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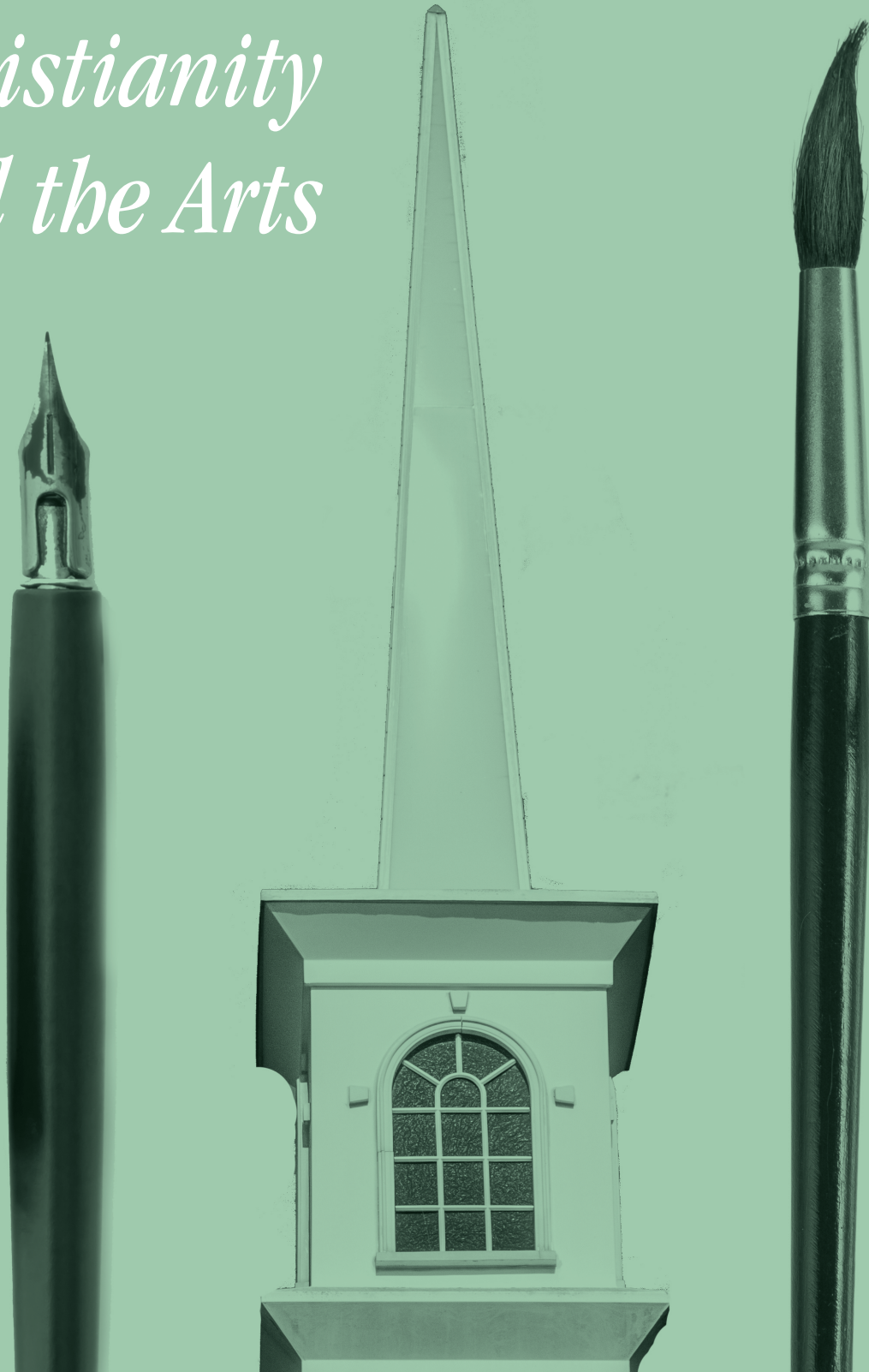
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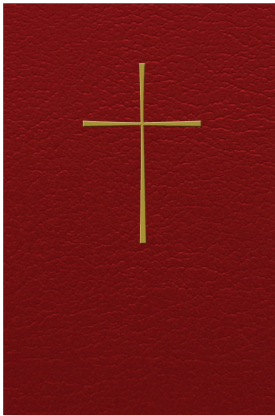
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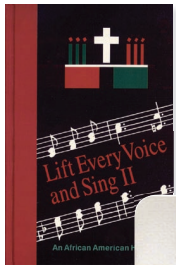
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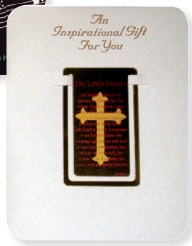


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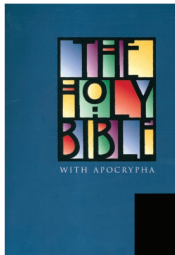
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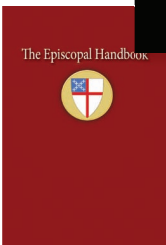


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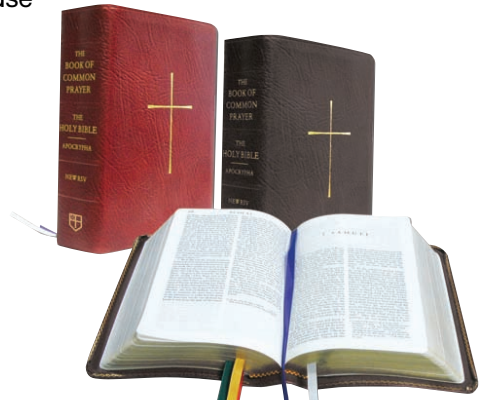
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# THE LIVING CHURCH

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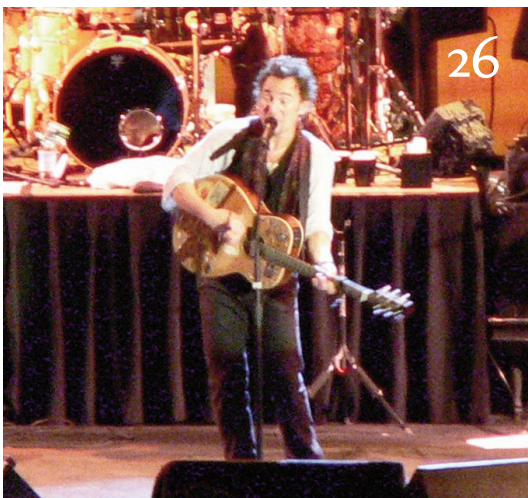
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"*Theology and the Arts* is for readers interested in seeing what the proper relation is between incarnational theology and the imaginative arts"—David Hein (see "Christianity and the Arts," p. 8).



LIVING CHURCH Partners

We are grateful to the Church of St. John the Divine, Houston [p. 43], and Grace Church, Ocala, Florida, and the Cathedral of St. Matthew, Dallas [p. 44], whose generous support helped make this issue possible.

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.



# Rites and Consequences for Africans

The Archbishop of Canterbury said April 4 that Christians in parts of Africa face abuse, violence, and even death because of decisions on sexuality made by Anglicans in the West.

Justin Welby, the spiritual head of the Anglican Communion, made the

comments in an hour-long phone-in program on LBC Radio.

In particular he was responding to a question from Kes, a Church of England priest who had called in to ask why English clergy were not allowed to decide for themselves whether to

marry couples of the same sex.

“Why we can’t do it now is because the impact of that on Christians in countries far from here like South Sudan, like Pakistan, like Nigeria, would be absolutely catastrophic and we have to love them as much as the people who are here,” he said.

“At the same time we have to listen incredibly carefully to the LGBT communities here and listen to what they’re saying and we have to look at the tradition of the Church, the teaching of the Church, and of Scripture which is definitive in the end, before we come to a conclusion.”

Same-sex marriage “is something I wrestle with every day, and often in the middle of the night. I’m incredibly conscious of the position of gay people in this country, how badly they’ve been treated over the years, how badly the church has behaved. And, at the same time I’m incredibly conscious of what I saw in January in South Sudan, in the DRC, and other places. You know, it’s not a simple issue,” he said.

“Personally ... I look at the Scriptures, I look at the teachings of the Church, I listen to Christians around the world and I have real hesitations about [same-sex marriage]. I’m incredibly uncomfortable saying that because I really don’t want to say no to people who love each other. But you have to have a sense of following what the teaching of the Church is. We can’t just make sudden changes.”

He has seen danger to African Christians first hand, at a mass grave in South Sudan, the lethal fallout from a decision taken by Christians in another country.

“The mass grave had 369 bodies in it and I was standing with the relatives. That burns itself into your soul, as does the suffering of gay people in this country.”

*Adapted from ACNS*

## Massachusetts Elects 16th Bishop

An electing convention overcame a miscount and two invalidated ballots April 4 to choose the 16th Bishop of Massachusetts.

Clergy and lay delegates elected the Rev. Alan M. Gates, a graduate of Episcopal Divinity School who began his priestly vocation in the diocese. He is rector of St. Paul’s Church, Cleveland Heights, Ohio.



Gates

Gates once worked as a Russian-language translator, researcher, and intelligence analyst for the Department of Defense. He served on the board of the Teleios Foundation for U.S.-Russian church relations from 1996 to 2005.

“To return to the Diocese of Massachusetts a quarter century after my ordination to the priesthood there will be a genuine delight,” Gates said after his election. “To be called to do so as bishop-elect is an unimagined honor and a privilege beyond the telling.”

The slate included six other nominees:

- The Rev. Holly Lyman Antolini, rector, St. James’s Church, Cambridge
- The Rev. Timothy E. Crellin, vicar, St. Stephen’s Church, Boston
- The Rev. Ronald Culmer, rector, St. Clare’s Church, Pleasanton, California
- The Rev. Ledlie Laughlin, rector, St. Peter’s Church, Philadelphia
- The Rev. Canon Mally Lloyd, canon to the ordinary, Diocese of Massachusetts

• The Rev. Sam Rodman, project manager for campaign initiatives, Diocese of Massachusetts

A miscount on the first ballot led to the convention declaring the second and third ballots invalid and posting a corrected first ballot. The incorrect first ballot affected lay votes for six candidates, but did not change their rank in total votes.

