air capable of sustaining life. Life having not yet been created, however, the scene is desolate. Sanchez paints this watery world in dull oranges and ochres with only passages of cool gray, making it seem more like a volcanic world of steaming lava than a serene watery reflection of the dome of the sky.

In a departure from the creation cycle, the artist turns to the figure in his large charcoal drawing, *My Brother's Keeper*, in which two men are engaged in a physical struggle on the ground. Besides Cain and Abel of the title's allusion, the intertwined figures may be taken to suggest the subsequent rivalry of Jacob and Esau, and perhaps even Jacob's wrestling with the angel.

Jesus answers the question definitively in his parable of the Good Samaritan: we are all each other's keepers.

*Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.*



First Day



My Brother's Keeper



# Insulted, Injured, Forgiven

By Roberto De La Noval

Since Richard Pevear and Larissa Volokhonsky's translation of *The Brothers Karamazov* appeared in

Eerdmans, appeared in 2009. That a major Christian publishing house has released two works of Russian fiction in such short time signifies a growing appreciation for the significance of such works for contemporary Christian thought. Western interest in Russian religious thought is on the rise, and this latest release brings to the attention of readers a

regularly overlooked major work by Dostoevsky. *The Insulted and Injured*, first published in 1861 shortly after Dostoevsky's return from Siberian exile, remains lesser known than the author's later oeuvre, perhaps because it is a more low-key novel. Notably missing is the feverish pitch of *Crime and Punishment* or the monumental existential and religious discussions of *Brothers Karamazov*. Yet for readers of Dostoevsky's later works, *The Insulted and Injured* and its colorful cast of characters will produce regular moments of recognition: the dangerously naïve Prince Alyosha will strike readers as close kin to Prince Myshkin of *The Idiot*, and the story of the orphan girl Nellie will remind readers of Ivan's discourse on suffering children in *Brothers Karamazov*. But the tale will also please first-time readers of Dostoevsky: the relatively straightforward story and the small cast of characters makes *The Insulted and the Injured* an excellent introduction to the Russian master.

## The Insulted and Injured

By **Fyodor Dostoevsky**. Translated by **Boris Jakim**. Eerdmans. Pp. 368. \$24. paper

1990, Dostoevsky devotees have been treated to a number of new, vibrant translations of beloved texts. Boris Jakim's translation of *The Insulted and Injured* deserves an honored place among these.

This translation of Dostoevsky is the second by Jakim; *Notes From Underground*, also published by

regularly overlooked major work by Dostoevsky.

*The Insulted and Injured*, first published in 1861 shortly after Dostoevsky's return from Siberian exile, remains lesser known than the author's later oeuvre, perhaps because it is a more low-key novel. Notably missing is the feverish pitch of *Crime*

The novel tells the story of Ivan Petrovich, a struggling writer living in St. Petersburg (the autobiographical connections to Dostoevsky's life are easily noted) who finds himself at the intersection of several intrigues in the lives of his closest friends. The drama is propelled by a series of insults and injuries offered by the major players in the story. These range from the minor — the offended child Nellie doing her best to spite her devoted caretaker, Ivan Petrovich — to the major, as when Natasha, Ivan's closest friend, forsakes her family in order to cohabit with Alyosha, the son of her father's rival, Prince Valkovsky.

Valkovsky, a typical Dostoevskian villain whose depravity seems to know no bounds, lies at the heart of this web of offense as he schemes to ruin the lives of all the characters. But his actions do not occasion the novel's most reflective and revelatory moments concerning the myriad ways in which human beings hurt each other; these moments occur instead as we witness the pain

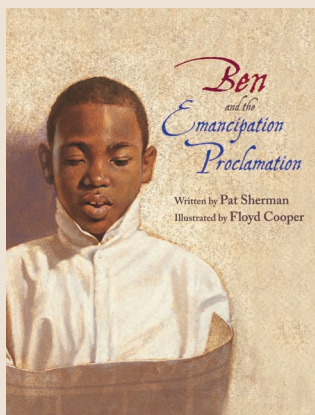
## Ben and the Emancipation Proclamation

By **Pat Sherman**. Illustrated by **Floyd Cooper**. Eerdmans Books for Young Readers. Pp. 36. \$17

Based on the life of Benjamin Holmes, a young slave in South Carolina, this is the story of how the clever and enterprising Ben defies the prohibition on teaching slaves to read. When he is left in a slave prison after his master flees the approaching Union Army, Ben is not only the youngest person there but the only one who can read. And what amazing news it is that he reads to his fellow prisoner-slaves when they bribe a guard to give them a paper: Lincoln's Emancipation Proclamation.

The illustrations are beautiful, colorful, and moving without being either cartoonish or overly dramatic. This is a fine book for any child, especially one learning to value reading. It teaches about an important and sad part of American history by telling a good story which ends well.

*The Very Rev. Jean McCurdy Meade  
New Orleans*







Jakim offers the rationale for his translation: an attempt “to penetrate the ‘fine-structure’ and get into the world-fabric of Dostoevsky’s text.”

inflicted by the protagonists on one another, often unwittingly, and often precisely because of their deep mutual love and affection. Within this nexus of hurt and humiliation, meted out by friends and family as well as foes, forgiveness takes flesh for Ivan Petrovich and those closest to him.

One of the more interesting characters in the book is the city of St. Petersburg. Dostoevsky narrates a

city bustling with life and depravity, a city which is a major cause of the tragedies which mark its soil. About halfway through the novel the narrator comments on one of those tragedies:

It was a somber story, one of those somber and agonizing stories which are so often played out imperceptibly and almost secretly under the heavy sky of Petersburg, in the dark, hidden backways of the vast city, in the midst of the chaotic ferment of life, of dull egotism, of clashing interests, or morose debauchery, of secret crimes, in that lowest hell of senseless and abnormal life (p. 163).

