

THE LIVING CHURCH

March 9, 2014

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O God, who from the family of your servant David raised up Joseph to be the guardian of your incarnate Son and the spouse of his virgin mother: Give us grace to imitate his uprightness of life and his obedience to your commands; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

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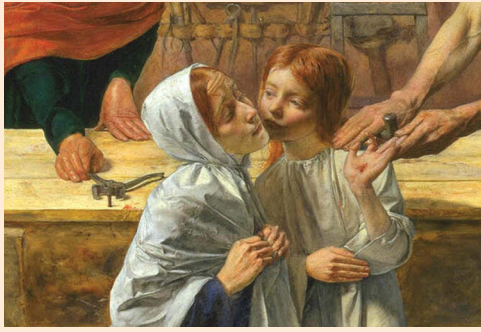
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ON THE COVER

“It is past time for Joseph to receive appropriate attention beyond the rather vapid devotional literature that so often surrounds him” (see p. 36).

“Christ in the House of His Parents” (“The Carpenter’s Shop”) by John Everett Millais (1829-96).
Wikimedia Commons / Tate, London, 2011

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LIVING CHURCH Partners

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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.

Joyous Reunion at General

By G. Jeffrey MacDonald

General Theological Seminary celebrated the Episcopal Church's century-long friendship with the Armenian Apostolic Church when it welcomed the 97th Armenian Patriarch of Jerusalem to its Chelsea campus and granted him an honorary degree.

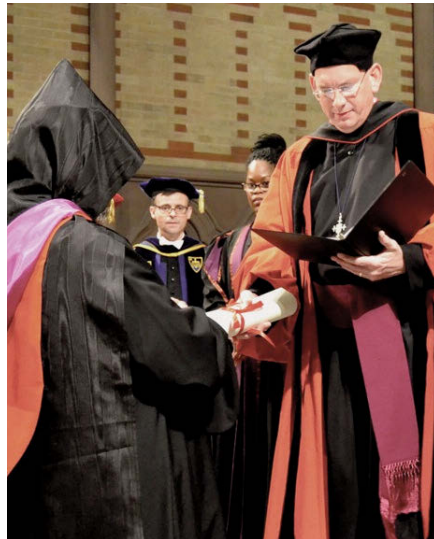
For the honored guest, Archbishop Nourhan Manougian, the elaborate ceremony in the Chapel of the Good Shepherd marked a homecoming of sorts. A native of Syria, he had attended General as a student in the early 1980s. The February 6 event reunited him with one of his professors, the Rev. Canon J. Robert Wright.

"He had a very broad sense of ecumenism," Wright said in an interview with TLC. "He is an example of the longstanding friendship between the Armenian churches and the Anglican Communion."

The event, attended by 200 people, recognized some of the extraordinary duties now entrusted to this alumnus of the seminary. Together with Greek Orthodox and Franciscan leaders in Jerusalem, Archbishop Manougian is guardian of the holiest sites for Christians, including the Church of the Holy Sepulcher, the Tomb of the Virgin Mary, and the Church of the Nativity in Bethlehem. As an archbishop, he oversees Armenian Christian life in all of Israel and Jordan.

Yet the event at General was about more than cheering a son of General who has made good. It also provided a venue for recalling how the Episcopal Church befriended the Armenians in hard times, a fact of history that Armenians gladly recall.

When Armenians fled genocide at the hands of Turks in the early 20th century, thousands came to America with scant resources, according to the Rev. Madiros Chevian, dean of St.



Archbishop Nourhan Manougian receives his honorary degree from Dean Kurt H. Dunkle and then presents the dean with a crafted pectoral cross.



The General Theological Seminary photos

Nersess Armenian Seminary in New Rochelle, New York.

Unable to afford their own church buildings, Armenians in those days welcomed help from Episcopalians, who invited them to services and in some cases provided space for Armenians to celebrate their own rites, Dean Chevian said. For priestly training and formation, the Armenian Apostolic Church also sent students to study at General and other Episcopal seminaries before it established St. Nersess in 1961.

"The Episcopal churches opened their doors to these newcomers," Chevian told TLC. "Our people remember the hospitality of the Episcopal Church 100 years ago, when things were difficult for us."

The ceremony at General showed two churches that do not share full communion coming together in pageantry and worship. It began with the Armenian Service of Adoration Upon Entering a Church, a rite used in Armenian congregations whenever the Patriarch visits. Then came the Book of Common Prayer's Evensong, followed by the bestowal of the honorary doctorate.

Two dozen Armenians who serve their church as deacons, priests, and bishops participated in the service.

The event also marked the launch of a three-week exhibit of icons that were formerly part of Wright's collection. The icons represent another area of shared affinity for Episcopalians and Armenians, Wright said, since both traditions appreciate that tradition.

Chevian declined to comment on current prospects for ecumenical dialogue between the two churches, adding that "it's a very complicated area, and it would take a long discussion to be able to approach that."

But seminarians hope to build on burgeoning relationships that took root in preparation for Archbishop Manougian's visit. Students from General and St. Nersess are discussing possibilities, Chevian said, for reuniting in the future for worship, a meal, or both.

TLC Correspondent G. Jeffrey MacDonald is an independent journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul.

Turning Point for Haiti

By Mark Harris

The Episcopal Church of Haiti held its 117th Synod on January 29 at Holy Trinity Cathedral. The cathedral, destroyed in the 2010 earthquake, is in its present incarnation housed in a temporary structure behind the ruins of the old cathedral.

But there is nothing temporary about the cathedral as the central focus of the life of the Episcopal Church of Haiti. The 161 clergy and lay delegates, 20 seminarians, and a large number of guests from every deanery of the church were there to participate in planning for the future.

In his address to the delegates at the Eucharist, the Rt. Rev. Jean Zache Duracin set the theme for the day's deliberations, calling the delegates to understand mission as participation in God's mission. He reminded delegates that Bishop James Theodore Holly's vision was of an "Orthodox Apostolic Church" in Haiti. He said the work of the church is guided by both the conviction that God calls the Church to mission and that God's call to the Episcopal Church of Haiti requires it becoming a church *of* Haiti. Concerns for mission and autonomy were at the core of Holly's vision and central to the issues facing this synod.

In his address Bishop Duracin announced that a new mission initiative, long in the planning, was now ready to begin — the training, ordaining and deploying of persons called to the diaconate. Deacons' training will begin as soon as possible following synod.

Bishop Duracin called for receptive consideration of the resolution to create the Diocese of North Haiti and to seek consent from the General Convention to do so. This move is both a missionary strategy and a step toward greater autonomy. The call does not assume any additional support from the Episcopal Church,

(Continued on next page)

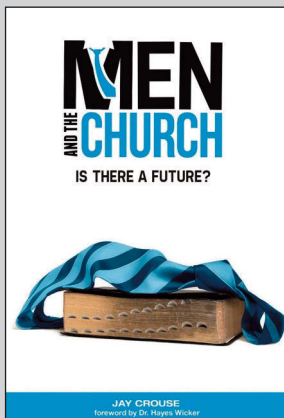


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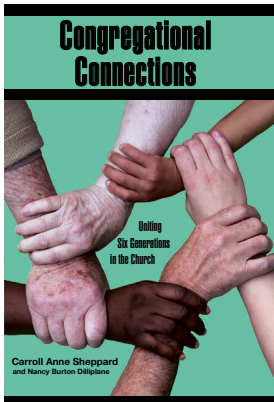
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Turning Point for Haiti

(Continued from previous page)

but rather greater support from the parishes and missions of the Church of Haiti.

Division into two dioceses requires that parishes throughout the church be strengthened to be autonomous parishes and pushes the whole church to consider its autonomy. He stressed that the cathedral was to serve the whole of the Episcopal Church of Haiti.

In the Eucharist Bishop Duracin also installed the Rev. Gasner Damus of the Diocese of Long Island and the Ven. Fritz Bazin of the Diocese of Southeast Florida as honorary canons of Holy Trinity Cathedral, and received the Rev. Roldano Auguste, a Lutheran pastor, to exercise priestly ministry in the Episcopal Church of Haiti.

The morning session organized the Synod by electing officers and heard from several guests. They saw a PowerPoint report on the progress in design for Holy Trinity Cathedral from Tom Kerns of the Kerns Group, who answered questions from the delegates. The hope is to begin work in 2015-16 following approval of the final plans.

The synod broke up into five deanery meetings to discuss the theme of “Autonomy.”

Following lunch the resolution to create a Diocese of North Haiti was introduced. Following an explanation of it by the Rt. Rev. Ogé Beauvoir, Suffragan Bishop of Haiti, 73 delegates voted for, none against, and one abstained.

A second resolution, to consider organization of the remaining deanery areas in the light of the first resolution, also passed.

The synod voted unanimously to enter a companion relationship with the Diocese of Southeast Florida.

After considerable discussion the synod rejected a resolution growing

from a report by the Committee on Constitution and Canons on the work of a suffragan bishop.

Bishop Beauvoir announced that he would represent Haiti at a White House meeting and has been asked by the Presiding Bishop to serve in a mediation role in a conflict in Africa.

Bishop Duracin closed with hopes for safe travels and gave his blessing to the assembly.

An Analysis

Following the great earthquake of 2010, Bishop Duracin said the church and the country had to “get up and walk” — it had to rise from that terrible catastrophe and work out its future. Both civil society and the church have struggled with the need not only to build again but to do so in ways that work for Haitian self-reliance and self-governance. This has meant that reconstruction must mirror resurrection and transformation, not resuscitation and transaction only.

The mission established by Bishop Holly had as its goal the formation of an autonomous “Orthodox Apostolic Church of Haiti,” part of the wider Anglican Communion of churches but genuinely Haitian and self-reliant. After a half century of leadership by Holly, and after 100 years of sustained ministry as a mission diocese of the Episcopal Church, the Episcopal Church of Haiti has set its course to become once again an autonomous and at the same time interdependent church within the Anglican family of churches.

This move will require new thinking about almost all work by the church as it responds to God’s mission. The roles and functions of all ministers of the church — laity, bishops, priests and deacons — will have to be reconsidered in the context of ministry in and to Haiti. The function of a national cathedral — Holy

Trinity — and other national institutions will have to be re-envisioned in light of growing autonomy for the church in Haiti. United Thank Offering in Haiti has already begun to envision its role in an autonomous and interconnected Anglican world.

This synod marks a turning point in the development of a 21st-century Episcopal Church of Haiti.

The Rev. Canon Mark Harris, priest associate at St. Peter's Church in Lewes, Delaware, edits Preludium (anglicanfuture.blogspot.com).

Clarifying the Great Cloud

After extensive General Convention debates about the merits of replacing the Book of Occasional Services with Holy Women, Holy Men, the Standing Commission on Liturgy and Music is considering a deeper rethinking of the Episcopal Church's calendar.

An SCLM committee has proposed a new approach, called *A Great Cloud of Witnesses* (is.gd/3VX6qq), and welcomed comments on it through February 22. The clearest change in the proposal is to clarify the difference between saints and people whose lives have inspired Christians and others.

"However saints are defined, there is one major distinction between saints and other Christians on a very practical level: saints are celebrated in the Eucharist, other people are not," said Derek Olsen, chairman of the committee proposing the change.

"They may be remembered in the prayers or mentioned in the sermon, but it's the act of eucharistic celebration that makes a saint on the ground. By separating the eucharistic materials from the biographical narratives, we step back from creating an assumption about sainthood, and place that decision back in the hands of the local community — is this person a saint or not?"

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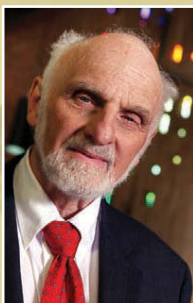
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Bishop Mason of Melanesia Receives OBE

On a recent visit home the Rt. Rev. James Mason of Isabel province, Melanesia, who currently works in England's Exeter Diocese, received his OBE by Gov. Gen. Sir Frank Kabui.

In the presence of family, friends, and the Archbishop of Melanesia, Bishop James received the honor in recognition of his dedication and service to the Anglican Church in Solomon Islands and abroad.

Before taking up his current position in a Plymouth parish, Bishop James was the first diocesan bishop of Hanu'ato, where he served for 13 years.

As Paramount Chief of Isabel, Bishop James was also called back to Melanesia to lead a discussion on

plans for mining on the province. The meeting brought together more than 150 delegates from the church and the community, as well as developers and government officials.

Nickel was discovered in Isabel more than 40 years ago, and an Australian mining company, Axiom, has been speculating on the region's substantial deposits for several years. In 2011 the company signed a 50-year deal with landowners for an area estimated to contain nickel ore worth almost \$60 billion.

At the meeting Bishop James said: "We are vulnerable to many climate changes and if we were to mine in the suggested places and the resettlement of villages was required, it



Bishop Mason and his family. Diocese of Exeter photo

would be very difficult. The land tenure system in Isabel will not allow for the relocation of those displaced by mining activity."

Following the strong opposition aired at this forum, plans for mining on Isabel have been put on hold.

Via ACNS

College Name Honors David, Helen Richards

The Episcopal Church's College for Bishops has been renamed in honor of the Rt. Rev. David E. Richards, the first bishop who led the nascent pastoral-care program decades earlier, and his wife. The college, established in 1993, built on programs Bishop Richards created when he served as the church's first director of pastoral services, which the House of Bishops established in 1968.

The Rt. Rev. Clay Matthews, who leads what is now the Office of Pastoral Development, announced the change at a Eucharist and luncheon December 4 in honor of his predecessor.

At age 94, Richards is the most senior living bishop in the Episcopal Church. In 1951, when he was consecrated Suffragan Bishop of Albany at age 30, he was the youngest bishop in the Anglican Communion.

Richards, a native of Scranton, Pennsylvania, is a graduate of Lehigh University and General Theological Seminary. His appointment to develop the national pastoral program came in 1967.

"David had been trying for years to get the House of Bishops to think in terms of help and support for clergy and bishops in time of trouble," said

his wife, Helen Richards.

In 1968, he decided to work from Southeast Florida rather than at the Episcopal Church Center in New York.

"He wanted his operation to be low key, and he selected the La Palma, an old residential hotel in Coral Gables, which was about as low key as you could get," said Jackie Fernandez, the bishop's former secretary.

The college's new name recognizes that the bishop's ministry depended heavily on the help of his wife.

Bob Libby

Nominees Announced in Two Dioceses

East Carolina Names Four

The Diocese of East Carolina has announced four nominees for election as its eighth bishop:

- The Rev. Mary Cecilia Lacy, rec-

tor, St. Timothy's Church, Greenville, North Carolina

- The Rev. Canon David Pfaff, Canon to the Ordinary, Diocese of Milwaukee

- The Rev. Robert Skirving, rector, St. John's Church, Midland, Michigan

- The Rev. Stephen Smith, rector, St. Patrick's Church, Dublin, Ohio

The diocese allowed for nominations by petition until February 22.

The nominees will tour the diocese and participate in question-and-

(Continued on next page)

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answer sessions April 28-May 2.

The election will take place on Saturday, May 17, at Christ Church, New Bern. The consecration and ordination of the bishop-elect is scheduled for November 8 at Rock Springs Center in Greenville, North Carolina.

The Rt. Rev. Clifton Daniel served as the 7th bishop from 1997 until his resignation in February 2013 to become Bishop Provisional of Pennsylvania.

The Rt. Rev. Peter J. Lee was elected Bishop Provisional of East Carolina in March 2013 and will serve until the consecration of the new bishop.

The Diocese of East Carolina is composed of nearly 70 parishes in 32 counties and covers the area from I-95 to the coast and from Southport up to Gatesville. This diocese is home to several major military

bases, a large Hispanic community, and small congregations.