Four nominees — Antolini, Crellin, Culmer, and Lloyd — withdrew their names after the second ballot, but the convention reinstated them after discovering errors in the first ballot.

The convention met for seven hours. Clergy and delegates sang “Take Me Out to the Ballgame” during one lull in the day.

The Rt. Rev. Thomas M. Shaw, 15th Bishop of Massachusetts, praised the convention for resolving the ballot question.

“It was a long day, but it was worth taking that extra procedural time,” he said. “I was impressed with people’s desire to make sure everything was in order.”

Ballot	1		2 (invalid)		1 (corrected)		4	
	C	L	C	L	C	L	C	L
<b>Needed to Elect</b>							145	164
Antolini	23	12	5	9	23	12	6	4
Crellin	31	62	26	48	31	57	19	28
Culmer	23	41	11	8	23	35	5	0
Gates	84	109	120	154	84	100	<b>157</b>	<b>188</b>
Laughlin	44	62	30	41	44	53	16	34
Lloyd	17	24	6	4	17	23	4	2
Rodman	75	63	90	72	75	54	80	69



# GTS Announces 'Way of Wisdom'

General Theological Seminary will change its style of education beginning in the fall of 2015. The seminary's faculty reflected on the need for change in "The Way of Wisdom: A Challenge to Theology and the Life of the Church," a declaration released April 2.

The Very Rev. Kurt H. Dunkle, General's dean and president, also introduced "The Way of Wisdom" in his column for *GTS News Quarterly*.

The declaration begins with penance, as the teachers note their part in the system that they critique.

"The stewards of the Church have impaired its health. Our neglect and confusion, evident around the world in various denominations, has led to grave problems of decline in the number of faithful disciples among all mainline churches — not least in The Episcopal Church in the United States. As theological educators, we are acutely aware of the role we have played in this decline.

"We have shaped and worked to reproduce a system of theological education that is estranged from the living ministry of the whole Church and its wisdom of spiritual transformation and mission to the world. We have been complacent, serving as a mere facsimile of secular education, validating our vocation in the church's teaching office only with reference to academic specialization. Having lost our intimate connection to the Church's ministry and mission, our work within the seminaries also has become fragmented. We find that we can no longer articulate how our disparate disciplines and specialties hang together or offer to our students or supporters a cogent vision of theological education as a vital and essential aspect of the Church."

Dean Dunkle explained some of the practical details of this vision:

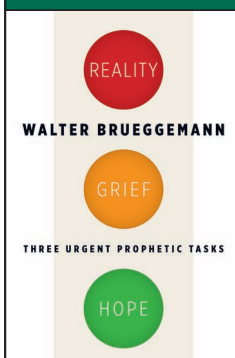
"Through partnerships with some

of the 400 churches and dioceses in our area, third-year seminarians at General will get real jobs at real parishes and other ministry settings. More than field education, these part-time positions will be their first

job using their seminary formation, full and rich with wisdom-developing experiences. Students will learn firsthand while being the pastor, preacher, and decision-maker. Wis-

(Continued on next page)

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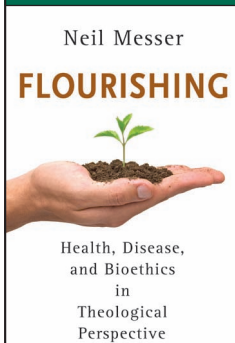
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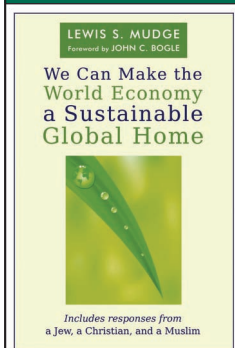
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# The Holy Land

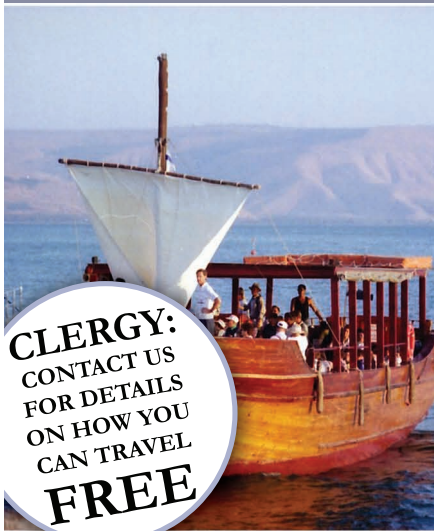
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## GTS Announces 'Way of Wisdom'

(Continued from previous page)

dom year seminarians will struggle with — and act on — how to make the Church grow. In other words, they will immerse themselves in real life and begin to acquire real wisdom.

“While in the first two years, students will have the classroom as their base; in the third year the dynamic will switch. The real-world experience will be the base, and the classroom will be the locus of integration of the theoretical and the practical. The aim will be the same: the formation of all according to the mind and heart of Christ, all within the context of the Church.

“A delightful, unintended consequence of this plan is that these part-time positions will pay for about one year of seminary. Real leaders will work at real jobs for real income creating real servants. The price of a three-year degree at General just fell by 33%, and our students will be earning it while gaining the wisdom needed to hit the ground running.”

### Fullam: Look Ahead

Just over 100 people gathered at St. Paul’s Church in Darien, Connecticut, April 5 for a memorial service honoring the Rev. Everett “Terry” Fullam.

Fullam served as rector of St. Paul’s from 1972 to 1990, and the church became best known through the book *Miracle in Darien* by Bob Slosser.

The service, celebrated by the Rt. Rev. Bruce MacPherson, included seven priests who were tied in various ways to the parish’s history.

“We’re here to appreciate the life of Terry Fullam. We’re here to celebrate fruit, fruitfulness,” said the Rev. Christopher Leighton, current rector of St. Paul’s, who tied his message to the appointed reading of John 15:1-17.

“It has been 25 years since Terry

was here, but the parish still receives calls each week asking about his teaching tapes and the book,” Leighton said.

Leighton remembered visiting his grandfather’s sprawling apple orchard as he was growing up in Massachusetts. “What is the most important part of an apple?” he asked.

His answer: the stem, because through it an apple receives the nutrients it needs from the tree.

“How does the fruit last?” Leighton asked. “By remaining connected.”

He said the fruit of Fullam’s ministry at St. Paul’s can help lead to more and better disciples, a longer and deeper movement of God, a deeper consecration of God’s people, and a renewal and revival that lead to reformation.

The service included an audio excerpt from a sermon Fullam preached in a return trip to Darien.

Fullam spoke of dreaming that he was on the deck of a ship looking out on a vast river like the Mississippi. The ship proceeded slowly through a series of locks. Each time the ship was in a lock, Fullam said, he was “worried, frustrated, and filled with anxiety.”

Each time he had a chance to activate the locks, he did so with “resentment and reluctance.”

And each time, as the ship rose higher in a new lock, he could see everything he saw before, but more than that.

Fullam said he felt God said to him through the dream: “I want to take you where you’ve never been. I want to take you where your experience is not sufficient.”

Fullam said to his former congregation: “Before you is a ministry that you have not imagined yet. God will lead you to a lock, into a lock, and into a lock.”

He added: “A church whose past is



Fullam



its greatest days is a church that is dying. Don't you ever say, 'I remember the good old days, when Father Fullam was here.'"

Funeral services for Fr. Fullam are scheduled at Tomoka Christian Church in Ormond Beach, Florida, April 13.

*Douglas LeBlanc*

## Fort Worth Looks to Highest Court

The Episcopal Church's Diocese of Fort Worth has signaled its intention to appeal to the U.S. Supreme Court. In an emergency motion filed March 25, the diocese has asked the Texas Supreme Court to stay an earlier mandate.

In a supporting document for the motion, the diocese's attorneys write that the U.S. Supreme Court may take an interest in the case because it "has consistently denied petitions where the Episcopal Church prevailed (four times since 2009, including the recent Falls Church case)."

The attorneys add: "The present case will be the first to arrive at the U.S. Supreme Court where the prevailing party was the breakaway faction taking property that it repeatedly swore to protect for The Episcopal Church."

The Rt. Rev. Jack L. Iker, Bishop of the Diocese of Fort Worth affiliated with the Anglican Church in North America, had encouraged the Episcopal Church's diocese to drop the case when the Texas Supreme Court ruled against it on March 21.

"We are greatly relieved by the finality of the Court's ruling," he said. "TEC's rehearing strategy has delayed us from moving on with this case by more than six months and at the cost of several thousands of dollars to oppose it.

"My advice is that TEC cut its losses and get on with their life without the Diocese of Fort Worth. Their litigation strategy has failed."

**More news on page 40**

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# *Christianity and the Arts*

*By David Hein*

One of the truly significant early books in the field of Christianity and the arts — *Theology and the Arts* (1966) by David Baily Harned — will soon be available once again. Wipf & Stock Publishers will reprint it in an attractive and inexpensive trade edition, available by June 1.

Anyone picking up a nearly 50-year-old book is entitled to wonder if the work is any longer even readable. In 1966 the Westminster Press launched *Theology and the Arts* into the world of the Beatles, Stevie Wonder, and the Beach Boys. In the United States, JFK had been assassinated and Lyndon Johnson had defeated Barry Goldwater, but on the moon an astronaut had not yet landed and made his giant leap for humankind. Urban riots produced seasons of tension in American cities, but realistic hope for lasting change was grounded in the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

In 1966 the most traumatic institutional dislocations — and the assassinations of Martin Luther King and Robert F. Kennedy — were still a couple of years down the road. In domestic politics, 1966 marked the high tide of American liberalism and the Great Society — as well as the election of Ronald Reagan as governor of California. The body counts in Vietnam were climbing higher, and antiwar demonstrations were drawing tens of thousands of protesters. The loss of South Vietnam to the Communist North and widespread disillusionment in the wake of Watergate were long years away. In 1966 young people could still enjoy a summer of fun in their Mustang convertibles, easily running to the shore on the three gallons of gas a single buck would buy.