This is a Petersburg ripe for bringing forth the Raskolnikov we encounter in *Crime and Punishment*. It is also a Petersburg capable of producing more than simply sin and sorrow, as readers discover by the end of the story.

The book features an introductory essay by Dostoevsky scholar James P. Scanlan, as well as a preface in which Jakim offers the rationale for his translation: an attempt “to penetrate the ‘fine-structure’ and get into the world-fabric of Dostoevsky’s text” (p. xxvii). The translation is by all counts a success. Jakim writes with a fluidity which aids the reading of large portions of the book in a single sitting, yet we are recognizably reading Dostoevsky’s Russian. The book also supplies helpful explanatory footnotes on Russian language, culture, history, and the topography of St. Petersburg. Readers will find this edition of *The Insulted and Injured* an enjoyable translation of a fine novel.

*Roberto De La Noval is a master’s degree student in early Christian studies at the University of Notre Dame.*

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BOOKS

**The Trinity**

By Leander S. Harding

**T**homas J. Norris is a Roman Catholic priest, a professor in systematic theology at the Pontifical University at Maynooth, Ireland, and a member of the Focolare Movement. *Focolare* means hearth in Italian and points to the warm Christian love and friendship that characterizes this movement, which seeks to create a family feeling in all aspects of life from home, to work, to the public square.

The movement began during World War II in Trent, Northern Italy. Amid the bombing and devastation of the war, Chiara Lubich gathered other young people into a community dedicated to radical acts of love and sharing. They pooled their meager resources and used them to assist the poor and wounded. Their charity attracted many donations and further volunteers.

This movement, grounded in the spirituality of mutual Christian love, has spread throughout the world.

In 1991 leaders of the movement perceived that charity alone was not adequate to the needs of the poor. The movement began to develop businesses, and there are now more than 500 Focolare businesses throughout the world. One third of the profit is reinvested in the business, one third goes to help those in need, and one third is used to develop educational programs to form people in the ethos and spirituality of the movement. In this beautiful book Norris provides a solid theological and philosophical grounding for this spirituality in the doctrine of the Trinity.

Norris quotes both Karl Barth and Karl Rahner to make the point that the Church has so neglected the the-

ology of the Trinity that the doctrine makes virtually no practical difference in the life of the individual Christian or in the life of the Church as a whole. Norris believes that one reason for this practical insignificance of the doctrine of the Trinity is the lack of a Trinitarian spirituality. The doctrine of the Trinity is about persons who find their identity in a community of mutual self-giving.

The majority of spiritual traditions are heavily individualized, whether Benedictine, Franciscan, or Ignatian. While these spiritualities offer great beauty and truth to the pilgrim, they are, in Norris's view, personal paths to God. Hence the need for a communitarian spirituality rooted in the doctrine of the Trinity which finds the path to God in, through, and with the brothers and sisters given to us. As Norris writes: "The life of God has revealed his life as

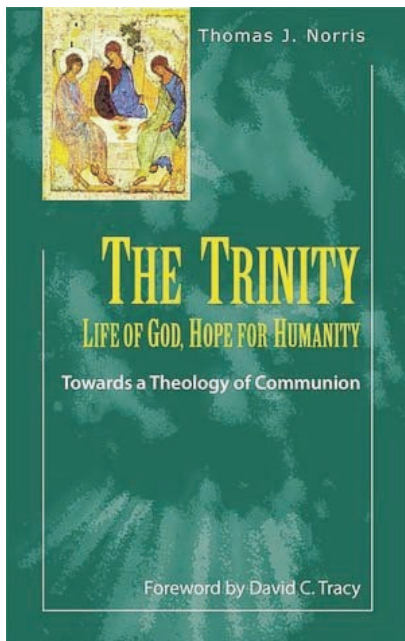
**Life of God, Hope for Humanity**  
 Towards a Theology of Communion

By **Thomas J. Norris**. New City Press. Pp. 174. \$17.95

the life of love. And since God is love, he is Trinity. The mission of the Son consists in the bringing of this Trinitarian love to earth. The mission of the Holy Spirit is to ignite this mutual loving in human hearts, enabling human persons actually to live for one another" (p. 159).

Norris proposes a complete rethinking of the relationship between faith and culture on the basis of a "Trinitarian ontology," without which "it will not be possible to witness to the God of Jesus Christ in our world, the 'new evangelization' will be undermined from within, and the great areas of human achievement in the arts, science, medicine, communications, politics and technol-





This book is right on the borderline between a text for professional theologians and something for a wider public.

ogy will remain 'outside' the heart of an increasingly privatized and individualized Christian faith" (p. 155).

Norris is a gifted and accomplished theological writer. This book is right on the borderline between a text for professional theologians and something for a wider public. Protestant readers may be put off by the careful attention Norris gives to Vatican documents. Readers who persist past the first two chapters will be rewarded with eloquent bursts of the most profound theology. The book is directly applicable to the suffering of a world and a Church rent with division.

*The Rev. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.*

# Merton Lives

Review by Patrick Cousins

In this new addition to the New Monastic Library series, Paul R. Dekar, emeritus professor of evangelization and mission at Memphis Theological Seminary, brings to bear the considerable insights of the late Trappist Thomas Merton on renewal of the monastic life and the emerging monasticism of which Dekar is himself a member.