Adapted from ENS

Maryland Picks Three Women

The Diocese of Maryland has announced three nominees for the office of Bishop Suffragan of Maryland:

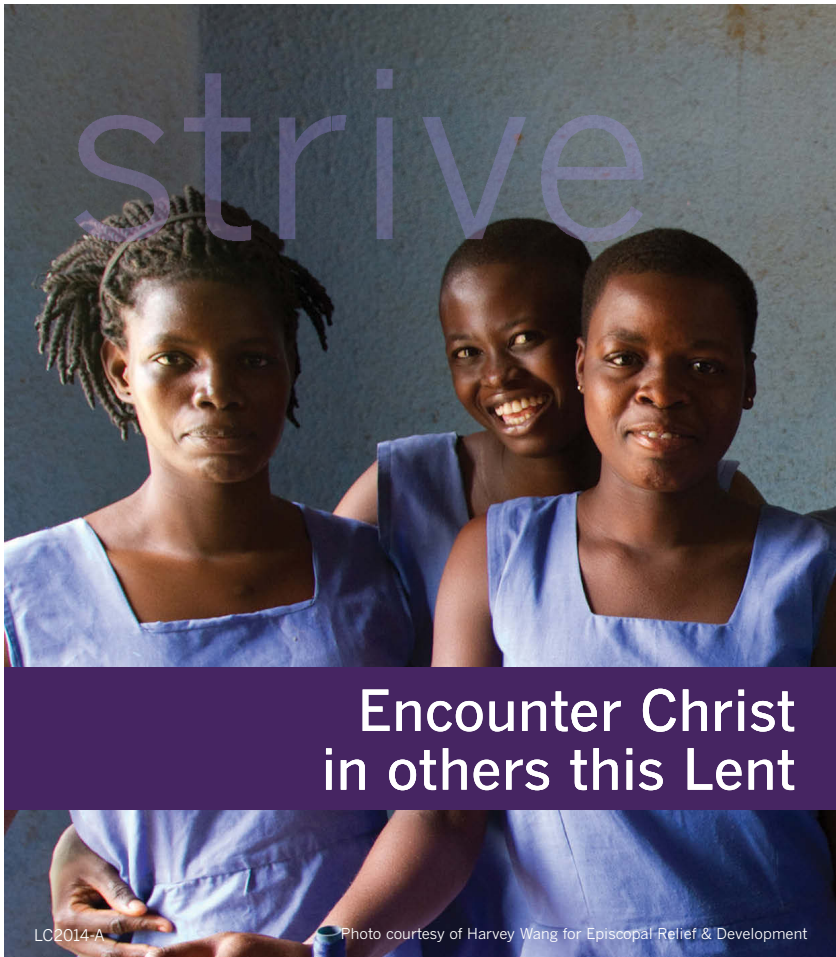
- The Rev. Canon Heather Cook, 57, is canon to the ordinary in the Diocese of Easton, where she works closely with the bishop on transition, communication, and reconciliation.

- The Rev. Nancy Gossling, 61, is on a discernment sabbatical after completing a ministry experience at Christ Church Cathedral in Dublin and a Spanish immersion course in Barcelona. Gossling served as the rector of St. James' Church in Glastonbury, Connecticut, until 2012.

- The Rev. Canon Victoria Sirota, 64, is the canon pastor and vicar of the Cathedral Church of St. John the Divine in New York City. Sirota previously served as vicar of the Church of the Holy Nativity, Pimlico (Baltimore City). She is a professional musician and cofounder of the Order of Urban Missioners in Baltimore and New York City.

The Rt. Rev. Joe G. Burnett served the Episcopal Diocese of Maryland as its assistant bishop since April 1, 2011, following the retirement of the Rt. Rev. John L. Rabb, bishop suffragan. Bishop Burnett had planned to end his tenure as assistant bishop with the consecration of the new bishop suffragan in the fall of 2014, but his final day in the Maryland diocese was December 31. Bishop Burnett became interim rector of St. Columba's Church, Washington, D.C., on January 1.

Adapted from ENS



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Steven Ford photos

Some of the thousands of human skulls from mass graves at Choeng Ek, the best known of the infamous killing fields in Cambodia.

Eternal Return in Cambodia

By Steven Ford

In his 1953 classic *The Myth of the Eternal Return: Cosmos and History* religious historian Mircea Eliade makes a truly profound observation. Religious people have, across cultures and throughout the ages, conceived of sacred time less as a linear reality than as a circle. The religious impulse, Eliade believes, locates the present moment somewhere along a cosmic circle that both starts and finishes at a point that might be called “beginnings-consummation.” Religious people, therefore, find meaning and strength in “hoping backward and remembering forward” to that primal time. One possible biblical “time loop,” if you will, begins in mythical Eden and ends with its reconstruction as the Kingdom.

I’m writing from a place called Choeng Ek, about ten miles south of Phnom Penh in Cambodia. This is the

best known of the infamous killing fields, places where more than a million real and imagined opponents of the Khmer Rouge (which had started its life as a movement for social justice) met horribly violent ends between 1975 and 1979. The Buddhist stupa recently opened here displays thousands of human skulls retrieved from the surrounding mass graves. Many show signs of bludgeoning. The story here is that fatal beatings saved the cost of bullets. It’s an eerie, sobering place.

I’ve talked to a few survivors of the Khmer Rouge tragedy, both here and among the guides at the Genocide Museum in central Phnom Penh. All relate similar stories of how they got through it, living off the land in the rain forest, eating leaves and grubs for weeks at a time. More important spiritually, though, was a hazy collective memory among survivors, inspired by the ancient ruins at Angkor Wat and elsewhere throughout the



country. There was clearly a time in the mythical past when Cambodia was both prosperous and powerful. Just look at the grand old temples, they told me. They also clung to a soul-sustaining body of collective hope: for them, the temples pointed toward a future return to national greatness once the “troubles” had come to an end. Eliade might say that in the sacred realm what is to be has already been, for the sacred future is a return to the sacred past.

To meet particular needs, Jews and Christians have positioned the “beginnings-consummation” at various points on the circle of sacred time. Isaiah 35:1-10, written during the Babylonian captivity, gives hope to a subjugated people by “remembering forward” the Exodus. And the writer of Revelation sees the end of Christian persecution in a return to the time of creation (Rev. 21:1-5).

It’s death one thinks about at Choeng Ek, surrounded as one is by human skulls. And it’s death that *all* of us have to think about sometimes, whether we like it or not. Eliade’s “discovery” of circular sacred history provides a useful framework for doing that.

For us in the Church, the seminal events of the sacred past are the death and resurrection of Christ. “Now *you* are the body of Christ,” Paul assures the baptized, “and individually members of it” (1 Cor. 12:27). As we contemplate (and eventually face) our own death, we can “remember forward” and “hope backward” the resurrection into which we have been grafted by our baptism. “You have died,” writes the author of Colossians, “and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory” (3:2-4).

Conceiving of sacred time as circular rather than linear is the genius of religious people, as Eliade would have it. What is to be has already been, for the future is found in the past. Hoping into our sacred past and remembering into our sacred future gives a Christian perspective to our personal Choeng Ek places and moments, when we’re confronted with the reality of death and forced to find meaning of our own.

The Rev. Steven R. Ford assists at St. James the Apostle, Tempe, Arizona.



Growth in the First Person

amplifying voices from the margins

Review by Amy Lepine Peterson

From the spate of autobiographical writing that began in the 1980s to the veritable tsunami of personal narratives available in print and online today, it seems that the genre of the memoir has come of age. For Christians, though, the memoir's tendency to find the arc of redemption in a single life is nothing new. We regularly practice sharing our testimonies, and we encourage the discipline of self-reflection, of "listening to your life," as Parker Palmer says. From Augustine's *Confessions* (the first spiritual memoir) to *The Book of Marjorie Kempe* (considered the first autobiography in English) to the wide variety of spiritual memoirs being written today, the genre has been uniquely shaped by Christian thought. Four recently published memoirs — two by pastors and two by bloggers — illustrate the genre's power to shape Christian thought in return, by amplifying voices from the margins.

Rachel Srubas, a Presbyterian minister and oblate of the Order of St. Benedict, directly addresses her place in the memoir trend in the introduction to *The Girl Got Up*. She relates an experience at a writing conference where a respected man hinted that too many women were writing memoirs, and they ought to move beyond the autobiographical. "I was both troubled and challenged by his remarks," she writes. "How different were they from the criticism leveled at poet Anne Sexton when she wrote about her uterus? On the other hand, autobiographical writing, whether by men or women, is susceptible to narcissism and exhibitionism."

But Srubas finds that even her academic writing is strengthened by connections to what life experience has taught her. It's with this level of self-awareness that Srubas writes, addressing the purpose of spiritual autobiography, the story of her own life, and the ways that the stories of biblical women connect with modern-day women. The result is an understated, deeply meditative work blending autobiography with theology and poetry to the end of "retrospection with an eye toward the eternal."

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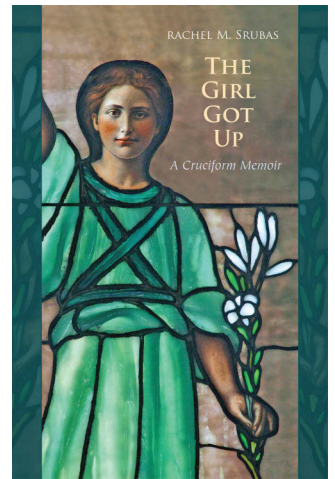
The Girl Got Up

A Cruciform Memoir

By **Rachel M. Srubas**.

Liturgical Press.

Pp. 152. \$16.95

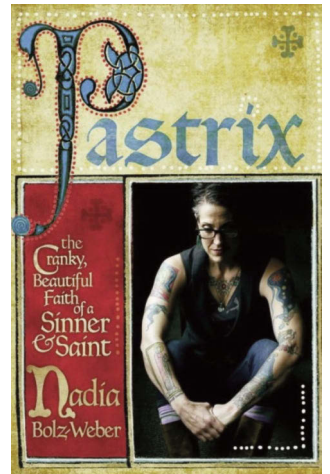


Pastrix

The Cranky, Beautiful
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By **Nadia Bolz-Weber**.

Jericho Books. Pp. 224. \$22



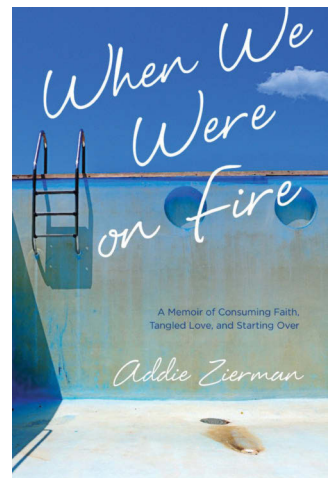
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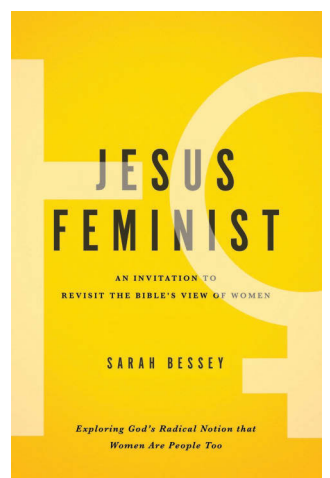
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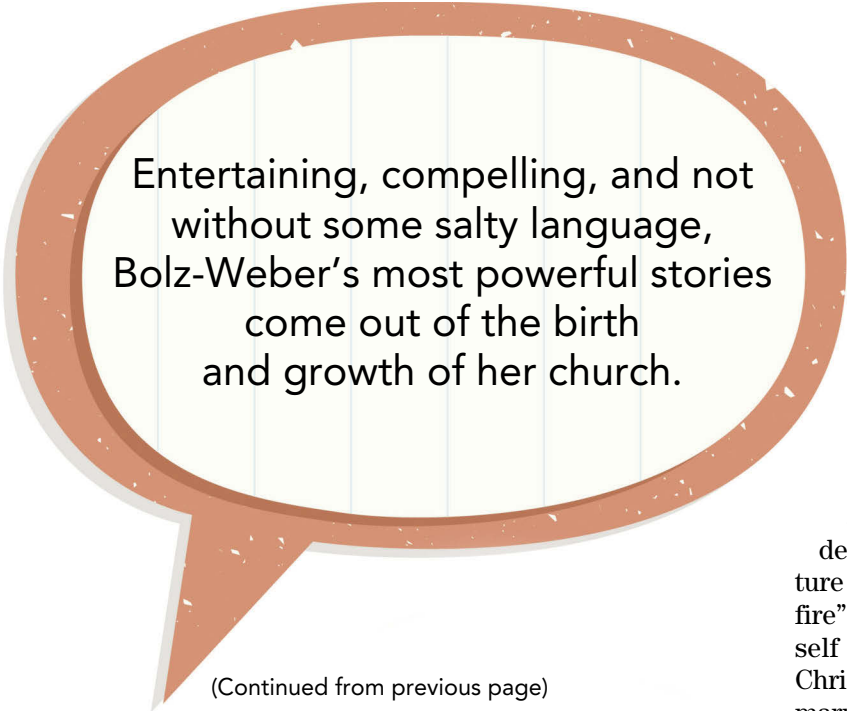
An Invitation to Revisit
the Bible's View of
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By **Sarah Bessey**.

Howard Books.

Pp. 256. \$14.99





Entertaining, compelling, and not without some salty language, Bolz-Weber's most powerful stories come out of the birth and growth of her church.

(Continued from previous page)

Though Nadia Bolz-Weber and Rachel Srubas are both ordained, in many ways their memoirs could not be more different. Where Srubas's book is like a rosary of personal reflections upon which to meditate, Bolz-Weber's *New York Times* bestseller *Pastrix* is as brassy and in your face as the tattoos that cover the author's arms. Bolz-Weber, a weightlifter and former stand-up comedian, does not shy away from the shocking as she recounts her story of drug and alcohol abuse, her return to God, and her calling to begin a church for those on the margins, the misfits, and the left out.

Entertaining, compelling, and not without some salty language, Bolz-Weber's most powerful stories come out of the birth and growth of her church, *The House for All Sinners and Saints*. Home to those skeptical of institutional religion, it is a small congregation including alcoholics, cynics, and a notorious con artist. When it begins to attract more "conventional" churchgoers, Bolz-Weber is unhappy, and calls a meeting to discuss the church growth.

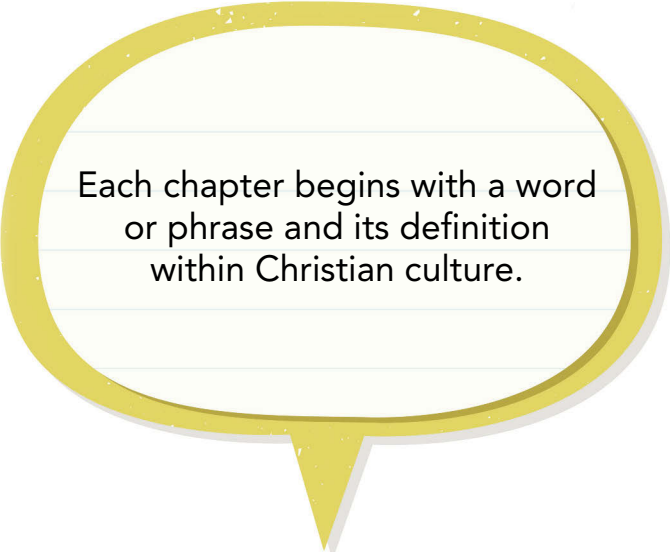
At the meeting, a regular churchgoer speaks up. "As the young transgender kid who was welcomed into this community," he says, "I just want to go on the record and say that I'm really glad there are people at church now who look like my mom and dad. Because I have a relationship with them that I just can't with my own mom and dad." It's that kind of grace — grace that shocks people on every side of any aisle — that Weber celebrates in her memoir of unusual faith.