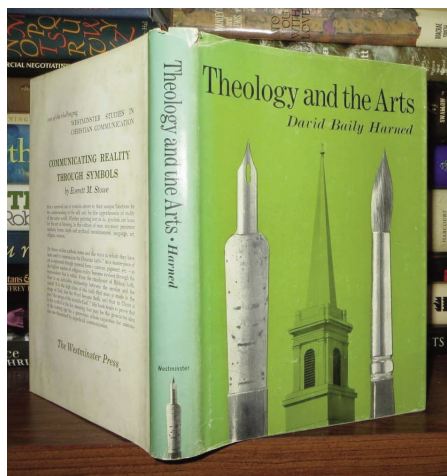
As the young author of *Theology and the Arts* was putting the final touches on his first book, the mainstream Protestant establishment was intact, its denominational executives still respected at large and quoted in the national press. David Harned and other astute observers of the American religious scene could scarcely have known that 1966 would mark the peak of oldline-Protestant membership. Massive changes in American religion — especially the rise of the new evangelicals and the demographic transformation of the Roman Catholic Church with the influx of new immigrants — were just around the corner. In the dawning of the Age of Aquarius, liberation theology was not quite yet in the ascendant, although liberal Christians were reaching out to the secular city. In the hallways of divinity schools, no one would have predicted that, 50 years hence, the neo-orthodox Swiss theologian Karl Barth (d. 1968) would be far more popular and widely read (and respected) than his liberal peers.

Sometimes what makes a book readable 50 years after initial publication is its author's ahead-of-the-curve sophistication coupled with prescience. Then again, sometimes a writer's *contra mundum* conclusions will do the trick: wait long enough for culture's carousel to turn and your narrow lapels will come back in style and your trendy colleague's Nehru jacket and love beads will look hopeless. Sometimes plain good luck can turn a dated monograph into a contemporary classic, happily rediscovered and warmly appreciated. What is the case here?

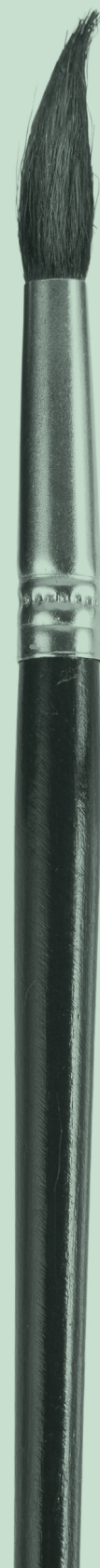
Some of the style of *Theology and the Arts* is clearly past its sell-by date — especially its use of non-inclusive language — but its key insights are not. Visitors to this book expecting to encounter only a historical artifact — a dusty stagecoach stop on the old national road leading to a ghost town named Theology of Culture (Hon. Paul Tillich, Mayor) — will instead discover a bustling center of lively intellectual commerce.

Part of the reason for this book's enduring appeal is owing to the truth of your grandmother's advice to

(Continued on next page)



In the dawning of the Age of Aquarius, liberation theology was not quite yet in the ascendant, although liberal Christians were reaching out to the secular city.



(Continued from previous page)

spend your scarce, hard-earned dollars on the acquisition of “good goods”: they would serve you better in the long run. Notwithstanding the unconscious sexism of this book’s occasional wording, the overall style of *Theology and the Arts* is undertaken with an expert craftsman’s attention to grace and detail. Form follows function, style embodies meaning, as the author makes a powerful case that language must be used with care if we are truly to attend to and appreciate the world that God has made.

Which is perhaps where some degree of luck comes in. What this author might have fretted about but could not have fully envisaged in the mid-1960s — when, ballpoint pen in hand, he word-processed his book in ink on yellow legal pads — was not only the incredible extent of change in the offing but also the nature and direction of that change. Wait half a century, a Time Lord like Dr. Who might have told our young scholar, and your book will find a new audience, composed of individuals four times as needy as their predecessors though not one whit happier to hear what you have to say.

Fifty years on, even the act of reading is not like it was. The bill of lading issued to today’s American culture-shippers comprises a familiar rundown: the internet and the iPhone and the electronic tablet, the postmodern devaluation of a text’s meaning, the wholesale relaxation of academic standards in favor of consumerist credentialing, the eschewal of historical knowledge and of heritage, a lazy shunning of manners in general and of patience and attentiveness and personal investment in particular, and cheap success and shamelessness, coupled with a leveling contempt for “outmoded” codes of honor and for real experience and accomplishment. In addition, by the winter of discontent 2013-14, the cynical corruption of language at the highest levels of the U.S. government would make the credibility gap of 1966 look like a hairline crack.

**H**arned is lucky, then, that times are so parlous and our common cultural currency so debased — lucky, that is, if he wants his old book to look exciting and newly relevant and indeed to be more valuable and needful than ever before. Although a Protestant theologian, he is also fortunate that American Christians have largely ceased to focus as much as they did 50 or 60 years ago on denominational identity. In our ecumenical age, Roman

Catholic theology enjoys a cross-denominational appeal, alongside classics of spirituality. Not through luck alone, however, did Harned grasp the perduring value of the work of Jacques Maritain, Etienne Gilson, and William F. Lynch.

Although his book’s literary examples are not recent, they are in a more important sense thoroughly up to date. What Harned calls “the will to power that acknowledges no commitment to truth except to the truth of its own ambition” is pervasive in American society today; and therefore two of the novels he explores, George Orwell’s *1984* and Arthur Koestler’s *Darkness at Noon*, warrant wide attention still. The will to power, Harned writes, “insists that it can use words with impunity,” although “what it does with them threatens the survival of true community.” Words become warped into slogans and clichés and stereotypes, while propaganda “claims that some finite community is absolute” (p. 179).

In totalitarian hands, as Orwell writes, words become Newspeak, which solidifies conformity and prevents ideological heresy and intellectual originality. “Ignorance is strength” in the land of Big Brother; and thus the richness of words, Harned notes, “is politicized away.” Moreover, in *1984*, traditional forms of play have been proscribed. People have turned relentlessly self-serious. No art thrives. In a vital human community, Harned observes, “play creates a private realm,” and from Big Brother’s point of view that’s precisely the problem, because space apart from the state “conflicts with the absolutist pretensions of the regime” (p. 180). In Orwell’s words: “To do anything that suggested a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak: *ownlife* ... meaning individualism and eccentricity” (p. 180). In *1984*, Harned asserts, Orwell presents “past reality” as both “future possibility” and “always present danger” (p. 181).

Rhetoric that uses words as instruments of power, jargon that deadens language and short-circuits original thought and creative expression, politically correct conformism that shackles art and the rest of culture: all are fundamentally *unnatural* and therefore heretical usages for any faithful son or daughter of God the Author of nature.

The true artist has a crucial role to play. Like Rubashov in *Darkness at Noon*, the artist taps on the wall with a pince-nez (or paintbrush or flash drive): “2-4,” prison code for the first-person singular. Harned comments: “Rubashov suffers no conversion, no revelation, just a curious toothache and a vague suspicion that something is wrong with the assumptions by which he had lived. That is all.” But that is enough, for “the whole mystery of existence is contained in the sound” of this political prisoner’s defiantly self-assertive tap-



ping against the forces of oppression and dehumanization (pp. 186-87). Like Rubashov, any real artist “is busy tapping out 2-4 against a wall of stone, refusing to let us rest content with the illusion that man is only the quotient of one million divided by one million.” The artist’s effort is “an affirmation of the powers of the self to create meaning, and so of the meaning of human life.” Artistic work is also “an affirmation of the possibility of significant communication, testimony to its reality, and so an avowal of the value and importance of life together” in community (p. 187).

Thus any artist’s proper concern is not heaven or hell “but this earth and those who inhabit it.” Those of us who are not artists can follow where they lead. Then we might discover in their work “intimations of judgment and grace, damnation and salvation, symbols of expiation and atonement, images of life and death, rejection and renewal” (pp. 187-88). But providing religious answers is not the artist’s vocation, which lies instead in “the province of this earth,” in “the redeeming of words,” in offering “indispensable medicine for the shabbiness of common speech,” and an antidote for the “ravishing” of words by the will to power (p. 188).

For these essential reasons, Christians should acknowledge and embrace the value of what the artist accomplishes, for the artist’s work is a crucial response to what the Creator has done. Christians might sometimes “thirst for redemption [out of this world] because they want release from the burdens of creatureliness,” and that is an understandable desire. But the more faithful, heroic path is for Christians to “turn their eyes toward the creation into which Christ has come,” to “speak of the love of the Creator,” to call men and women to the world and to “affirm their venture in it” (p. 190).

When they do, they will learn from artists much about the meaning of true freedom and the realization of human potential. Harned rightly faults the Russian religious philosopher and radical mystic Nicolas Berdyaev for his theoretical commitment to unbridled liberty: “In the name of freedom he protests against all that confines and limits man. Yet when all constraint is gone, human freedom has disappeared as well. It has lost the structure that provides it with determinate possibilities to actualize.” For Berdyaev freedom occurs when all limits fall away. “But,” Harned asks, “is this [occasion] not also the moment of [freedom’s] death? These limits are what endow freedom with concrete potentialities” (p. 87). A bit later in his essay Harned cites as evidence for his point the freedom-enhancing and potential-liberating musical forms embraced and cherished by a more balanced Russian, the composer

## *Theology and the Arts* is for women and men who find themselves eager to enjoy an artist’s playful, participatory response to creation.

Igor Stravinsky (pp. 102-03).