Dekar has done a real service to Merton scholars and students of traditional and emerging monasticism alike, making use of an exceptionally wide range of writings by Merton, including harder-to-find selections such as transcriptions of Merton's lectures, letters, and journals, while also drawing from writings about Merton and about contemporary monasticism. He comes to the subject of monastic reform and emerging monasticism with decades of experience teaching about prayer and contemporary monasticism, as well as his experience as an affiliate of Holy Transfiguration Monastery in Australia.

In places his writing is particularly nuanced and insightful, as when he explores Merton's ideas for a renewal of monastic formation in favor of a more truly monastic theology. This is often called a sapiential or wisdom tradition of theology rooted in contemplation rather than a dialectical, doctrinal mode of thinking that would be more appropriate for academic theologians.

Quoting Merton's vision of his role as master of scholastics and later as master of novices, Dekar notes by way of introduction:

He covered a staggering breadth of subjects including the rich heritage

of monasticism, literature, music, philosophy, science, and the world's religions. "The monastery should by no means be merely an enclave of eccentric and apparently archaic human beings who have rebelled against the world of science ... We need to form monks of the twentieth century who are capable of embracing in their contemplative awareness not only theology ... [but also] the modern world of science and revolution." (p. 39)

Unfortunately, the book suffers from the lack of a good copy editor. Dekar repeatedly duplicates sections of text (Merton's and his) nearly verbatim. To cite one example, only seven pages later he writes: "In his lectures to novices and priests in formation, Merton covered a staggering breadth of

## Thomas Merton

Twentieth-Century Wisdom for Twenty-First-Century Living

By Paul R. Dekar. Cascade Books. Pp. xviii + 242. \$29

subjects, including the rich heritage of monasticism, literature, music, philosophy, science, and world religions. Convinced the monastery should not be an enclave of eccentric or archaic human beings who have rebelled against the world, Merton sought to form monks for the twentieth century. In their practice, they should embrace not only the Mystery of Christ, but also the modern world of science, technology, and revolution" (p. 46).

In his chapter "Thomas Merton on Simplification of Life," Dekar explains "Why Merton on Simplicity Matters": "Merton's thinking on simplicity remains important in three

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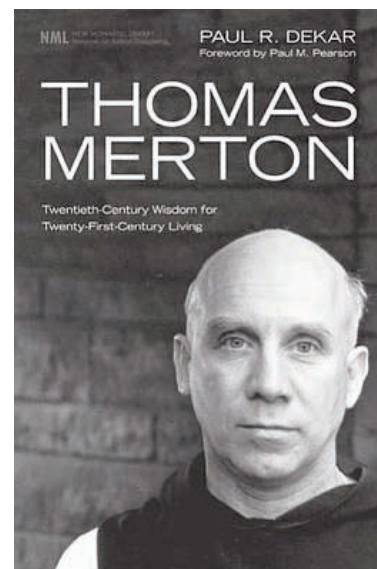
## BOOKS

(Continued from previous page)

areas: humanism; a growing protest against some forms of technology; and Merton's emphasis on simplicity in religious art" (p. 79). After a page and a half on humanism, including oddly placed chapters on Marxism and the prose poem "Hagia Sophia," Dekar gives one very short paragraph to technology, then has this to say about Merton's thinking on simplicity in religious art: "Finally, Merton manifested a passionate interest in the intersection of the sacred and the aesthetic. Son of two artists, Merton lectured on sacred art in 1954. He wrote several articles on art" (p. 81). Even for those who are unfamiliar with Merton's writings on art or Roger Lipsey's fine book *Angelic Mistakes: The Art of Thomas Merton*, bringing up the topic only to move past it so quickly

seems like a lack of editorial care.

It is unfortunate that such deficits distract from the valuable insights Dekar has drawn together. Chapters highlighting cornerstones of contemporary monasticism such as simplification of life, appropriate use of technology, ecological wisdom, and peacemaking have never been more relevant. In addition to his impressive command of Merton's literary corpus, Dekar draws on other notable sources of wisdom as the Shakers, Rutba House in North Carolina, lay associations connected to established religious orders such as the Spiritans, the monastic community of Taizé, and his own experiences with monastic community and students. The book's bibliography is impressively thorough. I recommend the book for its attention to the breadth of conversations about Merton, and how Merton

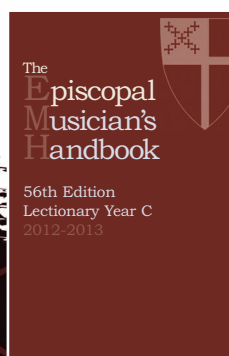


continues to be a visionary member of those conversations today.

*Patrick Cousins is a campus minister and adjunct instructor of theological studies at Saint Louis University and a doctoral student in the Department of Religion at Syracuse University.*

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# Tracing Bonhoeffer's Correspondence

Review by Justus D. Doenecke

On April 5, 1943, a young German theologian was interned in Tegel prison, Berlin. Well over a year later, the Gestapo transferred him to a jail at Flossenbürg, where he remained until April 9, 1945, when he was executed less than a month before the Allied victory in Europe.

The prisoner was Dietrich Bonhoeffer, the best-known Protestant pastor in Germany, who had been sentenced because of his activities as a courier in the Resistance. Bonhoeffer wrote frequently to his family, fiancé, and closest friend and disciple, Eberhard Bethge, who later published all this correspondence. Some texts had to be rescued from tin cans buried in a garden. Others

As some of the letters contained material that was penetrating yet oblique, they have been subject to the most diverse of readings. Particularly controversial are such con-

cepts as "religionless Christianity," Jesus Christ as "the man for others," "the world that has come of age," and "before God and with God we

(Continued on next page)

## Dietrich Bonhoeffer's Letters and Papers from Prison

A Biography

By **Martin E. Marty**.  
Princeton University Press.  
Pp. xii + 275. \$24.95

were saved by a prison guard who had risked his own life by forwarding secret mail. His mother preserved letters in her gas-mask container. The collection was first titled *Widerstand und Ergebung* (*Resistance and Submission*), then *Prisoner for God*, and finally *Letters and Papers from Prison*. British Anglican scholar Reginald Fuller translated one highly respected edition. Over time the letters have achieved classic status, influencing entire generations of Christians.