Blogger and writer Addie Zierman does not have very unconventional stories to relate because she grew up in the heady evangelical youth culture of

the 1990s. For those who did not, *When We Were On Fire* is a surprising peek into the powerful subculture of Jesus Freaks and True Love Waits, WWJD bracelets, and See You at the Pole. In lovely, well-paced prose, Zierman describes a youth shaped more by "Christian" culture than by Christ. Finding her place within that "on fire" culture, she neglects to develop a sense of herself apart from it, seeking mainly to be the good Christian girl whom the "missionary boys" want to marry. When the youth group ends, though, she finds that being "on fire" for Christ has left her only with ashes. Through depression, alcohol, friendship, and love, Zierman becomes the phoenix.

Zierman's story is compelling, but the most important work she does in telling it is the dismantling of Christian clichés. Each chapter begins with a word or phrase (such as *lost*, *community*, or *church-shopping*) and its definition within Christian culture. Near the end of the book, Zierman explains how many of these phrases have become what psychologist Robert Lifton called "thought-terminating clichés," in which "the most far-reaching and complex of human problems are compressed into brief, highly reductive, definitive-sounding phrases." Zierman realizes that the real work of faith has nothing to do with saying the right words ("I'm born again!"), but rather is about finding the real, complex, and often inexpressible truth at the heart of those words.

Sarah Bessey chose a highly charged pairing of words for the title of her memoir, *Jesus Feminist*.



Each chapter begins with a word or phrase and its definition within Christian culture.

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Behind that provocative cover, though, you'll find a book as warm and welcoming as a cup of tea on a blustery day. Weaving history, theology, and her vision for the future of the Church, Bessey tells her story of growing up in a charismatic (or, as she lovingly calls it, "happy clappy") family in Canada, studying in Oklahoma, working as a youth pastor's wife in Texas, and eventually returning to Canada.

Rather than contributing to contemporary theological debate about the role of women in the church, Bessey seeks common ground for all Christians. Though she writes from a clear egalitarian perspective, her aim is to remind all of us of Jesus' countercultural regard for women, and of the need for Christians to unite in working to liberate, protect, and esteem women who suffer oppression across the world.

Any spiritual memoir, like any good work of theology, illuminates new truths about the way that God has worked, giving readers renewed vision of how God may also work among us. As Bessey put it recently on her blog: "I think this is why I love reading or hearing people's stories of faith — the wrestling, the falling away, the triumphs, the tenderness, the questions, the conversion, all of it. I feel like I'll know Jesus better if I hear about how you love him or how you find him or how you experience love in your life."

Thanks to these memoirs, we can see the face of Jesus a bit more clearly.

Amy Lepine Peterson teaches American pop culture and ESL writing at Taylor University.

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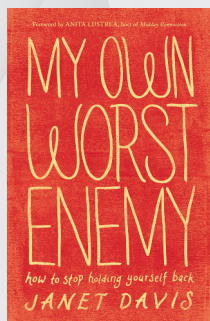
Humility, Piety, Pride

Review by Grace Sears

My Own Worst Enemy

How to Stop Holding Yourself Back

By **Janet Davis**. Bethany House. Pp. 256. \$13



Do women in general — or Christian women in particular — hide their light under a basket they mistake for modesty or good manners? In *My Own Worst Enemy*, Janet Davis illustrates ways women conceal their gifts, drawing not only on her own experience but also on that of women she has counseled. On one occasion Davis was invited to speak on the book of Ruth and felt she had a lot to say. But when offered the floor, she uttered a few short sentences and sat down: “when I rose to speak, it was as if a heavy wet blanket began to shroud my whole being.” *Just who do you think you are?* she asked herself.

Davis describes others stymied by the same internal script. Each chapter opens with the struggles of a contemporary woman, turns to the story of a woman in the Bible who faced related issues, and then applies biblical insights to the contemporary experience. Questions for discussion follow each chapter, and would work well in a women’s Bible study or support group.

Women’s Inspirational Daily Prayer

Following in the Footsteps of Female Saints and Holy Women

By **Suzanne Haraburd**. CreateSpace. Pp. 400. \$15.95

Women’s Inspirational Daily Prayer may not be a memorable title, but it describes what Suzanne Haraburd’s book accomplishes. Of the many guides

for daily devotions, Haraburd’s strikes me as among the best, especially for women who worship in liturgical churches. It is structured both on the themes of the liturgical year and the seasons of the calendar. It gains additional depth by including feast days of women saints, from Hilda of Whitby to Catherine of Siena, as well as proposed “Holy Women,” from Elizabeth Seton to Fanny Crosby. Each reflection starts with a verse of Scripture and ends with a brief prayer. The voice is intimate, honest, personal.

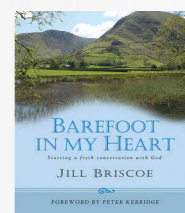
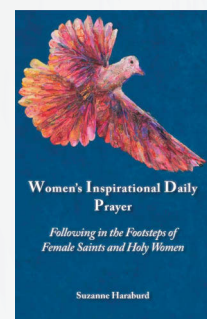
Haraburd became dissatisfied with other prayer guides while sending daily prayers and Bible verses to a friend with breast cancer. Her friend needed assurance of God’s love and hope in the midst of suffering, not admonitions to be diligent or humble or penitent. So Haraburd drew on her long experience with Catechesis of the Good Shepherd to reflect on Scripture and offer simple petitions. She writes, “Joy in relationship to God is the goal of these prayers.”

Barefoot in My Heart

Starting a Fresh Conversation with God

By **Jill Briscoe**. Lion Hudson. Pp. 172. \$13.99

Lovely photos illustrate this little hardback book, perhaps most appropriate for a woman just beginning to develop a life of prayer. British author Jill Briscoe’s lively voice distills wisdom won through 56 years of ministry in multiple countries, arranged in a set of 40 reflections. Through her verses and



conversations with her Lord drawn from her journals, she shares spiritual turning points and insights.

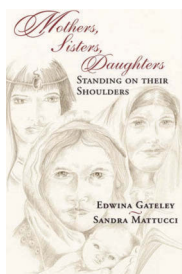
As a new believer, Briscoe had realized three truths: God's children are chosen, loved, and anointed. Later she taught these insights to Dalit Christians in India.

"Where women are devalued, these special teachings brought light, life, and liberty," she writes. Throughout the book, Briscoe explains how other women can begin their own conversations with God.

Mothers, Sisters, Daughters

Standing on Their Shoulders

By **Edwina Gateley** and **Sandra Mattucci**. Orbis. Pp. 192. \$20



Edwina Gateley, a Roman Catholic activist, has produced a feminist hagiography of women whose lives "brought some light into our world." Line drawings by Sandra Mattucci and brief biographies are followed by Gateley's poems, often ending with a blessing: "Blessed are you, Rachel [Carson]." The un-

familiar names are intriguing: Annalena Tonelli, Annie Dodge Wauneka, Sister Karen Klimczak, Lucy Wisdom. A few medieval saints and biblical figures thrown into the mix imply that 20th-century women are comparable models of spiritual power, though they may be from other religious traditions. For example, ex-Catholic Pema Chödrön, an ordained Buddhist nun who established a Tibetan monastery in Canada, is addressed as a "spiritual warrior, wise woman, guide and teacher." Gateley asserts that "we are capable of tapping into the energy of individuals who have gone before us" and hopes that these "great souls" will assist us "on our own stumbling journeys to God."

Do women in general
— or Christian women
in particular — hide
their light under a basket
they mistake for modesty
or good manners?

Five Women

Sarah, Hagar, Rebekah, Rachel, Leah

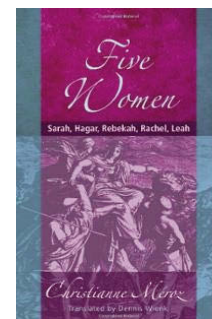
By **Christianne Méroz**. Translated by **Dennis Wienk**.

Wipf and Stock. Pp. 82. \$11

In *Five Women*, Christianne Méroz reflects on the lives of the matriarchs in Genesis, noting that Christians neglect them for Mother Mary, and feminist commentators dismiss stories from Genesis as reflections of a patriarchal society. "One cannot, without doing injury to God, ... use this as the pretext for no longer reading [Scripture], studying or being inspired by it," Méroz writes. She enriches our reading by mining the Targum, the Midrash, Zohar, and others for Jewish traditions about each woman. Her empathy for her subjects is engaging, but may sometimes overreach, as when she asserts that Sarah engages in "a laugh of joy, a laugh of faith" upon hearing that she will become a mother.

Christianne Méroz is a sister of the Community of Grandchamp in Switzerland, which follows the same rule as the Community of Taizé in France. She writes in French, and the Rev. Dennis Wienk, a priest of the Diocese of Rochester, New York, has produced a very readable translation.

Grace Sears is a longtime leader of Daughters of the King and a TLC board member.





Wikimedia Commons photo

The probable site of the tomb of the Apostle John, in St. John's Basilica, Ephesus, now surrounded by modern-day Selçuk, Turkey.

From Precise to Roughshod

New Books on Ephesians

Review by Kathryn Greene-McCreight

Three, recently published commentaries on the Letter to the Ephesians seek to serve the life and witness of the Church, as the authors' traditions would understand it. In America and parts of Europe over the past two decades we have seen a new "movement": attempts at the scholarly level to read Scripture theologically. This seems no passing fad. But the more books about and offering theological interpretation we find, the more questions remain. What makes for theological interpretation? What is the nature and extent of its academic credibility? In what sense should biblical commentaries be useful for homiletics and pastoral care, and what makes them so? And, probably most important, who is to make such decisions?

The authors represent three distinct traditions. Peter S. Williamson writes for the Roman Catholic series *Catholic Commentary on Sacred Scripture*; Allen Verhey and Joseph S. Harvard write for the Presbyterian series *Belief: A Theological Commentary on the Bible*; and Eugene Peterson, an evangelical, writes an independent monograph for his own community.

Peterson's volume follows the style of his wildly popular paraphrase of the Bible, *The Message*. That is to say, *Practice Resurrection* in its periphrastic style is purposefully non-scholarly, and plays fast and loose with the biblical text for the effect of spiritual nurture. The author's casual relationship with the "way the words go" (Aquinas's phrase for the literal sense of Scripture) proves to be a presumably unintended distraction from the Letter to the Ephesians itself. One would think that Peterson, as an evangelical, would come to his task with a high regard for biblical authority, but this is not the case. His style shows disrespect for the voice of the text as "other" than his own. As in *The Message*, here in *Practicing Resurrection* Peterson rides roughshod over the letter of the text. Granted, *Practice Resurrection* is not in the precise sense a commentary, yet Peterson clearly desires to make accessible to the reader the broader message of Ephesians. This message he understands to be a call to "Christian formation" (p. 1).

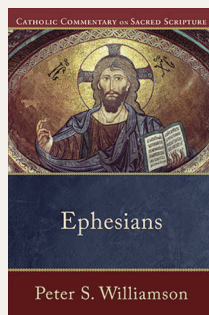
The editors of the Belief series agree with Karl Barth's famous charge that most modern commentaries are "no commentary at all, but merely the first step toward a commentary" (p. ix). The explicit goal of Belief is to "explain the theological importance of the texts for the church today, using biblical scholarship as needed" and to offer commentaries that serve "the theological needs of the church and its pastors with relevance, historical accuracy, and theological depth" (p. x).

Toward this goal, Belief volumes offer add-ons to the textual commentary in the form of boxes and sidebars that offer rich nuggets from theological sources both past and present: Marsha Moore-Keish, Flannery O'Connor, the Heidelberg Catechism, Martin Luther King, Jr., Walter Brueggemann, the Second Vatican Council, Fyodor Dostoyevsky, Archbishop Desmond Tutu, etc. Indeed, the editors pride themselves on the diversity of their team of authors: "the group of authors assembled for this series represents more diversity of race, ethnicity, and gender than any other commentary series" (p. xi).

While such a goal is laudable, one wonders just how diverse a group of mostly Western Protestant Christians, indeed many from the Presbyterian Church (U.S.A.) who are privileged with educations of high pedigree, could really be. (The list of au-

thors is not available in the present volume; I accessed the website but was not able to find a complete roster.) After conventional exegesis, sections called "Further Reflections" attempt to make good on the series' promise to "explain the theological importance of the texts for the church today." These excurses contain conversational and homiletic illustrations on the preceding exegetical sections.

The purposes of the Catholic Commentary on Sacred Scripture are even broader than either of the two other books, including the attempt to read the biblical text in order that "liturgy, evangelization, catechesis, theology, and personal and communal



Ephesians

Catholic Commentary on Sacred Scripture series

By **Peter S. Williamson.**

Baker Academic. Pp. 224. \$19.99

life" may be brought to bear on the text (p. 7). The editors' stated goal of the series is "to offer scholarship illumined by faith" (p. 7), echoing Anselm's "faith seeking understanding" and Augustine's "I believe in order that I may understand." For the CCSS, the ultimate aim of biblical interpretation is to "discover what God has revealed and is still speaking through the sacred text" (p. 7). To this end, CCSS garnishes its pages with sidebars of two kinds: "Biblical Backgrounds" present literary, historical, and theological information; and "Living Traditions" present material from post-biblical Christian traditions such as the Fathers, the lives of the Saints, and historically important Church documents such as Vatican II, papal encyclicals, the Catechism, and the Lectionary. Scripture passages are referenced at the bottom of the page, below which footnotes point the reader to secondary literature. Maps and a glossary along with other helps are included, and a website provides reflection and discussion questions.

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From Precise to Roughshod

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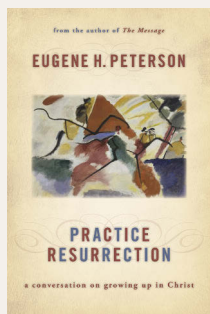
Because Ephesians 5 contains material often considered painful to contemporary western sensibilities, this may be a helpful place to compare these authors. Eugene Peterson takes a running start in his chapter on Ephesians 5:1-20 with a brief meditation on the Trinity and the nature of love, through a consideration of two poems by W.B. Yeats, back through a contemplation on the nature of love with a glance at Bernard of Clairvaux's exposition of the Song of Songs, then a quick narrative of his own graduate language exam in German translation, and back through the themes of love and worship. The actual text of the Letter to the Ephesians comes in

formation fairly easily. Yet Verhey and Harvard don't leave it at the level of the words alone. They draw in reflections on these verses by Christian theologians and saints. This gives the sense that the biblical text is not merely a collection of words and concepts from the ancient world, but a lived and living tradition. Whereas Peterson casts the theme of this chapter in general terms of moral formation, Verhey and Harvard try to illuminate more specifically the historical moral tradition that the chapter represents. This means that, where Peterson is discursive and thematic, Verhey and Harvard focus more closely on the text of Ephesians, as well as on its canonical (both Old and New Testament), post-canonical, and non-canonical (e.g., Qumran) parallels.

While not neglecting the overall message of moral formation, they point to the importance of the themes of watchfulness and light/darkness and their respective canonical parallels. This supplies the reader of the commentary with a solid, broad base of knowledge from which to teach at the parish level. At the following section (5:21-6:9) they again sketch the moral tradition on which the letter builds, citing examples from early Christian literature. After pointing out that the Household Code, a pre-Christian tradition, has done "mischief in

the continuing Christian moral tradition," they observe that this does not seem to fit within the Christian ethic presented thus far in the epistle (p. 226). How then did the Church transform this tradition that it uses here? Verhey and Harvard suggest that the Household Code of Ephesians "nudged conventional morality [of its day] toward something a little more fitting to God's good future" (p. 229).