David Harned’s book will not please readers seeking to impose an ideology on a work of fiction or Christians hoping to be told the religious “message” in modern art or longing for comfort from “spiritual” texts. *Theology and the Arts* is for readers interested in seeing what the proper relation is between incarnational theology and the imaginative arts; it is for persons curious about the connection between the rational faculty and other difficult but ultimately pleasure-conferring routes by which reality may be apprehended. It is for women and men who find themselves eager to enjoy an artist’s playful, participatory response to creation — as both painter and viewer, author and reader, composer and listener attend to and engage with singular works in their concrete particulars.

Finally, this book is especially for persons grasped by the Christian tradition’s central themes of creation, cross, and eschatological consummation. Readers will find freshly pertinent insights into the role and irreplaceable significance of the artist in a world that God made to be a fitting place for the expression of creaturely freedom and creativity.

*David Hein is an affiliated scholar of the John Jay Institute in Philadelphia and professor of religion and philosophy at Hood College in Frederick, Maryland. This essay is adapted from his foreword to Theology and the Arts and used by permission of Wipf & Stock Publishers.*



# Chronicles of Joy

Review by Stephen Platten

Late on in his life I was fortunate enough to count Peter Bide as a friend. It was Bide who, completely out of sync with the ecclesiastical law at the time, solemnized the marriage (with a nuptial Mass) of C.S. Lewis and Joy Davidman; they had already taken part in a civil marriage ceremony. This living link made Alister McGrath's remarkable biography still more compelling for me.

McGrath draws a vivid and critically authentic picture of this master of Christian apologetic and author of both scholarly and imaginative literature. Early on, McGrath focuses on the keyword *joy*; for Lewis this would become almost an *idée fixe* throughout his life. In his youth Lewis notes experiences of joy as "transient epiphanies." In his teenage years, however, his Christian belief fades, aided and abetted by William Kirkpatrick, whom Lewis's father had hired as a tutor to his younger son.

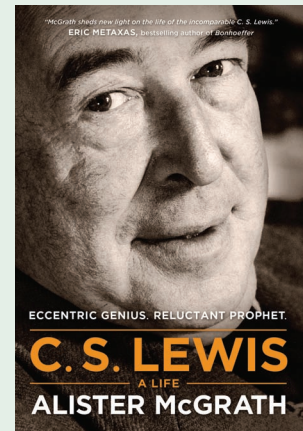
McGrath shows how Lewis ignores at least two of the great political crises of his childhood and youth. His obsessive criticism of his time at preparatory school and then at Marlborough College virtually obliterates any reference to the Irish "troubles" and the Great War. The outbreak of war in 1914 interrupted Lewis's time at University College, Oxford, and he was injured and invalidated out of the conflict. Lewis almost never mentions these severe political crises in his writings, although McGrath suggests that subconsciously Lewis's experiences in the Great War may have contributed to his later gradual conversion back to Christian belief.

McGrath handles with sensitivity the increasingly appalling relation-

ship that Lewis allowed to develop with his father. Similarly, and without prurience, he adverts to the long and unusual relationship with Mrs. (Janie) Moore. All of these factors influenced the complex personality of Jack Lewis, as his friends knew him. With this in the background, Lewis returned to Oxford gaining a first in Mods and Greats (classics) at Oxford and then a further first in English Language and Literature. His professional career was not meteoric and his desire to become a poet was thwarted despite his early enthusiasm for this literary form.

In his late 20s there was a clear sign in Lewis's consciousness that God was seeking him out. McGrath sees this as a complex process and he redraws the conventionally accepted chronology of the conversion. It began with a search for the rationality behind belief, but as McGrath indicates it was not until imagination combined with reason that Lewis's conversion was complete. Literature was a key part in the process, as was Lewis's growing friendship with J.R.R. Tolkien; Lewis acted as a midwife to Tolkien's creativity in his writing of *The Hobbit* and *The Lord of the Rings*. A late-night walk with Hugo Dyson and Tolkien helped link together reason and imagination in Lewis's coming to Christian belief.

The 1930s marked the publication of *The Pilgrim's Regress*, Lewis's account of his journey back to belief, loosely based on Bunyan's great work. Also in 1936, Lewis published his first major work in his own professional discipline of English literature, *The Allegory of Love*. It was, however, with the outbreak of World War II that Lewis would spring onto the national and international scene with his apologetic thought. This be-



C.S. Lewis  
A Life

By Alister McGrath.

Tyndale House. Pp. xvi + 431. \$24.99

gan with the publication of *The Problem of Pain* and then with his broadcast talks on BBC radio. Later came *The Screwtape Letters* and then *Out of the Silent Planet*, the first of his science fiction series. Colleagues and commentators were envious and critical of his populist approach.

Though his popularity in the United States ran ahead of that in his home country, a wider popularity did eventually emerge as *The Lion, the Witch, and the Wardrobe* and its sequels appeared. Here both imaginative and apologetic literature converged. Lewis was keen to argue that this was *imaginative* writing and not *imaginary*. It offered another way for people to understand reality. This also helped Lewis further investigate the interaction of internal and external worlds, picking up Platonic resonances.

Later on, Lewis's scholarly ability was finally recognized with his appointment to a newly founded chair at Cambridge. It was during this period that he met and married Davidman. The civil marriage he saw as a matter of chivalrous generosity, keeping her in England as she educated her sons. It was her terminal illness that helped him see a deeper

## BOOKS

# Reading with Christ's Mind

side and real love in the relationship. Her death led to one of his most remarkable writings, *A Grief Observed*, in 1960, just three years before his death.

Lewis's influence has not waned, as McGrath shows. Instead it has deepened and widened amongst a great variety of groups and cultures, notably in North America. This book is masterly in its research and a delight to read. It provides an amazing chronology of the comings and goings of *joy* at the deepest level.

*The Rt. Rev. Stephen Platten is Bishop of Wakefield.*

Review by Carla Arnell

“The only just judge, the only just literary critic, is Christ,” the Victorian poet Gerard Manley Hopkins once wrote, and so goes the arresting epigraph to the first part of *Christianity and Literature*, a new book by David Lyle Jeffrey and Gregory Maillet for the Christian Worldview Integration Series. Jeffrey and Maillet take his assertion at face value, examining what it would mean to read the English literary tradition with Christ's eyes, using his truth to illuminate interpretations and evaluations of that tradition.

As the authors' title suggests, the book is divided into two parts: one on critical theory and another meant to offer guidance for the practice of literary interpretation. In the theory section, Jeffrey and Maillet describe and contest major theories of truth and language that have dominated literary studies for the last half century; in particular, they challenge those theories that deny language's connection to truth, including theories that portray language as a closed system with its own internal set of meanings (but no connection to external truth) and those premised on

(Continued on next page)

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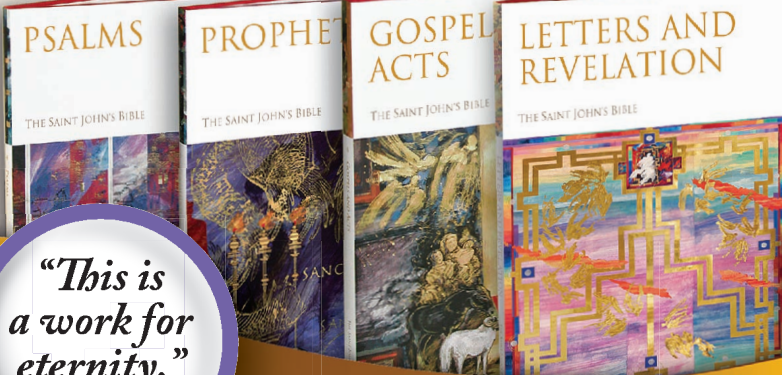
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# Reading with Christ's Mind

(Continued from previous page)

the belief that language is just a play of signifiers and that truth is completely relative, with meaning shifting depending on “what works” in a given situation (p. 55).

Challenging those postmodern theoretical approaches, Jeffrey and Maillet remind readers of the “central Christian claims about the veridical, mind-independent character of creational and revealed truth” (p. 58), and they encourage Christian readers to seek truth in literary texts, particularly by carefully recovering the text’s historical, cultural, and religious context and by judging texts against the ultimate truth conveyed in the Bible. The section on critical practice begins with a long and learned chapter on “our literary Bible,” which the authors assert to be the spiritually authoritative Word of God and not just “another literary volume” (p. 99). In accord with that assertion, the authors spend considerable time offering an introduction to the Bible’s key literary and theological features, highlighting how some of those features challenge fashionable postmodern aesthetic and philosophical assumptions (for instance, the Bible’s assertion of a “Grand Narrative,” which postmodern texts regularly question).

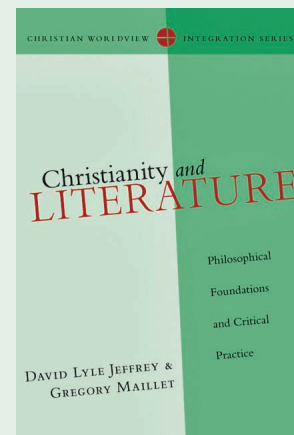
Although the authors aim to show the Bible’s long and intimate relationship with English literary tradition, they repeatedly stress that only the Bible has ultimate truth, contesting the claim of later literary critics (from Matthew Arnold to Northrop Frye) that literature can substitute for the Bible as a kind of secular scripture. Their ultimate goal, however, is to show how the English literary tradition has been shaped by Holy Scripture, refracting the truth, goodness, and beauty of the Bible.

Indeed, the authors argue that the

Bible is the most foundational literary text in the English literary tradition, even though it has often been overlooked by recent scholars of English literature and even overshadowed by emphasis on the classical literary foundations of English literature. Jeffrey and Maillet hope to rectify that marginalization of the Bible in English studies, by looking at the Bible on its own terms and by assessing its relationship to the subsequent literary tradition.