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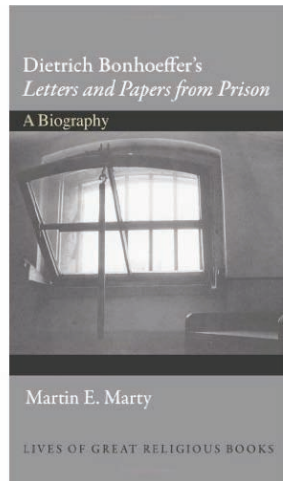
## BOOKS

(Continued from previous page)

live without God.” “People as they are now simply cannot be religious any more,” Bonhoeffer wrote at one point. Scholars still debate what such words imply.

The odyssey of this work is beautifully captured by Martin E. Marty, emeritus professor of religious history at the University of Chicago and a scholar of international renown. In introducing his study, Marty notes the varied paradoxes Bonhoeffer embodied; he was “a thinker who took citizenship seriously but technically was guilty of treason,” “a still young world traveler who did his most memorable work in this cramping prison cell” (p. 2).

Over the years it appears as if theologians all have their own Bonhoeffers, and Marty refers to a “Bonhoeffer industry.” Hanfried Müller, who taught at East Berlin’s Humboldt University, claimed that the Lutheran pastor sought Marxian socialism. John A.T. Robinson, Anglican bishop of the London area of Woolwich, inferred in his famous *Honest to God* (1963) that Bonhoeffer perceived traditional piety as at best obsolete, at worst dishonest. Death-of-God theologian William Hamilton saw in the Berlin minister a kindred spirit, one who had done away with all forms of theism. Parisian Jesuit René Marlé called for a renewed appreciation of Bonhoeffer’s teachings concerning community and resurrection while warning against dangers lurking in his misleading phrasing. Swiss evangelical Georg Huntemann, a pronouncedly antifeminist theologian, praised Bonhoeffer for advocating “rule and order on the basis of revelation” (p. 173). Latin American Ivan Petrella lauded his subject for coming “close to the liberationist premise that theology must be done from the perspective of the poor and the



oppressed” (p. 200). On the basis of such contradictory claims, one could easily write a study: “Getting Bonhoeffer Right.”

Marty concludes his work with some eminently sensible observations. Reading about the letters is no sub-

stitute for reading them, and tracing the life of the letters is no substitute for reading Bonhoeffer’s life. Marty particularly recommends Eberhard Bethge’s *Dietrich Bonhoeffer: A Biography* (rev. edn., 2000). Bonhoeffer’s attack on religion is drawn from Karl Barth, who critiqued churches and “the religious people” who used their faith to evade responsibility and ethical calls; Bonhoeffer never sought to end “piety, liturgy, prayer, and the devotional life” (p. 225).

Marty approvingly quotes translator Fuller, who noted that Bonhoeffer’s most provocative statements were “strictly dependent upon the work of Jesus Christ, upon his incarnation, crucifixion, and ascension” (p. 217). Living “with God and without God” are provocative ways of posing fresh understandings of God in a new time. While “the man for others” does little justice to the many classical and enduring themes associated with the Trinity and Jesus Christ, the concept strips away many obscuring forms of witness, making it possible for believers to undertake new ethical missions. Marty finds his subject wrong in inferring that the world was evolving in a “religionless” direction; both the secular and the religious realms are increasing in power.

In sum, Marty again offers first-rate theological history in a manner accessible to the average reader.

*Justus D. Doenecke is professor emeritus of history at New College of Florida, Sarasota.*

## How God Became King

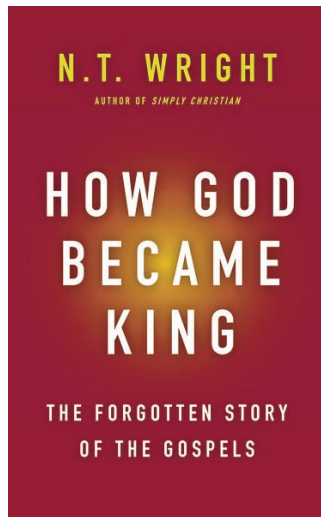
The Forgotten Story of the Gospels  
By N.T. Wright. HarperOne. Pp. 304. \$25.99

In both academic and popular works, Bishop N.T. Wright has argued for years against an expression of the Gospel that ignores the gospels. Wright is deeply concerned to remind the Church (and his evangelical constituents in particular) that the gospels are about the kingdom of God, the life of the age to come that has already begun in Jesus. To be sure, it is a kingdom rooted in the Messiah’s death, Resurrection, and Ascension; but the orthodox doctrines describing these traditional saving acts only make sense in light of the reign of God in Christ within the life of the world (present and future).

These themes take shape in Bishop Wright’s latest work of popular apologetics, *How God Became King*. Wright helpfully assigns four “speakers” to themes found in all four canonical gospels, arguing that there has been an unwholesome imbalance at least since the Reformation, but likely before. Nowadays “conservatives” teach a gospel of accepting Jesus, dying, and going to be with him forever in heaven. “Liberals” champion the good news of good works. Wright turns up the volume on largely unheard parts of the four gospels to help all of us escape these categories and understand the Gospel through the undistorted music, played at full blast, of the story of Jesus in the Bible. It is ultimately the story of how God has come to reign on earth, both saving and empowering us to see the story through to the end.