They press on to grapple with the implications for contemporary Christian use of this difficult text. "Being subject" is no longer considered a structure of human gender relations, but bound up with belonging to the Body of Christ. This means that submission is required also of ones who have social power. The Household Code in Ephesians addresses the social sphere not only of women, but also of children and slaves, specifically "as moral agents in their own right." Because each party is mutually subject to Christ, an equality beyond that found in the ancient world is embraced. This turns the individual outward to neighbor as one to be loved (Eph.



Practice Resurrection

A Conversation
on Growing up in Christ

By **Eugene H. Peterson.**

Eerdmans. Pp. 302. \$24

at this point mainly as prooftexts for Peterson's personal pious musings. His chapter on Ephesians 5:21-6:9 begins with a consideration of the figure of Mrs. Jellyby of *Bleak House*, after which Peterson begins to pay closer attention to the text of Ephesians. Just as he begins to reach the Household Code, itself the fishbone that often sticks in the throat of many contemporary readers, Peterson reflects on the general theme of mutuality in Christ and weaves in his overall theme of practicing resurrection. Peterson thus effectively escapes from wrestling with the words of this difficult text. He then buries himself in a meditation on Buber's *I and Thou* and a lyrical reflection on the image of the Mercy Seat and God's identity as Divine Presence.

While Verhey and Harvard do not lay out the pages of commentary verse by verse, they do succeed more than Peterson at focusing on the words, both English translations and Greek transliterations. The reader of the commentary who wants to learn about a specific verse can thus find the pertinent in-

They press on to grapple with the implications for contemporary Christian use of this difficult text.

5:28, 33). Even though this section has internal weaknesses — the authors indicate five observations about the text when there are really only two or three; they appear at first to argue for mutuality on the basis of an ontological participation in Christ, but later they urge us to “let our choices be in memory of Jesus” (p. 234) — it has already offered so much more clarification of the text of Ephesians than did Peterson.

Williamson’s examination of Ephesians 5 reads the text with even greater precision. The commentary is laid out verse by verse, within which individual words and concepts are examined. This makes the volume still more useful than Verhey and Harvard’s for the leader of a parish Bible class. For example, in commenting on the consequences of immorality in the first half of Ephesians 5, Williamson includes a brief but helpful sidebar consideration of wealth and greed in the Bible. Contemporary examples of the appropriation of Ephesians appear in “Reflection and Application” sections. There are also two (rather grainy) black-and-white photos of Ephesus and a sidebar from John Chrysostom on correction and friendship.

When he comes to the Household Code, Williamson outlines the unit

and points to its function within the structure of the letter as a whole. As a way of underscoring the distinctions between the pagan and Christian families in the ancient world, he offers another sidebar description. Williamson tries to sketch out what the Greco-Roman and Jewish households would have taught about the nature of the family and contrasts this with examples from throughout the New Testament. He also casts his eye throughout the Old and New Testaments for examples of women who exercised influence. In sidebars, he offers a quotation from John Paul II on the theology of the body, in addition to a consideration of the meanings of the Greek word translated into English as “head” and a description of women’s roles and education in the first century. (Even while some of these sidebars may be of interest specifically to Roman Catholics, Williamson is broadly ecumenical, quoting a female evangelical theologian on the equality of husband and wife in Christ: see p. 164.)

In a “Reflection and Application” section he treads ground that Verhey and Harvard had also explored: the problem of using this difficult text in our contemporary setting. Williamson approaches the question differently, though: the exhortation to submit to each other in Christ is

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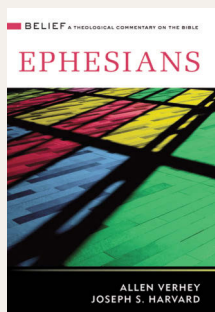
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From Precise to Roughshod

(Continued from previous page)

given a specifically trinitarian analysis, family relations following ontologically the relations *ad intra* of the persons of the Trinity. Even so, theology alone does not rule every “Reflection and Application.” For example, when Williamson comes to apply 5:25-30 he appeals to a sociological study on gender relations (Eggerichs, 2004). While I find the study rather suspect, I appreciate Williamson’s embrace of non-theological material.

Williamson also addresses the text’s presentation of marriage as sacrament and lifelong union of husband and wife, and attempts to grapple with the reality of divorce. Williamson refers approvingly to the treatment of this passage by John Paul II:



Ephesians

Theological Commentary
on the Bible series

By **Allen Verhey**
and **Joseph S. Harvard.**

Westminster John Knox. Pp. 312. \$35

“Rather than reject the metaphor of the husband as head or the instruction that wives should be subordinate to their husbands, he interprets each in a way that prioritizes mutual submission, love, and oneness in marriage” (p. 178). One wonders how Williamson would read this text against the backdrop of the latest controversies in American public life regarding marriages between people of the same sex. This does not come up for discussion, so we can only conjecture.

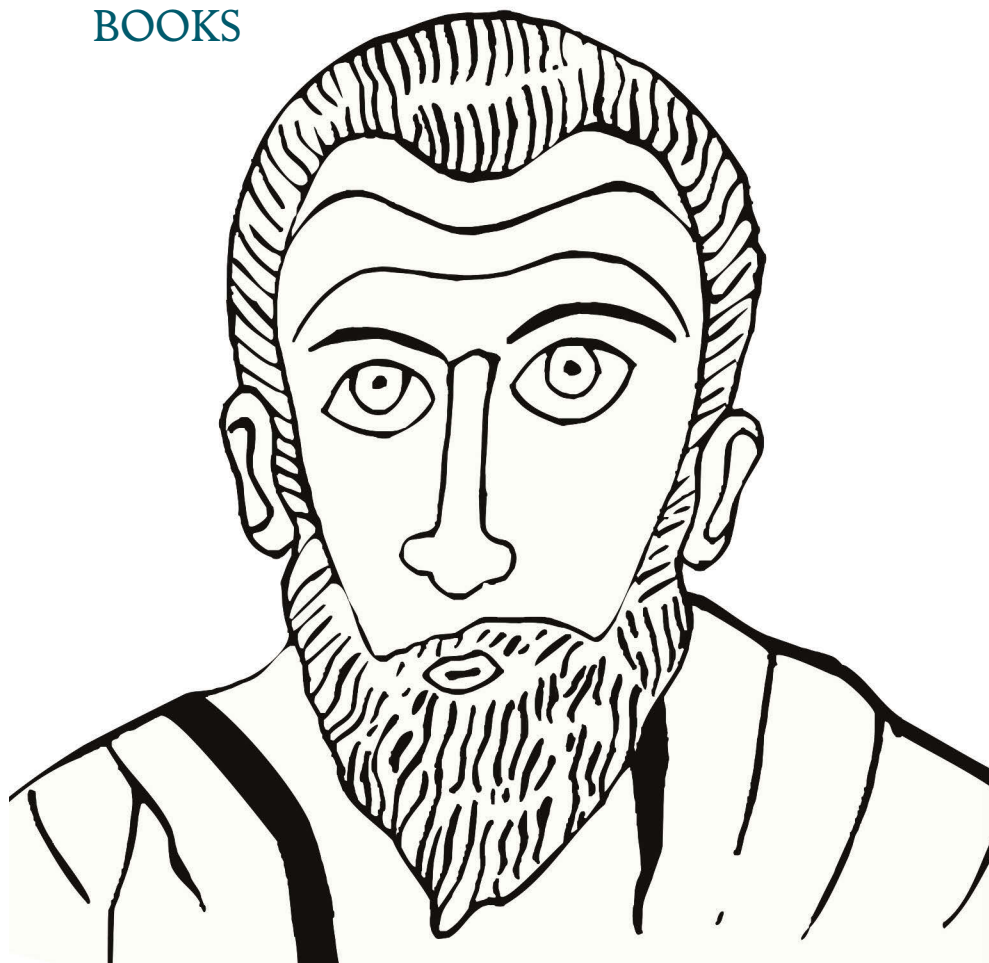
If I were to choose only one of these for use in my low ministry to undergraduates, it would be Williamson hands down. His volume’s close reading of the text of Ephesians and the richness of historical and theological material make it by far the most attractive. I would not be unhappy with Verhey and Harvard, but simply would find their volume less helpful in teaching a class on Ephesians. I would not recommend Peterson’s book.

I find it especially interesting that Roman Catholic biblical scholars who are also theologians of the Church generally seem to have less ambivalence toward historical criticism than do their Protestant colleagues. They tend to embrace it more readily, without concerns that it may impinge on reading the text theologically. How ironic that mainline Protestants tend to worry about the specific problem of historical criticism and its appropriate use, as do the Belief editors in their quotation of Karl Barth’s problematic (p. ix).

The fact that the Belief series lacks the rich exegetical and historical-critical resources of CCSS makes one wonder about the assumptions of each community regarding their congregants. Do Roman Catholic biblical scholars and theologians assume that their flock may simply not have much knowledge about the Bible and need more? Do their Protestant counterparts overestimate their congregants’ knowledge? After all, the differences in their respective contexts should not be taken lightly. Scholars of each communion (sadly, those of the many other Catholic and Eastern churches have not figured here at all) may therefore simply assess the necessity and scope of their biblical work differently.

It is true: they tend to publish with different houses, teach in distinctive institutions, serve under different authority structures, even emphasize different aspects of the life of faith. Whereas Protestants have for many centuries taken for granted the assumptions and tools of historical-critical research, Roman Catholic scholars have only since Vatican II been able to feast on such riches. It seems that, as David before Goliath wearied of Saul’s armor, Protestants seem to be wearying of purely historical-critical readings of Scripture. And while historical criticisms originated within Protestant circles, so also now in their midst have we seen emergent attempts at rebalancing historical with theological interpretation. Maybe we will find that projects of theological interpretation will be one of the places where Protestant and Roman Catholic scholars can build a contemporary rapprochement.

The Rev. Kathryn Greene-McCreight is a priest associate at the Episcopal Church at Yale.

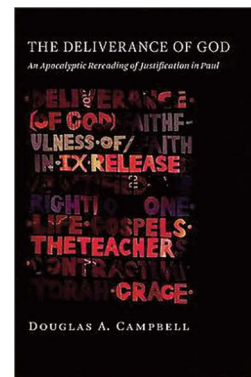


St. Paul (iStock photo)

Wrestling a Strawman

Review by Garwood P. Anderson

Douglas Campbell's *Deliverance of God* is a book as confounding as it is ambitious, and it is arguably the most ambitious New Testament study of our generation. At 936 pages of academic small print and another 240 pages of endnotes even more minuscule, this counts as one the most formidable biblical-studies monographs in recent memory. But more ambitious is the thesis itself. Campbell is persuaded that both the dominant (Reformation) and sub-dominant ("New Perspective") readings of Paul are enormously and egregiously mistaken, and in *Deliverance* he executes a rereading of Pauline soteriology that, by his estimation, topples the "citadel" he has dubbed "Justification theory."



The Deliverance of God

An Apocalyptic Rereading
of Justification in Paul

By **Douglas A. Campbell.**

Eerdmans. Pp. xxx + 1,218. \$55

In what amounts to something of an unintentional plot spoiler, Campbell reconstructs and chronicles "Justification theory" in considerable detail: Human beings, who unaided deduce the existence and austere rectitude of God, are universally and culpably guilty of wrongdoing and subject to divine judgment, the requirements of God having been accessible to them by means of innate capacity. The divine provision of law only proves God right and humans wrong, showing them to be incapable of the perfect obedience the law is said to require. This drives humans to despair at their plight, which is preparatory for the good news of Christ's atonement construed as a penal satisfaction. That benefit is acquired by a (voluntarist) act of faith that is a condition to a (forensic) transaction of a divine forgiveness — justification.

It is clear to Campbell that everything is askew in this picture. God is fundamentally angry and retributive rather than benevolent — and arguably unfair, giving humans only the capacity to discern their incapacity to achieve a standard unachievable. The role of "law," abstracted from salvation history and covenant, serves as a retrograde foil for a viciously supersessionist Christian religion. The programmatic account of conversion, despair yielding to faith by means of rational deduction, does not corre-

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BOOKS

(Continued from previous page)

spond to Paul's own conversion or to what social scientists have learned about conversion phenomena more generally. And the whole affair is individualist, voluntarist, contractual, and prospective, an inexorable sequence of logic married to an alleged universal human experience. And since, in this account, justification effects no essential human change, the good news is not all that good after all.

If this weren't enough, it turns out that Justification theory, a "totalizing metanarrative," is complicit in, if not generative of, a whole host of evils, including, naturally, anti-Judaism (including the Holocaust) and all manner of contemptible political iniquity: "In short, Justification [theory] seems to be the principal cause of Paul's apparent endorsement of Constantinianism and, by implication, of the modern liberal state, with all its peculiar dangers for Christianity, and extending, in certain circumstances, to a fascist project" (p. 208). More modestly and closer to the point, "Justification theory" is wholly at odds with the revelatory (i.e., "apocalyptic"), unconditional, participationist, transformational, retrospective account of salvation in Romans 5-8.

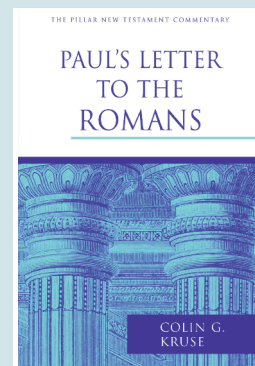
Now this is but the briefest, and necessarily incomplete, summary of a construct that Campbell maps and critiques for 400 pages *before* a 100-page preparation for his own exegetical counter-proposal. But so important is it to the overall argument of the book it deserves some closer attention. I will limit myself to three observations.

First, the "Justification theory" Campbell describes is altogether his construct, an eclectic admixture of selective post-Reformation exegesis, 20th-century revivalist conversionism, and populist apologetics strategies. And it is hard to avoid the impression that Campbell's considerable talents

Paul's Letter to the Romans

The Pillar New Testament Commentary

By **Colin G. Kruse**. Eerdmans. Pp. xxvii +627. \$52



Colin Kruse's new offering on St. Paul's letter to the Romans strikes a balance increasingly elusive among biblical commentaries of recent vintage: it is substantial but not exhaustive, restrained and modest while still venturing exegetical conclusions. A recent addition to the growing and improving Pillar New Testament Commentary series (ed. D.A. Carson), Kruse's commentary marks a substantial upgrade from Leon Morris's original Romans volume (1988).

As expected from his earlier work, *Paul, the Law, and Justification* (Apollos, 1996), Kruse represents an evenhanded, conservative, reformed evangelicalism — regrettably now sometimes called the "Old Perspective on Paul." But to his credit, Kruse is not altogether dismissive of other approaches, integrating supplemental insights judiciously, and the commentary generally succeeds in avoiding party-line rhetoric.

Students of Paul's letter will appreciate especially the economy — not to say superficiality — of presentation. A particularly well-executed feature is the extensive use of the strategic "additional note," of which there are nearly 50, serving at once to declutter the exposition while shedding extra light on matters of interest and controversy.

While this commentary neither attempts nor claims to foment a revolution in Romans scholarship, it is perhaps that very indifference toward novelty and breakthrough that most commend this workmanlike volume, which deserves wide use.