Subsequent chapters begin with the medieval literary tradition and conclude with English postmodern literature (literature written in English, as opposed to literature written in England). These chapters read as an elaborate annotated bibliography in which the authors single out texts that are especially noteworthy for Christian readers’ attention, particularly texts written by authors for whom the Bible was “spiritually authoritative,” and texts that are obviously consonant with biblical ideas. In a few cases (Beckett’s plays, for instance, or James Joyce’s fiction), the authors also note how Christians might interpret and respond to texts that seem contrary to a Christian worldview, but the authors devote most of their attention to texts by Christian writers, from Chaucer and Spenser to T.S. Eliot, Lewis, Tolkien, and more recent Christian writers such as Marilynne Robinson and Ron Hansen.

Jeffrey, an Anglican, and Maillet are longtime English professors who teach at Baptist universities, and they bring both that teaching experience and an impressive literary scope and biblical knowledge to bear on this book aimed at helping students reconcile faith and the study of English literature. True gen-



**Christianity  
and Literature**  
Philosophical Foundations  
and Critical Practice  
By **David Lyle Jeffrey**  
and **Gregory Maillet**.  
IVP Academic. Pp. 336. \$24

eralists, they show admirable ability to write as intelligently about the earliest medieval authors as about contemporary writers such as Wendell Berry. The authors use clear, elegant sentences and aptly chosen diction throughout — a welcome change from the grotesque jargon and graceless syntax that have marred the theory and interpretation of literature for so many decades.

Sections that stand out for their insight are the authors’ readings of Anglo-Saxon literature — an area too few students may have encountered — and the authors’ interesting discussion of Modernist literature. One does not often encounter explicitly Christian responses to Virginia Woolf, say, so it is welcome to have this fresh light shone upon that important author. By contrast, other writers receive too short shrift. George Eliot, a central English novelist, receives only a cursory discussion, although her complicated relationship to Christian ideas (and to the Bible) deserves a more nuanced appraisal.

Beyond that, if there are any short-

At its best, the work of Jeffrey and Maillet seems akin to the efforts of those medieval monks who once preserved a valuable past tradition for future generations.

many more such postmodern writers, ranging from the Roman Catholic novelist Muriel Spark to Saul Bellow, Nicholas Mosley, and even Ian McEwan. Moreover, Christian students are more likely to need good guidance navigating postmodern literature by the lights of their faith than they are to need it in the areas of medieval and renaissance literature, important as those literary periods are to Christian students.

All in all, though, Jeffrey and Maillet have produced an elegantly written, deeply learned work. And perhaps their book will become even more valuable as time progresses, English-department curricula shift, and fewer and fewer students have access to the early Christian writers the authors catalogue and especially extol. At its best, the work of Jeffrey and Maillet in this book seems akin to the efforts of those medieval monks who once preserved a valuable past tradition for future generations. Here, now, it's not the classical tradition that is preserved for future generations but rather the Christian literary tradition — preserved and illuminated in an age when it is looking more and more vulnerable to evanescence.

*Carla Arnell is associate professor of English at Lake Forest College.*

comings in this ambitious work, they are of two kinds. Although the book begins with a prefatory address to college students, the authors' discussion of theories of truth quickly becomes quite dense and complicated, making one wonder if their book isn't really aimed at graduate students. And, if it is more appropriate for graduate students, then that means an audience of potential *teachers* of literature. It is to that audience I wish the authors had given more thought. What of students of literature who are teaching assistants at non-Christian universities and in pluralistic communities? How might they best negotiate the demands of interpreting texts "by the light of Christ" in the company of people of different faiths or no faith and where such graduate students might even be called upon to teach texts premised on the "truth" of other religious traditions? (The first volume of *The Norton Anthology of Western Literature* anthologizes excerpts from the Qur'an in its section on medieval literature.)

Helpful here might have been some discussion of Harvard professor Diana Eck's useful paradigm for discussing religious truth — her distinction between exclusivist, inclusivist, and pluralist models. Where would Jeffrey and Maillet place themselves in Eck's paradigm, and how might the authors' position therein shape the advice they give to students about interpreting texts not written by Christians — whether texts written by agnostic or atheist writers or texts written by, say, a Muslim or Buddhist? I wish the authors had been more *explicit* about their *principles* for addressing texts written by non-Christian writers. It is relatively easy to interpret Milton from a Christian perspective; much

less easy for a Christian student to interpret the Qur'an in diverse company "in the light of Christ."

I also wish the authors had been less predictable and more adventuresome in the authors they chose to analyze. Of the many Christian students I've encountered over the years, most already know the work of C.S. Lewis and J.R.R. Tolkien (to which many pages are allotted), and a great many students already know that Chaucer, Milton, and Donne are major Christian authors. In my view, such students would profit from less space devoted to familiar Christian authors and more space devoted to authors who have been understudied by students of Christianity (again, the useful section on Anglo-Saxon literature exemplifies this kind of overlooked literature).

Likewise, the final discussion of postmodern literature seems unnecessarily restrictive in the authors and texts cited. Surely there is more than one contemporary poet (Margaret Avison) worthy of the Christian reader's attention. In that territory of postmodern literature, Jeffrey and Maillet might have done well to apply Augustine's famous advice to Christians about reading and using the riches of pagan literature, advice that was premised on the idea that, if put in the service of Christian purposes, pagan literature could be like Egyptian riches were to the Israelites. There is, indeed, much "Egyptian gold" to be found in the literature of postmodern writers who are not Christian, but whose values may nonetheless offer areas of overlap with the values of a Christian reader. The deeply philosophical and distinguished novelist Iris Murdoch, who once described herself as a "Christian fellow traveler," is an excellent example. And there are

# Sister to Sister

Review by Amy Real Coultas

The practice of sharing spiritual fellowship through the exchange of letters has deep roots in Christian tradition. *Spiritual Letters* and *Love and Salt* are welcome contemporary responses to the call in Galatians to “Bear one another’s burdens, and in this way ... fulfill the law of Christ.”

*Spiritual Letters* is the first collection of personal correspondence published from Sister Wendy Beckett, widely known for her narration of the popular BBC art history series *Sister Wendy’s Story of Painting*. The volume is largely composed of letters written between 1970 and 1986 to Sister Ann, the superior and college principal who would first call Sister Wendy into her study of art.

Many of the letters document the passion and curiosity for art history shared by the two nuns, which unfolds alongside a spiritual friendship exploring themes of fear, suf-

fering, leadership, and obedience in the life of faith. In commenting on the work of Johannes Vermeer, Sr. Wendy contrasts his use of “the window” (allowing light to enter an indoor scene) with the Impressionists’ focus on the effects of light in the open landscape, both seen by her as symbols of the Light of Christ: “God seems to be found in freedom, in experience, in openness — but the true finding is in sacrifice, in deliberate renunciation of other possibilities. He comes to be seen through His Jesus-window, when we have gone into the enclosed room of our own truth and let Him shine as He pleases.”

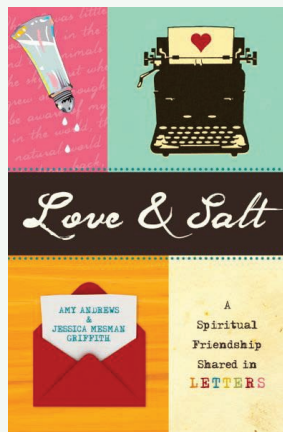
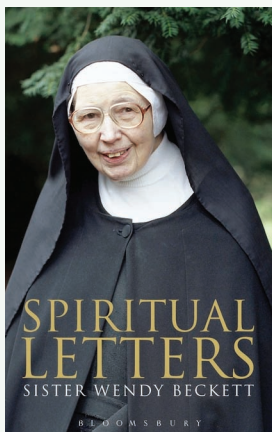
*Spiritual Letters* is a surprisingly intimate journey into the formation of the beloved art nun. Often such collections are designed as an introductory offering on the life of a spiritual icon. Not so here. The very core of Sr. Wendy is available in the *Spiritual Letters*, and the quirky, beguiling, habited TV star makes no

apologies for the demands of the religious life. Those who expect to find the highly accessible TV narrator and art book commentator will be taken aback by the overt piety in the letters written to Sr. Ann, and will find the volume sometimes disjointed by having only one side of the conversation. Even so, the letters offer a candid peek into Sr. Wendy’s spiritual life away from the media. You will discover a profoundly faithful woman who continually seeks to let her whole life rest in the hands of God.

In *Love and Salt: A Spiritual Friendship Shared in Letters*, Amy Andrews and Jessica Mesman Griffith endeavor to be those hands of God for each other as they share their struggles across two years of letters, hoping “to preserve and make sense of our daily lives,” and writing each day “to confess and console, to rant and grieve.”

Andrews and Mesman Griffith met during a graduate school writing workshop and discovered their shared longing for a deeper relationship with God. They were soon separated by life’s transitions, but Andrews’s desire to convert to Roman Catholicism, with Mesman Griffith as her sponsor, bound them together for the next several years. Their exchanges began as a daily Lenten discipline, but continued even after Andrews was confirmed at Easter. “We wrote because it was the only way we knew how to pray,” the two recall in the book’s prelude.

The following chapters describe all those realities of what it means to be human



## Spiritual Letters

By **Sister Wendy Beckett**  
Orbis. Pp. 325. \$24

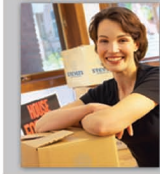
## Love and Salt

A Spiritual Friendship  
Shared in Letters  
By **Amy Andrews**  
and **Jessica Mesman Griffith**.  
Loyola Press. Pp. 324. \$14.95



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— conversion, doubt, hope, birth, death, love, anger — told with the frankness and humor and abundant compassion of best friends. The two writers refer often to the biblical narrative, their participation in the sacraments, and stories of the saints of the Church, along with other Christian writers. A bibliography is included.