For readers in the United States, *How God Became King* is very timely. In an election year in which competing ideologies vie for voters’ allegiance, Wright’s book poses the most important question of all: What would it look like if God were really





in charge of the world? To the right we ought to wonder about a budget influenced by the teachings of Ayn Rand. Wouldn't the Sermon on the Mount be more appropriate? To the left we should ask: Whose world is this? Is God, in Jesus, King? Does God decide right and wrong, or are we delusional enough to think we are progressing toward a better way?

Throughout the book Wright notes unfortunate and unintended tension between the biblical story of Jesus and the Church's creeds, originally designed not to tell the story but rather to defend against misinterpretations. A truly orthodox person in our age, Wright argues, ought to fill in the gap between "born of the Virgin Mary" and "suffered under Pontius Pilate." For too long the kingdom of God has been lost somewhere in between. Wright implores us to find this missing link or else continue down the path of distorted Christianity, which does potential harm both in our private devotions and in the public square.

*How God Became King* is an exciting work, an eye-opening companion to 2008's equally accessible *Surprised by Hope*. For those of us who may have taken for granted what it means to be a Christian, Wright has a way of convincing us that it has never felt so good to realize that we've been so wrong.

*The Rev. Andrew Petiprin  
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Carol E. Barnwell photo

Bishops Harrison and Doyle applaud for Bishop Fisher, his wife, Susan, and sons John and Scott.

# New Suffragan for Texas

The Rt. Rev. Jeff W. Fisher is the new bishop suffragan for the Diocese of Texas. Fisher, former rector of St. Alban's Church in Waco, was consecrated bishop in Tyler on Oct. 6.

Bishop Fisher will serve in the eastern region of the diocese and be based in Tyler. In addition to his regular episcopal visits, Fisher will have oversight of clergy pastoral care and renewal and prison ministries.

Fisher succeeds the Rt. Rev. Rayford High, who has been nominated to become provisional bishop of Fort Worth.

The Rt. Rev. C. Andrew Doyle is the bishop and the Rt. Rev. Dena C. Harrison is the bishop suffragan serving the western region of the diocese.

(LAWRENCE from page 7)

explain decisions by the bishop and the standing committee. It argues that the disciplinary board had previously dismissed two of the three charges against Bishop Lawrence.

"A basic question the Board faced was whether actions by conventions of the Diocese of South Carolina, though they seem — I repeat, *seem* — to be pointing toward abandonment of the Church and its discipline by the *diocese*, and even though supported by the *Bishop*, constitute abandonment by the *Bishop*," wrote the Rt. Rev. Dorsey F. Henderson, Jr., the disciplinary board's chairman. "A majority of the members of the Board was unable to conclude that they do."

A document newly presented as evidence against Bishop Lawrence is a revised corporate purpose statement filed in October 2010. That document indicates the diocese's decision, in another special convention, to qualify its accession to the Constitution and Canons of the Episcopal Church. Under the revision, the diocese operates "under the Constitution and Canons of the

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Protestant Episcopal Church in the Diocese of South Carolina.”

“We feel a deep sense of sadness but a renewed sense of God’s providence that the Episcopal Church has chosen to act against this Diocese and its Bishop during a good faith attempt peacefully to resolve our differences,” the diocesan statement said.

## Irish Bishops Choose New Primate

The Church of Ireland’s House of Bishops has elected the Rt. Rev. Richard Clarke, Bishop of Meath and Kildare since 1996, as Archbishop of Armagh and Primate of All Ireland. The Most Rev. Alan Harper, archbishop and primate since 2007, retired Sept. 30.

Bishop Clarke’s translation and enthronement are scheduled for Dec. 15 at St. Patrick’s Cathedral, Armagh.



Clarke

Until then, the Ven. Raymond Hoey, Archdeacon of Armagh, will carry the responsibilities for the Diocese of Armagh. The Most Rev. Michael Jackson, Archbishop of Dublin, will carry the provincial responsibilities until December.

Bishop Clarke, 63, will be 105th in the succession of abbots, bishops, and archbishops of Armagh since St. Patrick.

The bishop is a graduate of Wesley College and Trinity College, Dublin, and King’s College, London. From 1982 to 1995 he was reviews editor for *Search: A Church of Ireland Journal*. He is author of *And Is It True?* (2000), *The Unharmonious Blacksmith* (2002), and *A Whisper of God* (2006).

Via Anglican Communion News Service

## Southern Africa Election

The Rev. Canon Margaret Vertue, senior priest in a diocese that includes most of the poorer suburbs of greater Cape Town, was elected bishop of the Diocese of False Bay on Oct. 3. She is the second woman to be elected to the episcopate in

the Anglican Church of Southern Africa.

Canon Vertue was one of the two first women to be ordained to the priesthood in Cape Town by Archbishop Desmond Tutu 20 years ago.

“I am absolutely delighted that the Rev. Canon Margaret Vertue has been elected the next Bishop of the Diocese of False Bay,” said the Most Rev. Thabo Makgoba, Archbishop of Cape Town and primate of the

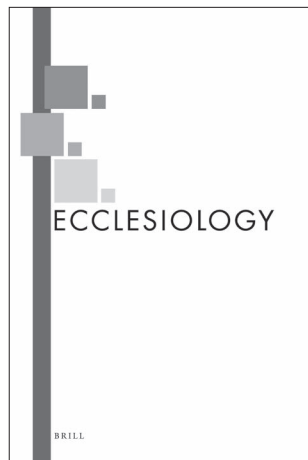
province. “Margaret was my junior when we were both training for ordination at the College of the Transfiguration, then St. Paul’s, and I have worked closely with her on the board of HOPE Africa. She is well known, respected, and liked throughout Southern Africa, and we thank God for this new chapter in her life and ministry, and the life of False Bay Diocese.”