Garwood Anderson

are being squandered in the painting of this caricature with fulsome brush, his protestations to the contrary notwithstanding. The strawman test, of course, is whether the theory thus construed is actually a position held by anyone. Given that "Justification theory" is allegedly the dominant interpretation of Paul for now half a millennium, naming names should not be hard. But, in fact, apparently it *is* hard to adduce representatives of "Justification theory," that is, persons or movements who expound or endorse the whole system without substantial qualification.

Although in a sense the whole Protestant tradition is party to this account (Campbell is strangely silent with regard to Catholic and Orthodox interpretation of Paul — e.g., John Henry Newman makes no appearance on these pages), we eventually learn that, whatever their other shortcom-

ings, neither Luther nor Calvin fit the mold. Quite so. Perhaps then the "Justification theory" description should be modified, nuanced, or abandoned? No, rather, the Reformers are reproached for deviating from the script (which one might have thought they wrote!). Campbell does eventually (pp. 289-95) adduce some culprits: the Billy Graham Association, Campus Crusade for Christ, and Rudolf Bultmann. If Campbell is nearly correct with regard to the evangelistic rhetoric of the parachurch organizations, Bultmann's notorious sola fideism has almost nothing to do with Campbell's "Justification theory," as is evident from the German master's famous and readily accessible accounts of sin and faith.

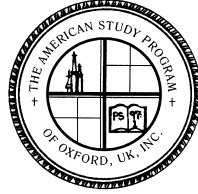
It should be noted, secondly, that "Justification theory" is not accidentally a populist reprise of the mainstream interpretation of Romans 1-4, albeit festooned with certain curious idiosyncrasies. It

comes as no surprise then when Campbell offers his novel account of Romans 1:18-4:25. In this reading, we are not to understand the text as a straightforward argument of Paul, but substantially the view of an opposing “hellfire and brimstone” Teacher (Campbell’s frequent description) whom Paul impersonates (*prosopopoiia*) only to refute in course. Space does not allow even a rehearsal of the labyrinthine argument, impressive in detail and unconvincing in its broad strokes. Suffice it to say that not a little depends on non-verbal cues that would have attended its inaugural performances — an unfalsifiable hypothesis, to be sure.

One marvels, then, at the rhetorical mileage Campbell gets from his construal of “Justification theory.” Time and time again we are shown that it is a hopelessly flawed account of Pauline soteriology, but of this a theologically alert reader needed no persuading. That this was a fatally flawed account of Pauline soteriology was already patent upon its initial appearance and corroborated by the fact that “Justification theory” has virtually no scholarly proponents. Thus, Campbell pushes with curious vigor on an open door for 900 pages.

Published in 2009, the book is now a cast-down gauntlet, and Campbell has the New Testament guild talking. The underlying research is breathtaking, and the breadth and detail of the argument are unsurpassed, except perhaps by the temerity of its presentation. Overreaches and miscues are not infrequent; italics and exclamation points are abundant. The book never lacks for confidence. But, in the end, the virtues of *Deliverance* are primarily quantitative. What promises to be a *tour de force* is more of a filibuster.

Garwood P. Anderson is professor of New Testament and Greek at Nashotah House Theological Seminary.



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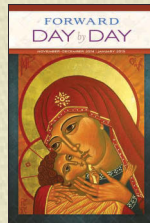
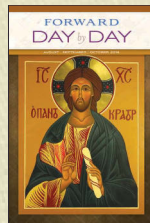
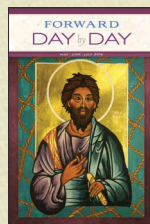
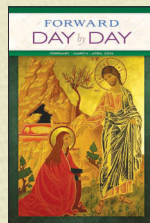
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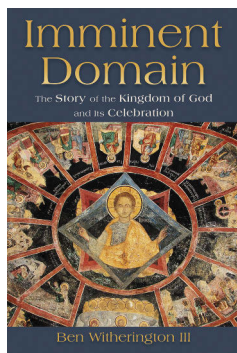
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Theology Meets Daily Life

Review by J. Wesley Evans



Imminent Domain

The Story of the Kingdom of God and Its Celebration

By **Ben Witherington III**.

Eerdmans. Pp. 93. \$12

Ben Witherington's introductory work in his series on the Christian life is both highly readable and contains copious helpful anecdotes. His

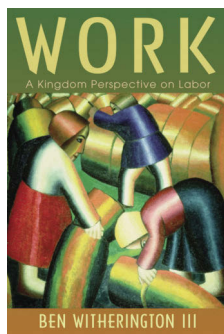
thesis is to see "Dominion" properly as God's saving activity in general, and not something confined to a place or people. This provides some helpful correctives, but there is a danger of overgeneralizing the biblical terminology. "Kingdom of God" can lose its distinctiveness if taken to include anything God does in the world. His argument for a resurrection and new creation-centered theology of salvation is a welcome addition.

"Too often," he says, "we settle for a purely spiritual Gospel" (p. 80). This new creation emphasis influences how the Church cares for creation, physical bodies, and usage of material wealth. Catholic theology would place a greater emphasis on the Church centered in apostolic succession and not merely a gathering of believers, as he argues. Overall this is an excellent book and lays the groundwork for the rest of his series.

Work

A Kingdom Perspective on Labor

By **Ben Witherington III**. Eerdmans. Pp. 192. \$18



It is easy to articulate a theology of work, particularly the "Protestant Work Ethic," in a way that requires people to ignore the harsh realities of some aspects of modern labor. Witherington avoids this problem and instead presents a helpful and interesting contribution for the Church to ponder. In fact, he takes aspects of the modern American work

ethic to task, calling it "narcissistic," as well as the Puritan aversion to play as something "well left behind" (p.148).

His argument is instead for something more holistic, wherein work is something that inherently imitates God. It was not work *per se* but the toilsome that is part of the Fall. The only two criteria for work are that it conforms to God's will and uses our gifts to God's service. This includes works of art, literature, and things done without compensation. As there are few theological writings on work and labor, this makes a good addition to any library.

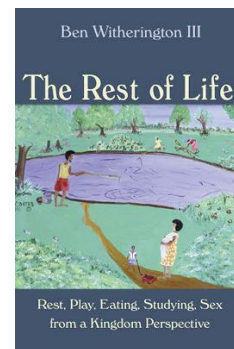
The Rest of Life

Rest, Play, Eating, Studying,

Sex from a Kingdom Perspective

By **Ben Witherington III**. Eerdmans.

Pp. 168. \$18



Witherington looks at five separate topics from a Kingdom perspective: rest, play, food, study, and sex. The lengthy discussion on sabbatarianism may interest

some, but his best point on "rest" argues for its inherent goodness and his critique of workaholism. His theology of play is well worth the read. He makes an interesting observation on game-playing: it shows who we really are through, in effect, morality plays.

Witherington then tackles biblical ideas of fasting and feasting. His theology of food was heavily influenced by the book *Rich Christians in an Age of Hunger* (p. 81). Overindulgence and overemphasis on taste over health are genuine problems, but his view of foodie culture is inaccurate. It has been beneficial in addressing real concerns, some that Witherington shares. He encourages increased study and meatier sermons in churches, something any pastor will appreciate. He concludes with a great discussion on study in oral cultures.

The final chapter is on sex, mainly interacting with

Rob Bell's book *Sex God*. Witherington argues that sex has three overarching purposes: procreation, mutual bonding, and enhancement of joy in procreation. Sex is then not mere sex, but "leads to a union that bonds two persons into one, a complex unity capable of bearing human fruit" (p. 139). Homosexuality, he states, is ruled out from this paradigm. I agree with the conclusion, but this may be inconsistent with his statement in *Work*.

A Shared Christian Life

By **Ben Witherington III**. Abingdon. Pp. 200. \$14.99

This book seeks a spirituality that is reasonable for the average Christian, follows the Wesleyan tradition, and does "not involve naval gazing, guilt trips, or over focus on feelings." Each chapter presents an exegetically grounded principle with a focus on the Wesleyan tradition that he defers to heavily. Consistent with his principle of community sanctification, each chapter ends with discussion questions. Often the book gets bogged down with unneeded exegetical issues, and that space perhaps would have been better used with more practical wisdom.

The spiritual life, he argues, begins with conversion and continues in the context of the Church. He rightly places God as the goal, and holiness only the byproduct. It is particularly commendatory that he takes time with the sacraments as a primary and necessary means of sanctification. However, his book suffers from a common flaw in many evangelical spiritualities. He gives insufficient details on what precisely *to do*. He even wants to shy away from using athletic training analogies, in spite of Paul doing exactly that. Using athletic analogies does not *per se* demand the type of "navel gazing" he so desires to avoid.

He is certainly right that the ultimate goal is a relationship with God and a life lived in the Church. I am not convinced, however, that sanctification "just happens" as a Christian is doing other things. An intentional system of personal formation is helpful even for the average Christian, as demonstrated by the saints of the Church. He still presents a theology with helpful correctives, including that which can

balance our own tradition. However, someone looking for a direct guide in how exactly to pursue God, imitate Christ, and grow in virtue will find better options.

Paul's Letter to the Philippians

A Socio-Rhetorical Commentary

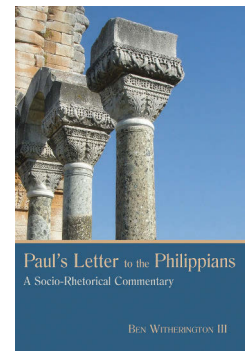
By **Ben Witherington III**. Eerdmans. Pp. 342. \$38

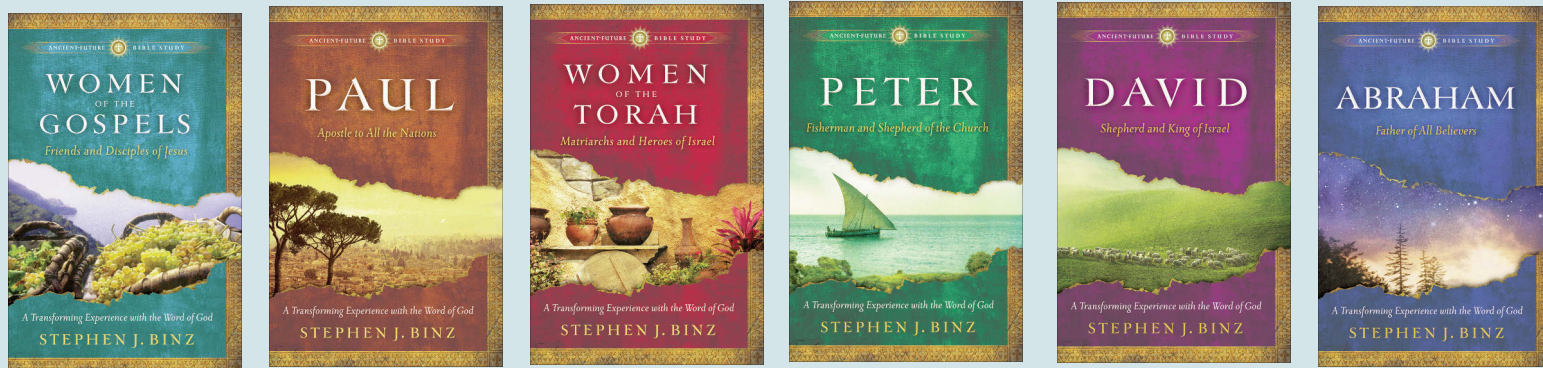
This is a very helpful and readable commentary that does not get weighed down in Greek technicalities but stays focused on explaining the meaning of the text. His hermeneutic relies on seeing the cultural difference between ours, which is text based, and the world of Paul, which was oral. Witherington points out that many "rhetorical signals" we miss would have been understood implicitly at the time.

He applies this in a fascinating section on the culture of identity (pp. 33-35), in which he argues Paul's theology of Christian life is an "identity transfer." Everyone has a primary identity based on birth and a secondary one based on life changes. For Paul, a Christian has taken on a secondary identity in Christ that is to become the primary identity. Understanding this becomes the interpretive basis for the Christ hymn in 2:5-8. Because Christ took on a human social identity in the Incarnation, Christ's "emptying" should be seen socially. Christ "emptied" himself, not by giving up some aspect of divinity, but by taking on the lowest of human social levels in dying as a slave.

This is an interesting interpretation and worth reading carefully by those interested in the issue. Helpful essays in the "Bridging the Horizons" sections at the end of each major part pull everything together.

The Rev. J. Wesley Evans serves as a priest at Church of the Holy Nativity in Plano, Texas.





Beyond Biblical Literacy

Review by Daniel L. Smith

Although Episcopal biblical literacy has come to border on the oxymoronic, there are signs that not all Episcopalians are satisfied with this state of affairs. For example, since 2011, tens of thousands of Episcopalians and Anglicans have taken on the Bible Challenge (sponsored by the Center for Biblical Studies), resolving to read through the entire Bible in one year. For those whose exposure to Scripture consists of the half-heard lectionary readings on a few Sundays each month, the Bible Challenge offers an invitation to delve into the story of God and the people of God, played out in song, verse, and prose.

But if you, like me, know the story well — perhaps too well, even — then it might be time to slow down. Instead of reading three or four chapters a day, maybe ten or twelve verses would be more appropriate for some of us. For those in search of a slow and prayerful way of reading Scripture, Stephen J. Binz has created the Ancient-Future Bible Study series. Yet his ultimate goal is not to lead Christians to a better understanding of the Bible; rather, Binz seeks to lead readers into a “transforming experience with the Word of God.”

To this end, Binz draws on the ancient practice of *lectio divina* (“divine reading”). Scott Hahn has defined *lectio divina* as “the loving contemplation of Scripture in which reading is transformed into prayer.” Clearly, there are many ways to pray Scripture.

Binz puts forth a model of *lectio divina* that is both rooted in the tradition and innovative (hence the “Ancient-Future” moniker).

In keeping with past traditions of *lectio divina*, Binz preserves Latin titles for the five “movements” by which his readers approach the Word of God. First, of course, is *lectio*: reading. Each study begins with a short biblical text. For Binz, who has trained as a biblical scholar, *lectio* also includes commentary. In a page or two, Binz elucidates the passage by giving relevant historical, social, and canonical context, as well as providing insight into the theological significance of the text.

Lectio is followed by *meditatio*. In this second movement, readers ask, “What does the text say to me and mean to me?” Binz helps by asking a series of questions. Discussion questions in textbooks and Bible studies are notoriously uneven in quality; nevertheless, I was consistently impressed by the caliber of the questions posed by Binz in the *meditatio* sections. His readers will be challenged to re-read the *lectio*, to take inventory of their thoughts and emotions, and to ponder the meaning of God’s Word.

The third movement is *oratio*, prayer. If the reader has not already begun to bring God into the conversation in the *meditatio* stage, Binz here explicitly invites the reader to pray to the God whose Word is being encountered. Binz offers a short prayer in response to the *lectio*, but he offers it only as a start. He hopes that this time of prayer will lead seamlessly into the fourth movement of *contemplatio*, a

time of prayer without words. In this step, Binz asks the reader to sit quietly, to rest in the presence of God.

The fifth and final movement is *operatio*, a call to action. As Binz puts it, *operatio* calls upon us to ask, “How can I live out the Word of God that I have heard in my heart?” In these Ancient-Future Bible Study guides, Binz is constantly embracing a both/and: both inspired Word and illuminating commentary, both contemplation and action, both preserving tradition and seeking renewal of hearts.

In each of the six volumes of Ancient-Future Bible Study, Binz offers 30 studies organized around a biblical figure (*Abraham: Father of All Believers*, *David: Shepherd and King of Israel*, *Peter: Fisherman and Shepherd of the Church*, and *Paul: Apostle to All the Nations*) or group of women (*Women of the Torah: Matriarchs and Heroes of Israel* and *Women of the Gospels: Friends and Disciples of Jesus*). This organization around specific figures lends itself well to the *lectio divina* format. For example, the Abra(ha)m volume walks the reader through his life, from call (Gen. 12:1-9) to burial (Gen. 23:17-20; 25:7-11).