The collection recounts with heartbreaking honesty a miscarriage by Andrews and Mesman Griffith's steadfast support. "Today," Mesman Griffith writes to her grief-stricken friend, "Sister Barbara told you that you now have a saint in your midst. You cried when you told me this. Thank God for her. Everything I say sounds awful and stupid. I will never send this to you." Their letters and visits continue through Andrews's second pregnancy and the birth of her son.

*Love and Salt* and *Spiritual Letters* provide different approaches to the tradition of spiritual friendship. Both delve deep into the harsh realities of human suffering and seek the comforting face of Christ in the midst of pain and fear. *Spiritual Letters* shares the Church's offer of unyielding strength: the hope found in receiving the gifts of Scripture, sacraments, community, and obedience. *Love and Salt* offers the hope of resolute companionship: someone with whom to wade into the swiftly moving waters of baptized life. Every Christian needs the support of a spiritual partner who will offer both respite and accountability. These books provide a touching model for such friendship.

*The Rev. Amy Real Coultas is canon to the ordinary in the Diocese of Kentucky and an associate of the Order of Julian of Norwich.*



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# Grace and Blessings

Review by Sarah Reinhard

Some books are good reading, but when you're done with them, you shelve them, let them collect dust, and eventually give them away to an unsuspecting thrift store bargain shopper.

Some books are good reading, and when you're done, you rave about them on your blog, shelve them, let them collect dust, and eventually give them away to an unsuspecting giveaway winner.

Some books are good reading and no matter what you do not even lend your copy to anyone. You know you're going to be referencing those folded-down pages, tapping into the insight and wisdom that brought a dusting to your eyes, searching for a shoulder to lean on between the cover.

Some books are such good reading that they're almost "blankie" books.

Ginny Kubitz Moyer has written one such book with her latest release, *Random MOMents of Grace*.

Moyer writes with the voice of experience and the insight of appreciating what she has. She doesn't sugarcoat things and yet she taps into the beauty of motherhood. She's

sappy without being sickening, funny without being overbearing, wise without being unreachable.

After reading this book, I was left feeling encouraged by a sister-in-arms. It's a book I'll be sharing, for sure, and I'll also be re-reading. Because you know what? All moms deserve this sort of reading every once in a while.

This brings me to my next recommendation, which may seem to have nothing to do with the previous one.

Before I picked it up and actually read it, I alternated between rolling my eyes and trying to avoid reading Karen Beattie's new book, *Rock-Bottom Blessings*.

I've seen plenty of suffering, though not as much as a lot of other people I know. It keeps popping up around me, and when I think I'm ready to deal with it? Oh, nope, turns out I'm not. I don't need to hear about how you survived this amazing sob-inducing trial or how that person over there endured tribulations that will have me tripping over my tears for days to come.

And yet I read this book and found it to be well-written and even enjoyable. Beattie's down to earth. Her halo's as lopsided as my headband, and her approach is laced with hu-

mor and a healthy dose of humility. She's self-deprecating in all the right ways and self-aware when it matters.

Somehow, I found myself relating to her, wanting to reach through the book and hug her; maybe share some chocolate with her (without the usual feeling I have in this sort of book to want to smack the person into sensibility).

In *Rock-Bottom Blessings*, Beattie bares herself to her readers. She wrote the book to tell her story, she said in an interview at *Integrated Catholic Life*, because of "the belief that healing can come when we tell our stories. I wrote the book for myself, to work out my feelings and thoughts about what was happening in my life and where God was in it all. But I also felt compelled to write it so others who are facing similar struggles might find hope."

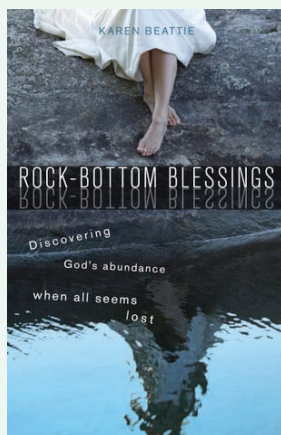
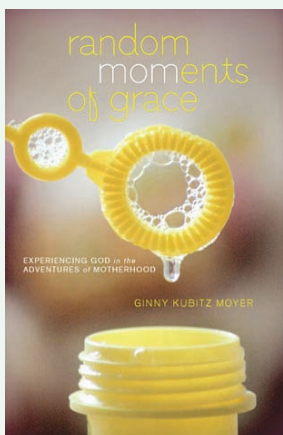
Hope. It's something we all need, and something we all seek. When hope is gone, what's left? What else is there?

Beattie explores that in the pages of this book, as she explores parenthood and death and financial hardship. She faces her struggles and she keeps gratitude front and center, minus the cheesiness that I sometimes feel when people get all "Thank you, God" about things.

Reading about her mom's death and her reflections on parenthood ripped me open at a level I haven't felt in a while. It was uncomfortable, but it was also cleansing somehow.

I was challenged by this book. I won't be able to think about baptism the same way again. And, for that matter, I hope not to be able to look at my own blessings with quite the same nonchalance as I did.

*Sarah Reinhard blogs at SnoringScholar.com.*



## Random MOMents of Grace

Experiencing God in the Adventures of Motherhood

By **Ginny Kubitz Moyer**.

Loyola Press. Pp. 152. \$13.95

## Rock-Bottom Blessings

Discovering God's Abundance when All Seems Lost

By **Karen Beattie**.

Loyola Press. Pp. 152. \$13.95

# Not-so-New Atheism

Review by Dan Muth

Back in the mid-2000s, four so-called New Atheists — zoologist Richard Dawkins, neuroscientist Sam Harris, philosopher Daniel Dennett, and the late journalist Christopher Hitchens — lobbed the rhetorical version of a high-angling fastball right down the middle of the plate. Since then, scarcely a theological big-leaguer (and many a minor leaguer) has been able to resist the temptation to jack that sucker into the cheap seats. In the last half-decade or so, a cottage industry has sprung up of responses to the New Atheists.

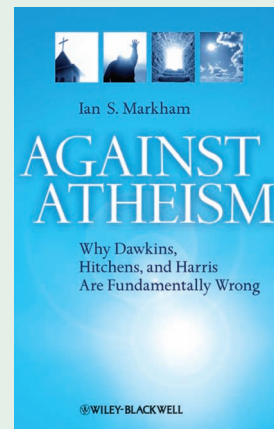
By now it's a rather crowded field, one in which potent one-liners are rather easily come by. Consider Terry Eagleton on Dawkins: "He asks how this [God] chap can speak to billions of people simultaneously, which is rather like wondering why, if Tony Blair is an octopus, he has only two arms." Likewise, David Bentley Hart on Hitchens: "Naturally one would not expect him to have squandered any greater labor of thought on the dust jacket of his book than on the disturbingly bewildered text that careens so drunkenly across its pages — reeling up against a missed logical connection here, steadying itself against a historical error there, stumbling everywhere over all those damned conceptual confusions littering the carpet."

Nothing quite so vivid enlivens the text of Ian S. Markham's workmanlike *Against Atheism*. Markham, dean and president of Virginia Theological Seminary and professor of theology and ethics, considers only the writings of Dawkins, Hitchens, and Harris, which he contrasts, unfavorably, with those of Friedrich Nietzsche. This is entirely fair. The lat-

ter was clear-eyed about the implications of atheism and drew generally responsible conclusions from his rejection of Christianity. As Hart has elsewhere noted, Nietzsche had the decency to despise Christianity for what it actually is, rather than, as with the writers Markham evaluates, treating historical ignorance as a virtue and rejecting a cartoonish "Christian" strawman while embracing a cuddly but equally imaginary atheism of peace and love.

Markham does a fine job of demonstrating the problematic nature of the latter (neither Dawkins nor Hitchens can whitewash the gruesome body count that modern atheists have left thus far in their wake), while providing a competent, albeit brief, introduction to the challenge posed by Nietzsche. Markham next contrasts the relative abilities of theists and atheists to explain the realities of aesthetics, morality, and the affections in terms of transcendence. This is followed by an examination of the contrast between the sciences of physics (relatively mature) vs. biology (more recently developed). He notes that physics has moved from being perceived as contradicting Christian doctrine to being understood as consonant with it. A similar trajectory may well be in store for biology as it matures.

Divine revelation is then brought to the fore. Christ presents his followers not with an instruction book but with himself. For Christians, it's not enough simply to read Scripture; they must return constantly to the bodily revelation of an incarnate God, both in the particular time and place of his descending and in the life of the Church. Markham notes that the New Atheists simply refuse to take divine revelation seriously and hence cannot present a plausible challenge.



**Against Atheism**  
Why Dawkins, Hitchens,  
and Harris Are  
Fundamentally Wrong  
By **Ian S. Markham**

Wiley-Blackwell. Pp. 162. \$24.95

His succeeding discussion of Islam, while not unlearned, is unbalanced. Its chief problem is his repeated and uncalled-for use of the inflammatory term "Islamaphobia" — as if the West's clash with the Middle East were purely and only a result of irrational fear on the part of the former. It is not inappropriate for Markham to provide some perspective, while noting that New Atheism exacerbates rather than mollifies the ignorance and serial misunderstandings perpetuated in the current conflict, but in lobbing rhetorical grenades of his own Markham brings his book down to the New Atheists' level.

The New Atheists generally provide the educated Christian more with a teachable moment than plausible opposition, and Markham makes decent use of that moment. He offers the pew-sitting public some helpful guidance on handling science, divine revelation, and theodicy. His cautions regarding Islam are laudable.

*Dan Muth, a nuclear engineer, lives in Leland, North Carolina.*



# Terrorism with a Face

Review by Sarah Marie Gresser

**T**errorism, as William J. Abraham writes, “drives us to think deeply about the human situation” (p. 19). Forthright and personal, *Shaking Hands with the Devil* lays critical groundwork for such thinking as it explores how terrorism, or “violence against innocent people for political purposes” (p. 1), confronts us with moral, religious, practical, and existential challenges.