Via Anglican Communion News Service

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- 2013: Volume 9 (in 3 issues)
- ISSN 1744-1366 / E-ISSN 1745-5316
- Institutional subscription rates  
Electronic only: EUR 183.- / US\$ 244.-  
Print only: EUR 201.- / US\$ 268.-  
Electronic + Print: EUR 219.- / US\$ 293.-
- Individual subscription rates  
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## PEOPLE & PLACES

### Appointments

The Rev. **James Barnhill** is rector of Grace Church, 1315 Lyttleton St., Camden, SC 29020.

### Ordinations

#### *Priests*

**Montana** – **Mary Julia Jett**, assistant, St. Mary the Virgin, 145 W 46th St., New York, NY 10036.

**Rhode Island** – **Patrick Campbell**, priest-in-charge, Redeemer, 655 Hope St., Providence, RI 02906-2652.

#### *Deacons*

**Rhode Island** – **Rebecca Gettel**, assistant, Trinity, 81 Elm St., Concord, MA 01742-2252.

### Deaths

The Rev. **Walter Wink Hannum**, an influential leader of missionary work by Episcopalians, died Oct. 1 in Claremont, CA. He was 86.

A native of West Chester, PA, Hannum was a graduate of West Chester State Teachers College, Philadelphia Divinity School, and Fuller Theological Seminary. He was ordained deacon and priest in 1953. With his wife, Emma Louise, Hannum founded the Episcopal Church Missionary Community, now known as New Wineskins Missionary Network, in 1974. He was the network's director until 1994. Both Fr. Hannum and his wife have served as adjunct professors of world mission and evangelism at Trinity School for Ministry, Ambridge, PA.

Before founding the network Fr. Hannum served at several parishes in Alaska: priest-in-charge, St. James's Church, Tanana, 1953-55; priest-in-charge, St. Stephen's Church, Ft. Yukon, 1955-64; associate, Church of the Holy Trinity, Juneau, 1964-66; priest-in-charge, St. Thomas's Church, Point Hope, 1966-69; archdeacon of the Diocese of Alaska, 1969-71; and priest-in-charge, St. George's in the Arctic, Kotzebue, 1971-74. After retiring from the network he served at St. John's Mission, La Verne, CA. While serving as archdeacon of Northern Alaska, 1969-71, he prepared native Alaskans for ordination to the priesthood.

He was a leader of the South American Missionary Society, development of the Good News Bible, Canon 9 ordinations, Yavatmal College for Leadership Training in India, the Indian Graduate School for Missiology, Global Teams, and the U.S. Center for World Mission.

The Rev. **Lydia Elliott Hopkins**, a deacon who volunteered with relief efforts after Hurricane Katrina in 2005,

died of a heart attack Aug. 8 while on vacation with her family. She was 63.

A native of Chicago, she was a graduate of the University of Texas at Austin and the University of California at Santa Barbara. Soon after Katrina struck in 2005, the same year she was ordained to the diaconate, Hopkins organized volunteers at St. George's Church in Uptown New Orleans. Working at All Souls Church in the Lower 9th Ward beginning in 2008, she organized food and housing programs and taught classes in creative writing and Bible

studies. Deacon Hopkins is survived by her husband, Patrick Rogan; two daughters, Jessica White-Sustaita of Austin and Amanda Rachael White; two stepsons, John Rogan of Newport News, Va., and Davis Rogan; two stepdaughters, Alcena Rogan of Cleveland and Ama Rogan; and six grandchildren.

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THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45 for one year; \$79 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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All Saints Day observed

First reading: Ruth 1:1-18; Ps. 146 Alternate: Deut. 6:1-9; Ps. 119:1-8 • Heb. 9:11-14 • Mark 12:28-34

## Two Commandments

Today the preacher would do well to speak of love and love's obedience. If you love me, you will keep my commandments. This preacher, on All Saints Sunday, will not withhold from memory a dead daughter and a dead father and that countless throng with whom their bones rest. The preacher will announce a love that extends to the living and the dead.

The preacher preaches Ruth. Here we have famine, displacement, two marriages, three deaths, a migration, a homily from Naomi, and an oath of love from Ruth. It ends in scriptural silence. "When Naomi saw that she was determined to go with her, she said no more to her" (Ruth 1:18). Ruth abandons her land, her people, her gods, and cleaves to her mother-in-law. She wants to live where Naomi lives; she wants to rest in death beneath the same soil.

In loving another person, love is generative. Love-making is life-making, for loving is a way toward love itself, life itself, the hidden ground of love. Thus human loving unites one to God: "You will love the Lord your God with all your heart and all your soul and all your strength" (Deut. 6:5). If you love God, you will attend to commandments, precepts, and judgments (6:1). You will teach love and love's obedience to your children and their children. Sitting, walking, reclining, rising, every word, every breath, every gesture will tell the wonders of the Lord. So we are called. But we fail so to live. We are uncertain much of the time, uncertain about what we know, doubtful that our fidelity is credible. God is our secret, a private treasure.

Still God persists, calling us to "walk in the way of the Lord" (Ps. 119:1). We may begin by turning the direction of our hearts toward God (Ps. 119:7), but that necessarily includes keeping his commandments (119:4). An inner faith is still a public walk. "I will praise the Lord

with my life" (Ps. 146:1). And I will remember that "the Lord releases fetters, illumines the blind, raises the depressed, loves the just" (Ps. 146:8). God is at work loving the world back to life.