However, the episodes of Abraham’s life in Genesis are barely half of the volume! Binz also guides his readers through other passages about Abraham in the Old Testament (e.g., Ps. 105:1-11) and New (e.g., Luke 16:19-31; John 8:31-42; Acts 7:1-8; Heb. 11:8-19). Thus, Binz presents not a study of Abraham, but rather a study of God’s history-altering promises to Abraham, of Abraham’s faithful obedience to

Ancient-Future Bible Study

Experience Scripture through Lectio Divina

By **Stephen J. Binz**. Brazos.

Pp. 192 (each volume). \$11.99

God, and of later Jewish and Christian reflections on that faith.

While I appreciated reading and praying through *Abraham: Father of All Believers* as a solitary endeavor, Binz does include guidelines in each book for making Ancient-Future Bible Study a communal undertaking. Within the individual studies, Binz serves as a competent biblical scholar and a probing spiritual director. In the creation of this series as a whole, though, Binz adds the role of cheerleader. He obviously wants to teach Christians how to read, pray, and encounter the Bible as Word of God, but he also wants to spread throughout the church a contagious enthusiasm for the Word of God. Binz is thus not content to increase biblical literacy; he hopes to foster a greater intimacy with the living God.

In conclusion, it is interesting to note that Binz has spent years trying to invigorate and renew Roman Catholics' interest in the Bible. The back cover notes that he received an SSL from the Pontifical Biblical Institute in Rome, but the practice of *lectio divina* itself is thoroughly ecumenical. In the acknowledgments, Binz makes clear that he has chosen Brazos Press as a "publisher that is eager to cross boundaries, build bridges, and extend the vital roots of the ancient Christian tradition into the twenty-first century." I am grateful to Stephen Binz for his bridge-building service to the Church Catholic, and I pray that other Anglican and Episcopal readers of his books will find themselves transformed as they experience the living and active Word of God.

Daniel L. Smith is assistant professor of New Testament at Saint Louis University.

On 'Traditioning'

Review by Zachary Guiliano

Edith Humphrey's *Scripture and Tradition* flows out of the Hayward Lectures that she delivered at Acadia University in 2010. The book and the lectures were meant to address the growing interest in tradition evinced by many Christians today and, more and more, by many evangelicals. But Humphrey's exploration of the topic also comes across as a deeply personal investigation and one that she has considered in depth.

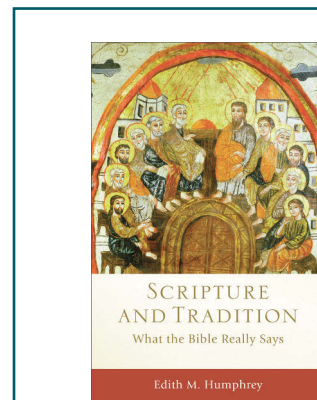
The introduction raises the primary issue, which is how tradition relates to Scripture, as well as reason and experience. Humphrey highlights how this issue continues to trouble contemporary theologians and lay people, despite several centuries of post-Reformation reflection. She also unveils her own interest in the topic, due to her journey to the Greek Orthodox Church via an upbringing in the Salvation Army and some time in Anglicanism.

Chapter 1 is a classic biblical word-study on *paradosis* (tradition) and its cognates. Humphrey shows how the ubiquity of this term has been obscured by various English translations. Chapter 2 tackles the issue of whether Jesus and Paul opposed tradition, concluding instead that they opposed specific traditions while affirming and handing on others. She also notes that both "deadly" and good tradition and teaching possess oral and written characteristics. Tradition does not equal "oral" witness. Scripture itself is a form of tradition. Chapter 3 continues a similar line, exploring further cases in the apostolic epistles and in Acts.

Chapter 4 highlights a common theme found in positive explorations of tradition: the New Testament witness shows God transmitting his message and person to the world through human communication and action. Humphrey cites the example of the sending of the 70 in Luke's Gospel, especially in conjunction with various New Testament passages that link the apostolic message and witness directly to the communication of God himself (e.g., Luke 10:16: "The one who rejects you rejects me and the one who rejects me rejects him who sent me"). Both here and in other chapters, Humphrey presses the point that the apostolic witness cannot be limited simply to the production of the Bible, but must also be understood in connection to the apostles' larger pattern of preaching and teaching.

This chapter is supposed to deal with how tradition is passed along, not

(Continued on next page)



Scripture and Tradition What the Bible Really Says

By **Edith Humphrey**. Baker Academic. Pp. 192. \$19.99

(Continued from previous page)

only “from above” through members of the Church in leadership positions, but also, in some sense, “from below.” It is unclear to me how (or whether) Humphrey shows transmission occurring “from below,” although she highlights the necessity of non-leaders in the body and the necessary reception and valuation of them by members of the church hierarchy. But is the role of those “below” simply being received, or of saying *Amen* to the delivery from above?

Chapter 5 again highlights the importance of God’s transmission of teaching to his people through oral

If one should not judge a book by its cover, it is equally true that one should not judge it by the title, or at least not too harshly.

delivery and writing across the generations. Chapter 6 considers the difference between human traditions and “Holy Tradition” through examining several “historical test cases”: the Church’s occasional preference for the renderings of the Septuagint instead of the Hebrew text, the teaching of the Church concerning Sabbath-keeping, the restriction on eating blood in Acts 15, and the invocation, celebration, and worship of the Holy Spirit as a full member of the Trinity. A conclusion wraps up the discussion and adds some guiding criteria for approaching tradition in the life of the Church today.

I have a few qualifying concerns or notices. That the book flows out of a series of lectures colors its development and argument quite deeply. Occasionally the style of writing, quite suitable to a lecture, can be a little distracting for reading. The prose brims with exclamation marks. The chapters often seem lightly revised, especially if one compares them to the lectures, which remain available for free on YouTube, alongside other Hayward lectures, and can be found easily by entering the search term “Hayward 2010.” In one sense, this diminishes the value of the book because one can hear the lively word spoken aloud, a slightly ironic point given Humphrey’s exploration of written and oral tradition. But it must be noted that not all the chapters come directly from those freely available lectures.

If one should not judge a book by its cover, it is equally true that one should not judge it by the title, or at

least not too harshly. But I am averse to titles that include “What the Bible Really Says.” They seem to invite or provoke a certain sort of reception by a hyper-Protestant *sola Scriptura* audience, encouraging its appetite for a narrow spectrum of theological discussion. This is not what the book delivers. Given the title, one might expect Humphrey to engage in a series of tightly knit arguments about particular passages of Scripture. While Humphrey does indeed give a fair dose of exegesis, the argument relies on the presentation of a cumulative case, anchored less in the minute details of a few passages than in the very fabric of the scriptural witness.

The way in which this is accomplished is through attention and citation of the outrageously large number of passages in the New Testament that use the language of “handing over,” “tradition,” or “passing on,” all of which have their root in *paradosis*, which Humphrey prefers to render as “traditioning.” To give an example of the great range of things “traditioned” in the New Testament, we must surely note that they include “the secrets of the kingdom of heaven,” Paul’s apostolic form of life, the knowledge of the Father, the sending of the Son, and the gift of the Spirit. Humphrey succeeds in showing how nearly everything within the Christian faith may be described as coming through a process of “traditioning.” One perhaps worries that a few examples go overboard or are less suited to Humphrey’s purpose than others. After all, nearly everything admits the potential for re-description. And it is hard to see how some of these examples are analogous. But even her attempt at rendering, say, the giving of the Spirit as a process of “traditioning” in connection with other Holy Traditions was compelling.

As a result of this cumulative approach, some of the specific arguments can seem superficial (pp. 116-20 being a notable exception) and seem more suitable to the book’s original format as a series of lectures. I would thus not recommend passing the book along to a biblicist friend who needs correction. The book seems best delivered to those already bearing some sympathy for tradition. Similarly, although the book is framed as an exploration of how *the Bible* speaks to the idea of tradition, it is fair to note that Humphrey focuses

her exposition primarily on the New Testament, her academic specialty, rather than on a thorough investigation of the totality of Scripture. The Old Testament is not absent, but the emphasis of the book is certainly on the role of tradition as reflected on by Jesus, Paul, and the other writers of the apostolic era.

These qualifying criticisms aside, *Scripture and Tradition* has some serious strengths, and I do recommend it. Some books win you over all at once. Whether it is their opening statement, their panache, style, or wit (or even their cover), you fall in love from the beginning. Others win you by degrees. They irritate you, grate on your nerves, and leave you wishing for something different, but they get you in the end. *Scripture and Tradition* is a useful and readable contribution to the question of how tradition ought to be understood in the Church. Humphrey accomplishes a great deal by building a cumulative case regarding, especially, the New Testament's positive account of a pattern of life handed to the Church by the apostles, which pattern is itself the gift of God. Her writing, moreover, is lively and direct, brimming with examples and energy. I would recommend the book as a brief primer or introduction to the issue of tradition, and I could see it forming the basis of an excellent series of Sunday School lessons, or even Sunday evening sermons.

Zachary Guiliano is a PhD candidate in medieval history at St. John's College (University of Cambridge) and a Gates Cambridge Scholar.



A detail (by Wenceslas Hollar) on repentance and contrition, from a 17th-century depiction of each of the 28 articles of the Augsburg Confession.

A Lutheran Liturgy Critic

Review by Ruth A. Meyers

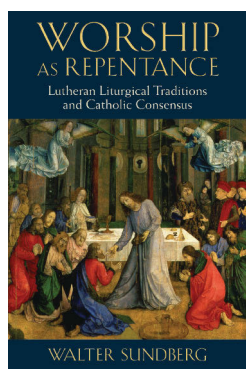
In just three words, the title of Walter Sundberg's book captures his argument: the purpose of worship is to call Christians to repentance. Sundberg, professor of church history at Luther Seminary in Minneapolis, seeks to restore what he believes to be the authentic Lutheran tradition. Through the "blessed repetition" (p. 145) of confession and absolution, worshipers are called to true repentance and amendment of life, and they receive assurance of God's mercy not as a one-time event but again and again.

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Sundberg acknowledges in Chapter 1 that he is on the advisory board for the *ReClaim* hymnal project, the work of people in the Evangelical Lutheran Church in America who are dissatisfied with both the 1978 and 2006 worship books. His book is an extended *apologia* for this group's rejection of 20th-century liturgical renewal on theological grounds.

Reminding his readers that the "office of the keys" (Matt. 16:19) in-



**Worship
as Repentance**
Lutheran Liturgical
Traditions and
Catholic Consensus
By **Walter Sundberg.**
Eerdmans. Pp. xvi + 190. \$18

cludes binding as well as loosing, Sundberg argues that conditional absolution is corporate rather than individual. He offers the example of the absolution in the 1917 and 1958 Lutheran worship books. After declaring a conditional forgiveness of sins "unto you who do truly repent and believe in [Christ]," the absolution continues with what Sundberg calls the "binding key": "On the other hand, by the same authority [that is, of Christ], I declare unto the impenitent and unbelieving, that so long as they continue in their impenitence, God hath not forgiven their sins, and will assuredly visit their iniquities upon them, if they turn not from their evil

ways, and come to true repentance and faith in Christ, ere the day of grace be ended" (pp. 143-44).

Sundberg begins his argument with a discussion of the experience of the pre-Nicene Church. After a brief survey of the medieval western theology of penance and the practice of private confession that developed during this period, Sundberg turns to an extended discussion of 16th-century Lutheran debates about public versus private confession and conditional versus unconditional absolution. He then shows how public confession replaced private confession as European and American Lutherans debated the theology and practice of penance in the 17th through 19th centuries.

Chapter 2, "The Witness of the Early Church," ignores contemporary liturgical scholarship. Based on his reading of the *Didache* and Pliny's letter to Trajan, Sundberg proposes that early Christian worship included a recitation of the Ten Commandments, a novel claim that at best might represent a practice in some early Christian communities that left no traces in the fuller witness to liturgical practices in documents from the fourth century onwards. He discusses the church order *Apostolic Tradition*, which he claims is "also known as the *Canons of Hippolytus*" (p. 37), yet liturgical scholars today recognize these as different though related church orders.

In the final chapter, Sundberg attacks the 20th-century liturgical renewal movement for substituting a "eucharistic piety" for a "penitential piety" (p. 161). He charges that this

movement has replaced the authentic tradition of worship as repentance with "worship as ritualized participation in the divine," which, he continues, "is not development of the tradition but opposition to the tradition" (pp. 167-68). His treatment of the liturgical movement ignores that movement's emphasis on the Church as the Body of Christ and the ways its leaders sought to relate liturgy to daily Christian life and to social justice.

Sundberg does not engage Reformation and post-Reformation Anglicanism in any depth, beyond citing approvingly the call to confession at the beginning of Morning Prayer in the 1662 BCP and the exhortation to communion in that same book. Though he argues that the BCP call to confession "announces the purpose of worship," Sundberg's approach to worship overlooks several of those purposes: "to render thanks for the great benefits that we have received at [God's] hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary" (p. xi).

Sundberg may offer a useful insight in his call for contemporary liturgy to engage the problem of sin and develop more robust practices of repentance and confession. But he does not demonstrate his claim that repentance is *the* purpose of Christian worship, the "catholic consensus" (p. 171) from the origins of Christianity.

The Rev. Ruth A. Meyers is Hodges-Haynes Professor of Liturgics and Dean of Academic Affairs at Church Divinity School of the Pacific.

Expensively Broad

By Ephraim Radner

The *Wiley-Blackwell Companion to the Anglican Communion* is currently the best one-volume survey of Anglicanism in print, not least because it is the only one that approaches Anglicanism in terms of its global reality, that is, as a Communion. I would happily use it with students, but its price makes it prohibitive for most individual readers. Those with university library subscriptions can find it online, and there will perhaps be a more reasonable paperback edition at some point. But soon enough?

I start with this practical information for a central reason: what is the value of a one-volume survey, especially if it is not conveniently and immediately accessible? Academic publishers these days are eager to churn out encyclopedias, handbooks, introductions, and “companions,” largely because they represent, for the moment, one of the few remaining genres that libraries are willing to buy. And authors are willing to contribute to these kinds of books, in part because they provide a place, within a rapidly diminishing arena, to apply one’s expertise in print. But the actual value of these multiplying multi-author surveys is not clear.

Anglicans have had a peculiar penchant for this genre since at least *Essays and Reviews* in the mid-19th century, turning out volume after volume of collected essays surveying church, theology, and mission at this or that moment of Anglican life. Every decade at least has had one or two versions of the *Companion*, written by a few bishops, obscure canons, and floating missionaries. And this makes a certain sense. Anglicanism, given its non-dogmatic and confessional character, is properly approached as a historical phenomenon: contexts, persons, struggles, hopes, responses, adjustments. There is much theology here, both in what is produced and in what is implied in the production. But this emphasis marks a simple difference from the study of Roman Catholicism, Eastern Orthodoxy, and even many Protestant traditions. Reading through a book like this *is* truly an exercise in immersing oneself within Anglicanism. But it will always be the Anglicanism of a particular time, place, and perspective.

This volume contains 400 central pages devoted to the individual provinces of the Communion (some of less than 10 pages, others of closer to 20). This is a unique element. It might seem to define the book as something *other* than an overview of Anglicanism and rather more of a geographical history and almanac. But the 100-plus pages on the history and structures of the Communion that precede, and the almost 200 pages on themes, make the book’s overview something far more inclusive of a theological history than one might have supposed: we are given essays on the Book of Common Prayer (J.R. Wright), spirituality (Elizabeth Hoare), preaching (George Carey), missionary work (a very good and constructive piece by Bishop Timothy Dakin), and even theology proper (Justyn Terry), as well as much else.