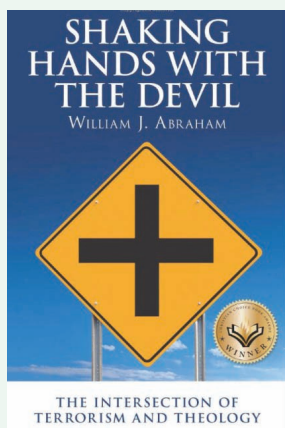
Abraham does not mince words. For him, all acts of terrorism are intrinsically evil. Any moral conception that considers terrorism acceptable, neutral, or even necessary perverts the truth (p. 176). This commitment grounds his explorations throughout the book. Abraham reminds us that fallen human beings commit this evil. Challenging secular notions of progress through reason and rationality, terrorism brings evil into our cities, towns, and homes. Here the atheistic wall crumbles: if evil exists, then God may exist as well. Terrorism “is not a reason to challenge God; it is an occasion to look deeper into the nature of evil and to find God” (p. 162).

Drawing from his childhood in Ireland, Abraham contrasts that nation’s challenge to the challenge we face today. The bond between religion and terrorism is stronger in Islamic extremism than it was in Ireland. The democratic solution of the United States, which separates church from state and religion from terrorism, is under increased strain. Abraham argues that success requires us to maintain this separation. We see that the necessary role of the Church is to develop strong Christians, fully equipped to bring their faith and the implications of it, into the political sphere. As an institution, the Church should stay out of politics; as individuals, Christians must enter politics.

Considering forgiveness, peace, and justice, Abraham writes about the expectations we have of terrorism’s victims. We must not expect victims of terrorism, or any victim for that matter, to extend unconditional forgiveness to the terrorist: forgiveness is conditional on repentance (p. 146ff.). After acts of terrorism, we must balance the good of peace with the good of justice. Considering South Africa’s model of amnesty and restorative justice, Abraham argues that such a model is not a higher form of justice but rather a sacrifice of justice for the common good (p. 159). There is no magic answer for peace after acts of terrorism.

*Shaking Hands with the Devil* brings together two subjects that receive much attention in isolation but less attention together. Abraham shows the importance of thinking about how terrorism relates to the relationship between church and state, atheism, forgiveness, justice, evil, and the fall. The book is short, accessible, and left me wanting more. Each chapter of *Shaking Hands with the Devil* could very well provide the base for a whole other study. I hope that Abraham’s volume serves as a starting point for further theological engagement with terrorism.

*Sarah Marie Gresser is executive assistant to Georgetown University’s associate vice president of student affairs and program coordinator for the AJCU Seminar on Higher Education Leadership.*



## Shaking Hands with the Devil

The Intersection of Terrorism and Theology

By **William J. Abraham.**

Highland Loch Press.

Pp. 200. \$19.95

# Incisive Mind, Searching Spirit

Review by Elizabeth Marie Melchionna

Lamin Sanneh taught me Muslim-Christian dialogue at the Yale Divinity School. I was intrigued by this professor who grew up as a Muslim in the Gambia, and missed one of our classes for an important meeting at the Vatican. I wondered about his journey to Yale and Catholicism.

*Summoned from the Margin* tells the story of Sanneh's physical journey — from his childhood in an island village through Europe, the Middle East, Africa, and finally North America — and of his intellectual journey. The latter began by learning the alphabet on discarded boxes and led improbably to graduate work in Islamic history and a major contribution to world Christianity.

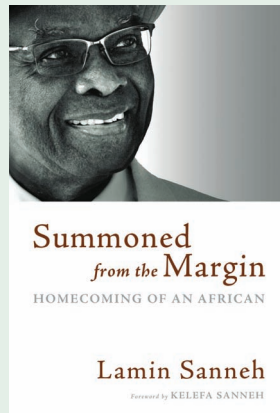
Sanneh vividly describes childhood in a polygamous household, and offers a glimpse into those forces that shaped his worldview: the discipline of Qur'an school (where he became ambidextrous since left-handedness was impermissible), swimming in the river while dodging crocodiles and hippos, outracing a pack of monkeys on the prowl for wild fruit, mutual support among siblings, the ruthless power of hunger and force of famine, a circumcision rite in the bush to celebrate coming of age, and through it all the inevitability of God's will. Sanneh emphasizes the ways in which relationships — with playmates, family members, strangers, academics, and students — helped him make sense of his life intellectually and spiritually.

After high school while working in Banjul, the Gambia, a conversation with a Christian acquaintance connecting Jesus' crucifixion and resurrection set Sanneh in a new direction, disrupting his "mental picture of religion and of the world. ... Christianity was not what I was looking for, yet Christianity's slain founder had risen from the grave and was threatening to pursue my thoughts" (p. 97).

While the first part of *Summoned from the Margin* focuses on the exterior world of Sanneh's boyhood, the second teases out his interior life through travels and teaching in England, Lebanon, Scotland, Ghana, Nigeria, and finally the United States. In this last section Sanneh describes something of his marriage and family life, but mostly traces an intellectual journey from Islamic history to world Christianity. He reflects on being an African in the United States during the civil rights era, on Suwarian pacifist Muslims in West Africa, and on the uniqueness of Christian missions in the vernacular.

The circuitous path of Sanneh's homecoming, as the journey of an incisive mind and searching spirit, will captivate those interested in the Gambia and West Africa, interfaith dialogue, religious conversion, religious history, and world Christianity.

*The Rev. Canon Elizabeth Marie Melchionna serves at St. John's Cathedral, Denver.*



Summoned  
from the Margin  
Homecoming of an African  
By **Lamin Sanneh.**  
Eerdmans. Pp. 276. \$24

# Cabinet of Curiosities

Review by John Richard Orens

**T**he *Sacramental Church* is the promising title of a disappointing book. As John F. Nash points out, we have long needed a history of Anglo-Catholicism suitable for the general reader. But despite his enthusiasm for the subject and the extraordinary labor he must have expended gathering the facts he sets before us, his book sometimes seems less a work of history than it does a curio cabinet of ecclesiastical odds and ends.

The 12-page introduction is a microcosm of the problems that bedevil this well-meaning project. Nash, who is much taken with matters ceremonial, begins by asserting that for Anglo-Catholics the mystery of the Incarnation can only be “glimpsed through shared experience, enhanced by the aesthetic and dramatic dimensions of the liturgy.” There is, of course, some truth to this emphasis on liturgical beauty, but not nearly as much as Nash suggests. Ever since the Tractarians, Anglo-Catholics at their best have tempered their aesthetic enthusiasms with a demanding and mission-centered spirituality, a crucial point Nash only acknowledges in passing much later in his book. More dubious still is his claim that the Anglo-Catholic revival did not aim to reverse “the outcome of the Reformation,” for if he means overturning Protestantism, that is precisely what most of the leaders of the Oxford movement intended to do.

Nash remarks that disagreements have recently led “a few daughter churches” to secede from the Anglican Communion. But, he assures us, these schismatics have remained Anglican. What were the conflicts that led to their departure, what do these conflicts have to do with Anglo-Catholi-

cism, and in what sense are the breakaway churches still Anglican? Nash does not say. To which churches is he referring? Strangely, he names only two. One, the Fellowship of Confessing Anglicans, is not a

however laudable this may be, the founders of Anglicanism would have been less than pleased.

Still onward through his introduction Nash marches. After writing that the English Reformation had “broad



## The Sacramental Church

The Story of Anglo-Catholicism

By **John F. Nash**. Wipf & Stock. Pp. xii + 291. \$34

church at all. As far as I can tell, the other, the Reformed Anglican Church, has never existed. Nash may be thinking of the Reformed Anglican Catholic Church. If so, that small gay-friendly sect, which had no direct ties to any historic Anglican church, Anglo-Catholic or otherwise, vanished a year or two ago.

**O**ne reason Nash has trouble explaining why these disputes have become fissiparous seems to be his misguided conviction that the Church of England “was built on the principles of pluralism and inclusiveness.” To be sure, comprehension has long been a hallmark of Anglicanism, and Nash is right to point this out. But comprehension is a policy that was first embraced for reasons of state, not of principle, and it meant something quite different from what today passes for inclusiveness. As for pluralism, neither the reformers, nor the Elizabethans, nor the Tractarians believed in it. It is true that most Anglicans in the West have now come to embrace it. But

popular support,” something that is far from certain, he argues that two groups soon emerged from that turbulent time: “traditionalists, who wanted to preserve as much as possible of the medieval English church, and reformists, who wanted the Church of England to embrace Lutheran or Calvinist principles. Over time traditionalists became known as ‘high-church’ and reformists as ‘low-church.’” But, in fact, the term “low-church” originally referred to 18th-century Latitudinarians who had very little in common with the early “reformists.” And most of the 17th- and 18th-century Anglicans who called themselves “high-church” would have been shocked to find themselves likened to Stephen Gardiner or at odds with the faith of Luther and Calvin. Nash muddies the waters yet again by claiming that the Tractarians merely “restated and reemphasized high-church positions” on baptism, the Eucharist, and the ordained ministry. In fact, the Tractarians took positions more radical than had their predecessors,



which is why many of their high-church contemporaries were alarmed.

Trying to place Anglo-Catholicism on a theological spectrum, Nash draws a distinction between sacramental and evangelical Christianity. He writes that the latter, whose emergence he dates for some reason to the 12th century, came to blossom during the Reformation and emphasized “the individual encounter with Jesus and the conversion experience,” a characterization more appropriate to the Great Awakening than it is to the 16th-century reformers. Unlike evangelicals, Nash continues, Anglo-Catholics are sacramentalists, and so believe in baptismal regeneration and in Christ’s real presence in the Eucharist. This is true enough, but he confuses the issue by adding that Anglo-Catholics “may also believe that the Eucharist is a sacrificial act,” as if some may not. He then writes that Anglo-Catholics have not neglected “outreach and service,” only to qualify his assertion with the misleading remark, “But primarily [Anglo-Catholicism] is about worship.”