Can we do this with God, give our life and love, and display our service? We cannot. We have no strength within ourselves to help ourselves. Jesus pours out his blood, a pure offering that makes us blameless and whole, turns us from dead and dry works to the service of God (Hebrews). By his wounds we are healed, by his weakness we are strong in the might of the Lord. Thus we love anew, for it is God's love within that empowers us.

The two great commandments: "You shall love the Lord your God will all your heart, soul, mind, and strength" and "You shall love your neighbor as yourself" (Mark 12:29-31). Only God can call forth such love. We can, however, do our cooperative part, lending our will and affections to the carrying out of concrete actions expressive of this love. Bow the head, bend the knee, confess with your mouth, pull money from your belt and throw it for mercy's sake. Serve your neighbors in ways intrinsic to your vocation, a difficult demand when roles are loose and confused and largely undefined. But it's not impossible if we are honest. My life story: I am a priest of the church, I am married, I am the father of two daughters. I know exactly what is asked of me: nothing less than love's obedience.

### Look It Up

Read Ruth 1:1-18. We need more examples of non-romantic love.

### Think About It

You are not shapeless, but a living form. Love's obedience is fidelity to the form and character of the life God has given you.

First reading: Ruth 3:1-5; 4:13-17; Ps. 127

Alternate: 1Kings 17:8-16; Ps. 146 • Heb. 9:24-28 • Mark 12:38-44

## Small Things and Everything

Wash yourself, anoint your body, put on your red dress and go down to the field where he is winnowing barley. After his stomach is full with food and drink, and his eyes heavy with sleep, place yourself next to him. He will tell you what to do (Ruth 3:3-4). Grace perfects nature, and thus this marriage arrangement becomes the means by which divine goodness is dispensed. Ruth has now a husband, a son, and the security they promise. Naomi too has become the mother of a child, for the women were saying, "A son has been born to Naomi!" The son, named Obed, becomes the father of Jesse, who becomes the father of David, from whom the Messiah comes. Grace perfects nature, and nature begins in minute things.

In a time of drought and famine the Lord God sent the prophet Elijah to Zarephath of Sidon to live there and to find a widow from whom he would be nourished. Arriving at the gate of the city, the prophet spies the woman, inwardly discerning that she is the one. She is not, however, a woman of wealth. Instead, she is gathering sticks in preparation for her last supper, her final meal with her son. She moves with the resignation of those who await death. Her life's savings are a cruet of oil, a fist full of grain, and sticks for a fire. At the insistence of the prophet and hearing the promise of God, she gives her grain and oil to Elijah first. By virtue of this sacrifice, "The jar of meal was not emptied; neither did the jug of oil fail." This is not an odd moral lesson, an injunction to take yours from the desperate. It is a sign and strange wonder repeated across a broad swath of holy writ. God gets a lot done with very little.

In the gospel story, Jesus sits and observes. He sits and observes like us, but he is more than we are. He rests and looks in all the power of

divine being. He sees people dropping coins in the treasury. The rich give much from their abundance, denying themselves not a single luxury. A poor woman put in two small copper coins, praying in the chamber of her heart, "All that I have, I give to you." This is not a warped moral lesson, permission to preachers to extract cash from the incredulous. It is a sign of what God wants. "I will praise the Lord in my life" (Ps. 146). The Lord wants our love pouring out from the heart, vibrating in the mind, searing the soul, going from strength to strength. The Lord wants all that we are.

Have you noticed that our stories are about small beginnings and meager resources? A woman meets a man, a widow gives some bread, two small coins drop into a cup. Thus God is working in the world. There is a method here. God does not see as we see. God's viewing is God's working out of providence moment by moment in the smallest details, a mystery we cannot fully discern. There always remains for us, of course, the great trouble of suffering and God's apparent indifference to human anguish. That great theme, however, must at times be withheld to give sufficient attention — lest we lose hope — to God's calling. Writing this meditation (a small thing), I hear that calling. Reading it, you may hear it too. If you are a preacher, announce the closeness of God in love, bread, coins, and the ticking of time.

### Look It Up

Read Mark 12:44. Her whole being.

### Think About It

Who is God to ask for everything? The One who returns everything sanctified and true.



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Sun 8 & 10; Tues 7 & 12; Wed 9:30; Fri MP 9; Fri 9:30; Sat 9

## SOUTHPORT, CT

TRINITY EPISCOPAL CHURCH Pequot Ave. & Center St.  
admin@trinitysouthport.org (203) 255-0454  
Website: [trinitysouthport.org](http://trinitysouthport.org)  
The Rev. Nicholas T. Porter, r; The Rev. Dawn Stegelmann, c  
Sun H Eu 8 (Rite I), 10 (Rite II); MP Mon - Fri 7:30; H Eu & Healing Wed 11

## WASHINGTON, DC

ALL SAINTS (301) 654-2488 [allsaintschurch.net](http://allsaintschurch.net)  
3 Chevy Chase Cir., Chevy Chase, MD 20815  
The Rev. Ed Kelaher, r; the Rev. Tom Malonek, assoc;  
the Rev. Alex Large, asst  
Sun 8, 9 & 11

## BRADENTON, FL

CHRIST CHURCH 4030 Manatee Ave. West  
christchurchswfla.org (941) 747-3709  
The Rev. Joel Morsch, r; Deacon Gretchen Platt  
Sun HC 7:30 (Rite I), 9 (Contemporary) & 11 (Rite II)  
Mon HC 12 (Rite I); Wed. HC 12 & 6:30 (Rite I)