What is the value of a one-volume survey, especially if it is not conveniently and immediately accessible?

So what kind of immersion are we offered? The Opening section, “History,” anchored by William Sachs’s very fine essay on “The Emergence of the Anglican Communion in the Nineteenth and Twentieth Centuries,” gives a sense of the tremendously energized and engaged life of Anglicanism during this time, with the missionary life of British and then other national churches stirring up the Christian faith in surprising ways around the world. Sec-

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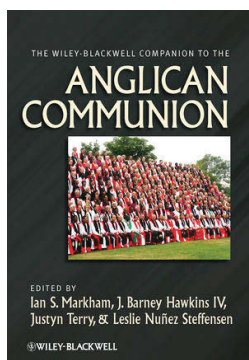
tion Two, “Structures of the Communion,” is less energetic and engaging, as one might imagine given the topic. But discussions of the so-called “Instruments” of the Communion (Norman Doe), of Canterbury, the Book of Common Prayer, Lambeth Conference, Anglican Consultative Council, and the Covenant are necessary frameworks to apprehend in order to gain a sense not only of the way that Anglicans engage their common life but of what kinds of expectations and constraints we currently experience within this life.

The central section on provinces is a kaleidoscope of ecclesial and historical vignettes, many reading like more or less useful Wikipedia articles. Some have very good bibliographies, others less so. Some engage the personal concerns of the authors,

kind of synoptic picture of the Communion exists in print or on the web, and it is precious if only for this unique window it opens onto the contours of one of the astonishing fruits of Christian mission in world history.

And what about understanding? Does the *Companion* advance a deeper grasp of the Communion’s life, mission, and calling? From one vantage, the answer must of course be yes: simply facing into the breadth of material here must stimulate and reorder one’s thinking about Anglicanism. On this front, the frequent overlap and repetition of material — missionary societies, key documents and so on — generate a sense of fundamental dynamics shaping the Communion’s existence. But these fundamental and recurring elements, reappearing in a dizzying array of places and contexts, are never sorted out or granted proposed analytic coherence. (And the dismal index to the volume does not encourage the reader to do that work.) Taken on its own terms, the *Companion* is a spur to further study. If used, however, as a substitute for such study, I fear it will be *misused*. Collections of short and diverse articles like this can often mislead precisely in permitting misjudgments to stand unchallenged.

One could read the entire volume, for instance, and fail to grasp the serious challenges to the Anglican Communion’s current life and future, at least in the terms laid out by most of the authors here. To be sure, the volume closes with a short essay on GAFCON by Mark Thompson that is helpful in a limited sense, and perhaps ominous in its placement, but without any real grappling with the realities of broken communion, new churches, and rival Anglican provinces and mission. Michael Nazir-Ali’s excellent discussion of “The Anglican Communion and Ecumenical Relations” barely notes the tensions caused by the Communion’s internal dissension. There is nothing on the debacle of the 2009 Anglican Consultative Council and the resignations that it spurred — not in Samuel Van Culin’s essay on the ACC, nor in Andrew Goddard’s otherwise finely detailed study of the Anglican Covenant.



The Wiley-Blackwell Companion to the Anglican Communion

Edited by Ian S. Markham, J. Barney Hawkins IV, Justyn Terry, and Leslie Nuñez Steffensen.

Wiley-Blackwell. Pp. xxv + 753.

\$195 cloth, \$159.99 ebook

who might be leaders within the province in question; others seem to be written in the style of distant bureaucrats. Some attempt scholarly neutrality, others mask a local agenda in what they say and choose not to say. The extensive unevenness of these essays, as well as their intrinsic space limitations and built-in shelf life (some material is already out of date), mean that readers must be wary of using them as clear avenues of knowledge about the churches in question and, in some cases, even as reliable “reference” markers. But taken together, they offer a truly remarkable picture of the churches of the Anglican Communion, and, with some effort, can be stitched into a more coherent picture of historical development, mutual engagement, and shared witness. Nothing like this

Old Testament Wisdom Literature

A Theological Introduction

Edited by **Craig G. Bartholomew**

and **Ryan O'Dowd**. IVP Academic. Pp. 336. \$30

After the careful work in the front of the volume on the structures of the Communion, there is something disconcerting about the book's failure to face up to the concrete crumbling of these structures, not only in terms of effectiveness but, in some cases, even existence.

More broadly, it is odd to be given no specific discussion of Scripture in the Communion, not even in Terry's chapter on theology and Anglican "distinctives." This is bizarre in a book about the Communion wherein 19th-century scriptural concerns (and not just about Bishop John Colenso) were driving motives for gathering, and where 20th- and 21st-century scriptural concerns were motives for fragmenting. More than enough study has been done on this topic, and its rich implications regarding biblical scholarship, hermeneutics, mission, and relationship to various Christian traditions, to demand a specific treatment. Alas, far too many articles in the volume provide a series of dates and information without engaging the meaning of events and struggles, and thus give little purchase for deepening the reader's understanding. When evaluations are given in such a context, they are brief and inevitably come across as either anodyne or tentative. J. Barney Hawkins IV tells us that American Episcopalianism was about "via media," "full inclusion of laypeople," and a "restless way of being Anglican in a fast-paced, global church." Mdimi Mhogolo's section on sexuality is useful in providing a few snippets from a variety of official statements made in the last century, but it makes no attempt to untangle, let alone dig into, the dynamics at work in the debates and what is at stake in them.

The *Companion* will be useful, and perhaps uniquely so, for a few years to come. But like many an overview of Anglicanism, it will quickly become a reference point not for the present but for what one group of authors once thought about an Anglicanism of the past.

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

If the Church is in perpetual need of moral and skillful types of behavior, then the Old Testament's Wisdom literature needs fresh hearing and appropriation. Genre identification is itself a scholarly construct.

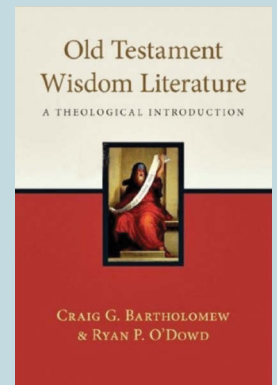
The authors of *Old Testament Wisdom Literature*, therefore, warn against hard and fast generic lines between "wisdom" books and other portions of the Old Testament canon, e.g., legal, historic, prophetic, and poetic. Elements of wisdom are found in all these portions of the canonical legacy because wisdom is needed in all spheres of life. With this warning in mind, the authors do recognize Job, Proverbs, and Ecclesiastes as books where the distinct character of wisdom is most acutely located. The focus of *Old Testament Wisdom Literature* is a theological exposition of these books.

Old Testament Wisdom Literature is an introduction in the best sense of the word. The authors' stated intention is to whet the appetite of readers for more in-depth study. Because it is an introduction, the volume is pleasantly lacking in scholarly jargon while at the same time demonstrating that the authors are steeped in the primary and secondary literature. Winsome engagements with wisdom in the ancient Near East, the location of Israel's wisdom literature in the theology of creation (Genesis) and Torah, and the character of biblical poetry mark the beginning of the book.

Final chapters reflect on "Jesus, the wisdom of God" and a concluding Old Testament theology of wisdom. Nestled in between these chapters is a survey of the basic shape and theological message of Proverbs, Job, and Ecclesiastes. The wisdom literature challenges an "autonomous epistemology" while orienting life toward God our Creator and lawgiver. The fear of the Lord, as we are reminded, is not the result of human wisdom but is the very entrée into an ordered and meaningful life.

For clergy and laity in need of a helpful guide to what is *prima facie* a complex minefield of interpretive difficulties, Bartholomew and O'Dowd's introduction is a helpful beginning. They hope for patient teaching, preaching, and study of this too-oft forgotten corner of our Christian canon. St. James wrote: "If anyone lack wisdom let him ask God." That *anyone* is undoubtedly all of us.

*Mark S. Gignilliat
Beeson Divinity School
Birmingham*





"Christ in the House of His Parents" ("The Carpenter's Shop") by John Everett Millais (1829-96). Wikimedia Commons / Tate, London, 2011

MARCH 19: FEAST OF ST. JOSEPH

Joseph of Nazareth Through the Centuries

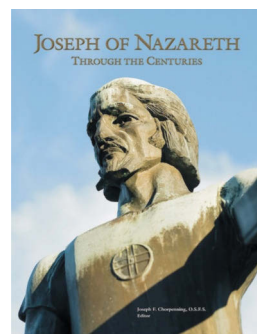
Edited by **Joseph Chorpennig**. OSFS. St. Joseph's University Press. Pp. xi + 356. \$60

Like only a few feasts, the feast of St. Joseph regularly interrupts the keeping of Lent. Considering the intimate role that he played in the life of Jesus, there is surprisingly little writing of value and worth on Joseph. This volume of excellent essays fills a yawning gap, and, as the title suggests, the editor aspires for the book to take its place alongside Jaroslav Pelikan's two studies, *Jesus Through the Centuries* and *Mary Through the Centuries*. It is certainly worthy enough for that.

This is a serious book, and opens with two fine essays on "Joseph in Matthew's Gospel" by Joseph Fitzmyer and on "Joseph in early Christianity" by Joseph Lienhard, both eminently qualified to write on these subjects. A further 12 essays take us through the medieval to the modern period, and although some of the chapters are quite narrowly focused on specific scholarly themes and topics, there is a fascinating essay by Laurence Green on "St. Joseph the Superhero in 'Comics' Old and New" and a thorough look at "Rembrandt's Protestant Joseph" by Larry Silver and Shelley Perlove.

It is past time for Joseph to receive appropriate attention beyond the rather vapid devotional literature that so often surrounds him. At a serious devotional level, of course, Saint Joseph, as one charged with the care of Jesus, has been regarded rightly as a patron and model for clergy and others to whom the care of the Church has been entrusted. If this volume provokes that new and more expansive attention, it will have had an impact beyond even its considerable achievement.

The Very Rev. Peter Eaton is dean of Saint John's Cathedral, Denver.



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Susan, my constant companion in ministry, and I were introduced to THE LIVING CHURCH through my confirmation classes back in the mid-'60s. The magazine exposed us to the wider Anglican Communion and helped us understand that we were becoming part of something much larger than our home parish. Since then, THE LIVING CHURCH has traveled with us through my journey from businessman to deacon, priest, and bishop. Our increased involvement in the larger Church and our regular support of the magazine ultimately brought an invitation to serve on the board of the Living Church Foundation, and it has been my joy to continue in this role.

The magazine nurtures all of us with rich articles that convey sound theological teaching, and presents balanced coverage of critical issues. The stewardship of our time and finances is grounded in our love for our Lord's Church. We believe THE LIVING CHURCH contributes directly to the well-being of the Church and her people. It is a cause worthy of support through the giving of our time, talent, and treasure.

—The Rt. Rev. D. Bruce MacPherson,
president of the board of
The Living Church Foundation

The Living Church



THE LIVING CHURCH relies on the generous support of readers like you to fulfill our mission.

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A Spirituality of Response

Augustinian Father Prosper Grech writes for a broad audience — “lay people, religious, and priests, of whatever confession ... who seek to live their Christian faith in its fullness” (p. vi). Although he suggests that the book could be used as a basis for group discussions, I think it might be most helpful on a retreat.

Grech defines Christian spirituality as “the Christian’s total response of faith, made effective through love and vivified by the Holy Spirit, to God’s self-manifestation in Christ” (p. vii). After an initial chapter in which he deals with the human condition, what the Bible and, to some degree, other religions suggest is our need for salvation/deliverance, he structures the book around a series of “responses” — to the Old Covenant, to the gift of the kingdom, to the paschal mystery, to “the light,” and to Christ’s very presence in history.

As professor of first- and second-century Christian literature at the Patristic Institute in Rome and a member of the Pontifical Biblical Commission, Grech is certainly well versed in the literature of biblical criticism, but has opted for an approach which he defines as canonical: “that is, I consider the New Testament as a whole in which one text can explain another even if it comes from a different author. In spite of the variety of theologies within the New Testament there is a coherence among the diverse responses of that faith common to all the writers” (p. ix).

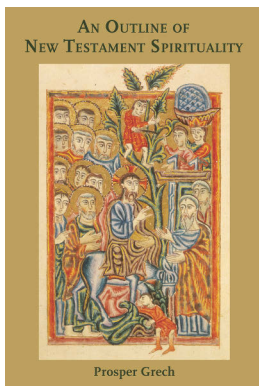
This perspective leaves something to be desired for those of us who prefer to let the various books of the Bible speak with their own voices, out of their own historical perspective, and instead produces a kind of patchwork quilt (albeit a richly textured one) of biblical references drawn from Old and New Testament, Psalter, and Gospel as the various “response” themes are treated. This is why I suggest the book may be most helpful as a stimulus for meditation on retreat rather than, as the title might suggest, a study of “New Testament Spirituality.”

The style reminds me of Pope Benedict XVI’s recent *Jesus of Nazareth* series, a fact which should not be surprising given Father Grech’s close

friendship with Joseph Ratzinger, who appointed him consultor to the Congregation for the Doctrine of the Faith in 1984 and, in 2012, elevated him to cardinal and installed him as cardinal-deacon of Santa Maria Goretti. Cardinal Grech’s description of Johannine spirituality could serve as a summary for his understanding of the overall invitation of the New Testament itself:

It is the response, by the help of the Spirit, to the Father’s love in sending the Logos-Son into the world, in real flesh, to bring the light of revelation to all so that all may know God’s true nature in the person, words, and deeds of Jesus Christ. One can either receive this light and obtain life, or be blinded by it through pride and remain “in the world.” Remaining or persevering in the light of truth and in the love of God and neighbor means walking in the only way to God, in Christ. Leaving the warmth and light of the Upper Room, like Judas, is a return to the cold and darkness of “the world.” Adherence to Christ is the source of life in this world and of resurrection in the next. (pp. 123-24)

*The Rt. Rev. C. Christopher Epting
Assisting Bishop
Diocese of Chicago*



An Outline of New Testament Spirituality

By **Prosper Grech**. Eerdmans. Pp. 160. \$18

Broadly Evangelical

A companion to the Bible is neither a Bible commentary, covering each book from Genesis to Revelation, nor a Bible dictionary, with entries starting with Aaron, the brother of Moses, and ending with Zurishaddai, a patriarch in the book of Numbers. Rather it is a collection of vital background material, combining summaries of the entire text with articles on various topics essential to understanding the biblical world.

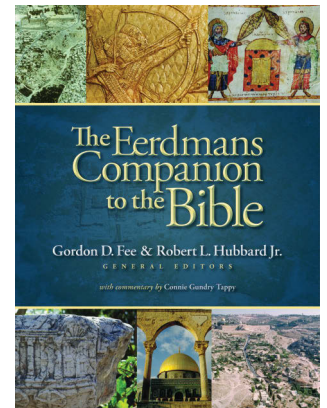
The well-edited *Eerdmans Companion* is marked by a broad evangelical perspective though it can ably serve Christians of other traditions. The general editors are Gordon D. Fee, emeritus professor of New Testament studies at Regent College, Vancouver, and Robert L. Hubbard, Jr., professor of biblical literature at North Park Theological Seminary, Chicago. Many of the 68 contributors come from conservative Protestant seminaries. The evangelical Anglican tradition is represented by faculty from Wycliffe College, University of Ontario, and Ridley Hall, Cambridge. Connie Gundry Tappy, a seminary-trained freelance writer, makes by far the largest contribution, systematically covering the various books of the Bible section by section.