## LIHUE, KAUAI, HI

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

## ELLSWORTH, ME

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

## PASSAIC, NJ

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

## CARLSBAD, NM

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

## SARATOGA SPRINGS, NY

BETHESDA Washington St. near Broadway  
bethesdachurch.org (518) 584-5980  
The Very Rev. Marshall J. Vang, r; the Rev. Paul Evans, assoc  
Sun 8, 10 (Sung); Wed 12:10

## NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY  
160 Merovan Dr.; 29860  
holytrinityna.org (803) 341-0075  
Sun Eu 10

## HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATHEA (615) 824-2910  
The Rev. Joseph B. Howard [stjosephofarimathea.org](http://stjosephofarimathea.org)  
Sun 8 (Rite I) & 10:30 (Rite II)

## DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.  
Website: [incarnation.org](http://incarnation.org) (216) 521-5101  
The Rt. Rev. Anthony Burton  
Sun 7:30, 9, 11:15, 5

## RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911  
Website: [stmatthewsrichmond.org](http://stmatthewsrichmond.org)  
Email: [stmatthewschurch@verizon.net](mailto:stmatthewschurch@verizon.net)  
The Rev. Charles D. Alley, Ph.D.; the Rev. Mario Gonzalez del Solar, D. Min.  
Sun H Eu 8 & 10:30

## MILWAUKEE, WI

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

## LUTHERAN

### MOJAVE, CA

HOPE & RESURRECTION CHURCHES  
K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 9

# COLLEGE SERVICES DIRECTORY

## ARIZONA

NORTHERN ARIZONA UNIVERSITY Flagstaff  
CHURCH OF THE EPIPHANY  
EPISCOPAL CANTERBURY FELLOWSHIP  
[www.nau-canterbury.org](http://www.nau-canterbury.org) (928) 774-2911  
Email: [naucanterburychap@gmail.com](mailto:naucanterburychap@gmail.com)  
The Rev. Megan Castellan, chaplain  
Sun 8, 10:30, 5:30 (during school year, followed by dinner)

## CALIFORNIA

UNIVERSITY OF CALIFORNIA Irvine  
CANTERBURY UCI  
Website: [canterburyirvine.org](http://canterburyirvine.org)  
E-mail: [canterburyirvine@gmail.com](mailto:canterburyirvine@gmail.com)  
The Rev. Dr. Fennie Hsin-Fen Chang, chap

## DISTRICT OF COLUMBIA

AMERICAN UNIVERSITY - District of Columbia  
BOWIE STATE UNIVERSITY - Bowie, MD  
GALLAUDET UNIVERSITY - District of Columbia  
GEORGETOWN UNIVERSITY - District of Columbia  
THE GEORGE WASHINGTON UNIVERSITY - District of Columbia  
HOWARD UNIVERSITY - District of Columbia  
ST. MARY'S COLLEGE - St. Mary's City, MD  
UNIVERSITY OF MARYLAND - College Park, MD  
WESLEY THEOLOGICAL SEMINARY - District of Columbia

Diocese of Washington Campus Ministries  
Website: [www.edow.org/ministries/campus/index.html](http://www.edow.org/ministries/campus/index.html)  
Office of Academic Ministries: (202) 537-6552

## ILLINOIS

UNIVERSITY OF CHICAGO Chicago  
(and other Hyde Park schools)  
BRENT HOUSE, THE EPISCOPAL CENTER AT THE  
UNIVERSITY OF CHICAGO  
5540 S. Woodlawn Ave. (773) 947-8744  
Website: [www.brenthouse.org](http://www.brenthouse.org)  
E-mail: [office@brenthouse.org](mailto:office@brenthouse.org)  
The Rev. Stacy Alan, chap  
Academic year services: Sun H Eu (with vegetarian supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

## IOWA

UNIVERSITY OF IOWA Iowa City  
TRINITY EPISCOPAL CHURCH  
(319) 337-3333 [www.trinityic.org](http://www.trinityic.org)  
The Rev. Raisin Horn, chap  
Su 7:45, 8:45, 11; Ev & Supper Last Sun 5; Compline 1st & 3rd Wed 8

## MARYLAND

UNIVERSITY OF MARYLAND College Park  
EPISCOPAL/ANGLICAN CAMPUS MINISTRY  
Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [eaterps@umd.edu](mailto:eaterps@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci, chap  
Sun 6:30

## RHODE ISLAND

BROWN UNIVERSITY Providence  
RHODE ISLAND SCHOOL OF DESIGN  
SAINT STEPHEN'S CHURCH  
EPISCOPAL CAMPUS MINISTRY  
Website: [www.sstephens.org](http://www.sstephens.org)  
The Rev. Michael G. Tuck, Episcopal Campus Minister  
Sun H Eu 8, 10; Evening Prayer [Student Service] 5, followed by dinner

## TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH  
Website: [www.sewanee.edu](http://www.sewanee.edu)

ALL SAINTS' CHAPEL  
735 University Ave., Sewanee 37383  
(931) 598-1274 [vcunning@sewanee.edu](mailto:vcunning@sewanee.edu)  
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean of All Saints' Chapel  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,  
Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

### CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383  
(931) 598-1478 [theology@sewanee.edu](mailto:theology@sewanee.edu)  
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the Apostles  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45;  
Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40

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[amber@livingchurch.org](mailto:amber@livingchurch.org)  
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## ASSISTANT RECTOR St. Simon's on the Sound Ft Walton Beach, FL

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The full job description may be viewed here:  
[stsimons-fwfb.org](http://stsimons-fwfb.org) Click 'Open Positions'

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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