The 19 maps are clear; the many black-and-white photos effectively illustrate the authors' themes. Particularly helpful are 60 essays on such varied subjects as women, climate, disease, defilement, warfare, music, miracles, marriage, topography, agriculture, pagan deities, and social stratification. The non-specialist might be surprised to learn that biblical covenants were based on Semitic king-vassal agreements, that Israelite laws drew from the rich culture of Mesopotamia, and that Paul's letters followed a formal pattern frequently used in the ancient world.

In describing the historicity of Old Testament accounts of the conquest of Canaan, contributor Claude F. Mariottini (Northern Baptist Theological Seminary) cautiously denies that the biblical writers were fabricating history. Obviously challenging creationists, a geologist stresses that the idea of a young earth and a theory of flood theology are incompatible with the physical evidence. Another contributor denies that archeology can "prove" the Bible, for Scripture's most important assertions are theological.

Some aspects of this companion could be strengthened. A reader would not realize that the beginning chapters of Genesis contain two creation stories and that Job 38-41 could well have been a later addition. (Contributor Tappy does note three authors for Isaiah.) When it comes to the gospels, the reader might not realize that scholars question the traditional authorship of synoptic gospels. In covering John 6, Tappy interprets *eating* and *drinking* as metaphors for believing in the power of Jesus' sacrificial death; she makes no allusion to any eucharistic significance.

The attractive format of this volume, with its clear graphics and well-planned layout, make it most helpful for the novice reader, such as a curious lay person or a beginning college student. Those who want more depth should consult the *HarperCollins Bible Dictionary* (rev. edn 2001).



The Eerdmans Companion to the Bible

Edited by **Gordon D. Fee**
and **Robert L. Hubbard, Jr.**
Eerdmans. Pp. 834. \$40

Justus Doenecke
Bradenton, Florida



Review by Andrew J.M. Irving

The English archaeologist Ian Hodder has recently described five attributes of “things” in *Entangled: An Archaeology of the Relationships between Humans and Things*. First, things are not isolated, but are interdependent — a bath needs a plug, ink needs a pen — and their study demands attention to these connections. Second, things are not inert: they deteriorate and need human attention and care for their creation and preservation. Third, things endure, which is to say that their lifespan may be quite different from that entailed by our own physiognomy. Fourth, things often appear as non-things — as objects we take for granted, scarcely noticed instruments that we look on like television screens only in order to see through them. Last, things are often forgotten. Beguiled by the apparent stability of the object, we tend to forget the spatial and temporal connectedness that makes things possible.

Sacred Song

Chanting and the Bible in the Middle Ages and the Renaissance
 Les Enluminures Medieval Art
 New York City

We often remain unconscious or forgetful of these characteristics of objects in our use until something gives us a jolt. *Sacred Song*, a small but carefully curated exhibition of more than 30 early musical and liturgical manuscripts, does just that.

The exhibit, which is accompanied by a handsome fully illustrated and informative catalogue edited by Susan Boynton (Columbia University) and Laura Light

The curators shift our attention from an over-determined concentration on the production of the manuscripts to the books' life, use, and reuse.

(*Les Enluminures*), divides the manuscripts dating from the 13th to the 18th century into three thematic groups describing the spaces in which the books were used. First, "In the Church: In the Choir" features enormous graduals and antiphonals from which quires sang music for the Mass and for the divine office. The second section, "Outside the Church: In the Cloister, in the Cemetery, and in the City and Countryside," presents portable processions used in liturgical processions that passed through spaces beyond the church walls, inhabiting them only in

passing. The final section presents manuscripts used "Apart from the Church: In the Classroom, Chapter House, and in the Congregation."

By emphasizing the spaces for which these books were designed and in which they were used, the curators shift our attention from an over-determined concentration on the production of the manuscripts — the artists and scribes and the location and date of the scriptoria in which they were made — to the books' life, use, and reuse. As amusing as the bas-de-page illumination of an axe-wielding rabbit taking his vengeance on a suppliant dog in the sumptuous middle 14th-century northern French noted missal may be, we ought not to forget, the exhibition reminds us, that this sacred thing was made to be used during the celebration of the divine liturgy, and that its use entails myriad connections in competencies, resources, practices, and traditions.

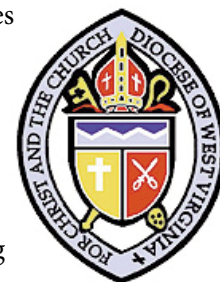
The very intimacy of the gallery's space, in a Penthouse on the Upper East Side, affords the visitor a sense of unusual closeness to these precious objects. Not infrequently this proximity leads not only to delightful surprises — such as the discovery of a creature crouched inside an illuminated initial in an early 17th-century Portuguese processional that would seem to be one of the earliest European depictions of a kangaroo — but, perhaps more significantly, to an intimacy with the faithful people who sang and prayed from them, and who treasured them.

Andrew J.M. Irving is assistant professor of Church history at General Theological Seminary.

As a diocesan community we seek to live out Jesus' Great Commission that we should be in the world to make disciples of all people by ministering God's redemptive gifts of love and grace.

Ministry is our active response to the love of God. Following Jesus' example:

- We worship God
- We proclaim the Good News
- We love and forgive
- We live and serve, sharing in Christ's reconciling work in the world
- We believe that God calls everyone to ministry



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On May 3, the Episcopal Diocese of Mississippi will elect a bishop coadjutor when the 187th annual council reconvenes at St. Andrew's Cathedral in Jackson. The diocese has continued its multiyear commemoration of the 50th anniversaries of significant civil rights events while renewing its efforts toward racial reconciliation in our time.

Mississippi also continues its effort to maintain theological diversity while enjoying a noteworthy charism of collegiality, which allows us to live into our vision: "One Church in Mission: Inviting, Transforming, and Reconciling."



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Any thought of the garden's perfection must include the command to "till it and keep it" (Gen. 2:15). Paradise is a place of work divinely assigned and therefore incessantly fruitful. "You shall freely eat of every tree of the garden" (Gen. 2:16). Turning the soil with vigilant care, the man and woman witness nature's obedience to a prodigal and provident God. The prohibition regarding the "tree of the knowledge of good and evil" expresses the same parental care as the positive command to "till it and keep it." It is good for the man and woman to work. It is likewise good for them to avoid what they cannot manage. Recalling that the phrase "good and evil" in the Old Testament commonly means "everything," and negatively "nothing," God is instructing them to avoid things that are too great for them, too overwhelming. In obedience to both the positive and permissive command, and the one restrictive prohibition, the man and woman are safe.

The serpent enters the story, described as "more crafty than any other wild animal that the Lord God had made" (Gen. 3:1). That there are other creatures who, though to a lesser degree, are "crafty" suggests a sort of slipping or sliding away from goodness as a possibility though not a necessity in the ordered life of the garden. The actual defection from obedience is carefully orchestrated by shifting the woman's attention, her man standing ready to follow, from the God who simply is to a more analytical posture in which she is ready to talk about and defend God. Gerhard Von Rod gets to the point: "Man's ancient folly is in thinking he can understand God better from his freely assumed standpoint and from his notion of God than he can if he would subject himself to his Word" (*Genesis*, p. 86; this is still an important commentary to be consulted often). In a sense, the fruit of

the forbidden tree indeed gave the knowledge of "good and evil," that is, the knowledge of "everything" divorced entirely from the obedience of faith. This knowledge is additionally a kind of participation, even possession. We now know everything in the biblical sense of attachment and participation except God. God we know merely as the object of our conversation.

Our having pushed aside God, the very source of all life, death now comes into the world. Refusing the obedience of faith owed to the one who created us, we wither and are diminished, are ruled by death and brought to destruction. Look around. But God has not abandoned us to sin and death. God has come again and again, until, in the fullness of time, he came in the person of his Son, who, as the new Adam, brings justification. Since Adam, sin seeped into humanity, infecting one generation and then the next. Christ, however, called "the free gift following many transgressions," brings "justification," even "the abundance of grace" (Rom. 5:16-17). This new life doesn't seep and infect in the slow progress of time. Rather, in one sudden and undeserved gift, Christ reaches the whole human family with the all-sufficient sacrifice of his life.

The New Adam is tested and proved. He barks down evil: "Worship the Lord your God, and serve only him" (Matt. 4:10). The devil's conditional clause "If you are" is resoundingly answered "I AM." We are safe in the One who IS.

Look It Up

Read Ps. 32:2. He imputes no guilt, but imputes the grace of his innocent Son.

Think About It

There is too much talk about God. Yes, I am on consignment as I write, and, yes, I will preach tomorrow. But my soul in silence waits.

Listen to Him

The Living Lord of all heaven appears to Abram not because he is a righteous and just man. Indeed, Abram has no claim upon the visitation, and it is hardly the message an old man would want. "Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1). Notwithstanding the promise of blessing and a great name and a nation for the life of the world, the command to "go" is haunting and difficult, even strange. And yet "Abram went, as the Lord had told him" (12:4). "Abraham believed God, and it was reckoned to him as righteousness" (Rom. 4:3). "The promise rests on grace" (Rom. 4:16). The response "depends on faith." And what is faith but the work of grace in disposing (not forcing) the will to go "as the Lord had told him"? "My faith, Oh Lord, which you have given to me, which you have breathed into me through the humanity of your Son and through the ministry of your preacher, invokes you" (Augustine, *Confessio*, II). Taking his first step toward a new and unknown life, Abram thinks, "Let it be to me according to your word" (cf. Luke 1:38).

Thus the old man went out toward "the land of unlikeness." He went to "see rare beasts and have unique adventures." He followed the truth in "the kingdom of anxiety." He left his home, but journeyed to a land that strangely "expected his return for years." He followed the providential path of Life itself, walking lovingly in the world of the flesh, hoping "that at your marriage all its occasions shall dance for joy" (Hymnal 463, 464; W.H. Auden [1907-73]). Abram did this because the Lord addressed him.

Some things are common to us all. All we go down to the dust. All we who bear the name Christian and are grafted by baptism and faith into the grace-filled life of Christ are

brought into a completely new life. "Very truly, I tell you, no one can see the kingdom of God without being born from above" (John 3:3). "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit" (John 3:5). The "Amen, Amen" affixed to the beginning of these statements should not be ignored. Translated in the NRSV as "very truly," the repetition has the real force of a superlative. Jesus means for us to listen deeply. There is no entering the kingdom without this birth. And this birth signifies a New Humanity.

In a sense, Jesus is saying today what he said as the Word of the Father to Abram. "Go from your country and your kindred and your father's house to a land that I will show you" (Gen. 12:1). Our response is that of your ancient father: we go as the Lord has told us. Imagine, and while imagining believe, that baptism is a new birth, a womb, a mother, water, and spirit. Lifted from the water, held up in view of all the people, a beautiful baby is more beautiful still. Does a draft blow through the nave? "The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8). A new life floats by the light pressure of providential freedom. But just as there is mystery and much that we cannot understand in this land of unlikeness, we do know that this new life requires that we see the Son of Man lifted up and believe in him. There we fix our eyes on Life Itself.

Look It Up

Read Ps. 121:8. A security system.

Think About It

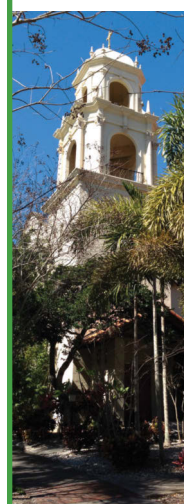
Ever ancient, ever new (Augustine).



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PEOPLE & PLACES

Deaths

The Rev. **Norman Hart Bray**, rector of St. Luke's, Marianna, FL, died January 21 at the age of 62.

Born in El Paso, Texas, he grew up in Memphis and served in the Navy from 1969 to 1975. He worked in the automotive industry for 25 years before attending General Theological Seminary, graduated in 2007. He has served St. Luke's since his ordination.

Survivors include his wife of 43 years, Eileen; one daughter, Emily Watson of Daphne, AL; one son, Matthew Bray of Robertsdale, AL; two grandchildren, Jack and Evelyn Watson of Daphne, AL; five brothers, Michael of Columbia, MD, Stephen of New London, NC, Mark of Memphis, Phillip of Greenville, AL, and Tim of Angola, LA; two sisters, Suzanne Martinez and Laura Bray of Charleston, SC; and many nieces and nephews.

The Rev. **Shedrick E. Gilbert**, a retired deacon, died Jan. 8 in Overtown, FL, at the age of 91.

Born and raised in Overtown, he graduated from Booker T. Washington High School at the age of 15, and served in the U. S. Army during World War II as a sergeant. He graduated from Hampton Institute in Virginia with a bachelor's in industrial education and worked for 30 years for the U. S. Postal Service. He was also a licensed plumber. He was ordained deacon in the Diocese of Southeast Florida in 1984 and served at St. Agnes', Overtown, until his retirement on his 90th birthday.

Deacon Gilbert was known for his success in mentoring youth. He led an eight-week summer camp program, training youth as counselors, and he tutored young people throughout the year. He was awarded Man of the Year by the philanthropic volunteer organization, King of Clubs of Greater Miami for his community service.

Deacon Gilbert is survived by his wife Wilma, daughter Janelle Hall, sons Stephen and Jeffrey, and nine grandchildren.

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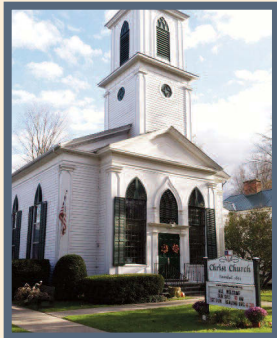
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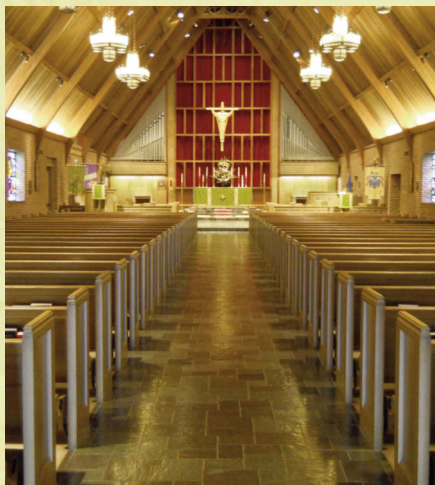
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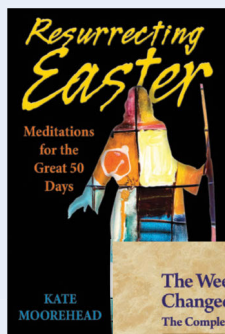
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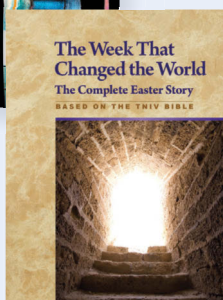
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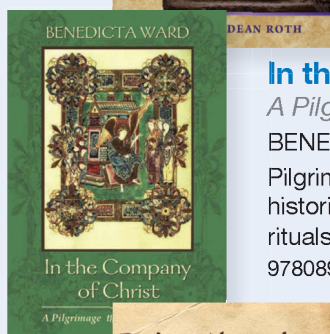
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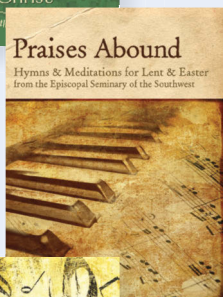
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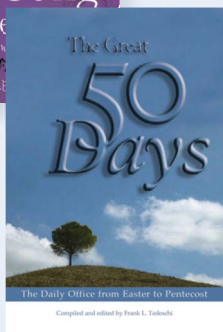
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