Once he finishes his introduction, Nash stays on the same course, one made all the more difficult to follow by his decision to separate historical narrative from theological analysis. He notes, as he should, that since Anglo-Catholicism has deep roots, the Catholic revival “cannot be understood without at least a brief review of [its] earlier history.” But his “brief review” takes up 130 pages, which is nearly half the book. The first chapter, which surveys the pre-Reformation era, is awash in historical tidbits, some illuminating, some intriguing, and others baffling. Nash writes, for example, that the first missionaries to England came

(Continued on next page)

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The Very Rev. Dr. Graham M. Smith, Dean



# Cabinet of Curiosities

(Continued from previous page)

from Gaul and North Africa, “both of which traced their lineage to the East.” What this lineage was and where in the East it came from, he does not say.

He tells us that “the saintly Alban” was among the early English martyrs. Who was Alban and why was he martyred? Again Nash is silent. He observes that Iona became the leading center of Celtic Christianity, “even surpassing Armagh.” But there is no explanation of where or what Armagh was. He mentions indulgences while discussing the Anglo-Saxons, and then informs us that “indulgence sales fueled the construction of St. Peter’s, Rome,” which could lead the reader to assume that the great basilica was erected during the reign of Alfred the Great or Edward the Confessor.

His account of the Reformation and its aftermath is just as uneven. Nash explains that Henry VIII’s “Defense of the Seven Sacraments” was directed against Luther’s ideas, but he does not tell us what Luther’s ideas were, although he does later make the remarkable claim that Henry, much like Erasmus, contributed “insights” to the theological discussions of the times. As he rushes through the Edwardian age, Nash uses the misleading political terms *left* and *right* to describe Protestants and Catholics, and reserves *orthodox* for Catholic traditionalists. He identifies Oliver Cromwell only as a “military leader.” He notes the Methodist secession without explaining its causes or its significance. And while discussing the 18th-century church he offers Trollope’s Bishop Proudie, the bumbling ecclesiastic of Victorian Barchester, as an iconic low-church prelate.

Nash does deserve credit for devoting considerable space to Scot-

tish and Canadian Anglicanism, subjects about which American Episcopalians know far too little. Here, as elsewhere in his book, there is much valuable information to be found. Unfortunately, confusion so dogs his account that it would be difficult for the general reader to discern what this information means.

Nash writes that the Scottish Episcopal Church, once disestablished,

**There is much valuable information to be found in this book. Unfortunately, confusion so dogs his account that it would be difficult for the general reader to discern what this information means.**

had “interaction with English non-jurors.” What sort of interaction? He gives no answer. After offering a tidbit about the longevity of an 18th-century bishop of Aberdeen, Nash hurries across the 19th century, briefly mentions the debates in the Scottish church about women’s ordination and same-sex unions, and then jumps without warning to the voyages of John Cabot.

There follows a potted history of the English colonization of North America to which Nash adds a strange footnote that states that Canada did not achieve full independence “within the British Commonwealth” until 1982. Nash does not tell us why he calls the Commonwealth “British” or what Canadian independence has to do with Anglo-Catholicism, any more than he explains later what George Washington’s desire to build a national church in the capital of the United States has to do with high church-

manship. But at least one thing is clear in this chapter: Nash loves acronyms. Again and again he refers to the Scottish Episcopal Church as the SEC, to British North America as BNA, to the Episcopal Church, of course, as PECUSA, and to the Confederate church as, yes, PECCS.

Only when we have plowed through more than a hundred pages like these do we encounter Nash’s ostensible subject, the history of Anglo-Catholicism, and even then we are not out of the woods. Nash lets us know that Hurrell Froude believed

Roman Catholics to be closer to the truth on some points than were Anglicans, but he does not share which points these were. He mentions Maria Monk’s anti-Catholic screed, *The Hidden Secrets* (he leaves out the first half of its title, *Awful Disclosures of Maria Monk*), but he fails to divulge the book’s contents.

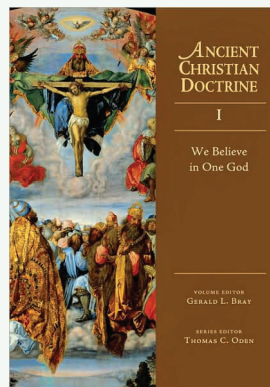
He recounts the story of ritualism with appropriate reverence, and he is justly proud of how slum clergy ministered to the poor. But he never identifies the theological connection between Catholic faith and social mission. He describes F.D. Maurice merely as “one of those who laid the foundations of Christian Socialism,” and makes no mention of Maurice’s influence on Anglo-Catholics. He tells us that William Gladstone sought to rescue prostitutes, but says not a word about the more important labors of Josephine Butler and of the Anglo-Catholic novelist Felicia Skene. He takes note of the

Christian Social Union, which, although founded by Anglo-Catholics, welcomed Anglicans of all sorts, but he ignores the more radical Guild of St. Matthew, which was exclusively Anglo-Catholic.

As he approaches the present, Nash persists in tossing out interesting but disjointed snippets of information. Ecumenism, he remarks, has been dampened by concern for the cohesion of the Anglican Communion, but he leaves us in the dark on what has prompted this concern. He writes that Dom Gregory Dix's four-fold shape of the liturgy would fit in well with "Gathering at the Lord's Table," but he does not explain what "Gathering at the Lord's Table" is. And after several pages devoted to the epiclesis and to the rubrics of the Sarum rite, he cites Geoffrey Hodson — a theosophist and priest in the Liberal Catholic Church who believed in fairies, among other things — as one of the "clairvoyantly gifted people [who] have reported visions of angelic participation in the Eucharist"; an astonishing observation until we learn that Nash is the founding editor of *The Esoteric Quarterly*.

The book ends on a jarringly cheery note, without so much as a hint that Anglo-Catholicism is a movement in crisis. Nash opines that today Anglo-Catholicism "should be viewed as an array of options that Anglicans can add to enhance their religious experience," although it is just this cafeteria-style approach to spirituality that Anglo-Catholics have always opposed. "The story of the sacramental church goes on," he concludes. Pray God, it will. But someone else will have to tell it.

*John Richard Orens is professor of history at George Mason University and author of Stewart Headlam's Radical Anglicanism: The Mass, the Masses, and the Music Hall (University of Illinois Press).*



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These five volumes constitute an inestimable resource for study, and indeed devotion. The foundational propositions that underlie the creedal formulations were hammered out during the patristic era. The ancient writers who struggled with these theological explorations would not have made a neat division between matters of the head and of the heart, and it was the fourth-century Father Evagrius of Pontus who remarked famously, "The one who prays is a theologian; the one who is a theologian, prays."

*The Very Rev. Peter Eaton  
Denver*





Bruce Springsteen and the Seeger Sessions Band perform in Milan.

Wikimedia Commons photo

## Springsteen's Quest for Community

**T**he Rt. Rev. Doug Fisher of the Diocese of Western Massachusetts has loved Bruce Springsteen's music since before his ordination to the priesthood. As with many other baby boomers, the often shouted lyrics on *Born to Run* (1975) brought Springsteen to Fisher's attention. But the spiritual themes of Springsteen's lyrics have turned Fisher into a deeply loyal fan.

On March 8 Bishop Fisher joined the Rev. Canon Rich Simpson and the Rev. Laura Everett of the Massachusetts Council of Churches in presenting an "unquiet day" of reflections on "Bruce Springsteen: Prophet of Hope." The workshop,

held at St. Mark's Church in East Longmeadow, Massachusetts, drew a capacity crowd of about 75 participants. Bishop Fisher has conducted such reflections before during his years as a parish priest in New York.

The workshops draw devoted Springsteen fans, to be sure, "but then you get other people who know nothing about Springsteen but are wondering why the bishop likes Springsteen's music so much."

"What really put me onto his having a gospel vision was his album *The Rising*," Fisher said. He remembers that his daughter Grace, then an ele-

## “What really put me onto his having a gospel vision was his album *The Rising*,” Fisher said.

mentary student, remarked that he played it in his car every time he drove her anywhere.

“Of course he does,” an aunt told Grace. “The whole album is a prayer.”

*The Rising* was Springsteen’s first album after the terrorist strikes of September 11, 2001. Springsteen said then that fans along the roads of New Jersey had asked for new music from him to help them cope with the emotional wounds of that violence.

Springsteen’s song “My City of Ruins,” which he wrote for an Asbury Park Christmas show in 2000, became an anthem for a post-9/11 New York City: “Now the sweet bells of mercy / Drift through the evening trees / Young men on the corner / Like scattered leaves / The boarded up windows / The empty streets / While my brother’s down on his knees.”

That song’s refrain of “Rise Up” is “certainly resurrection language,” Fisher said. “It’s all going to crumble and fall apart without God helping us.”

Springsteen’s spiritual themes grew more explicit in his 21st-century recordings, including “Devils and Dust,” “Jesus Was an Only Son,” and “Radio Nowhere.”

In the lyrics of “Radio Nowhere,” Fisher says, “I find a lot of resonance with St. Augustine and his observation that our hearts are restless until they find their rest in Thee.” A sample of those lyrics: “I was spinning ’round a dead dial / Just another lost number in a file / Dancing down a dark hole / Just searching for a world with some soul / This is radio nowhere, is there anybody alive out there? ... I want a thousand guitars / I want pounding drums / I want a million different voices speaking in tongues.”

Bishop Fisher believes that in both his personal life and his social vision, Springsteen expresses an ever-expanding circle of care. “There’s a constant quest for community, a constant searching for that,” Fisher said.

He contrasts the anger of “Thunder Road” (“It’s a town full of losers, and I’m pullin’ out of here to win”) with the self-awareness and generosity of

“Land of Hopes and Dreams” (“Well, this train carries saints and sinners / This train carries losers and winners / This train carries whores and gamblers / This train carries lost souls.”)

Fisher cites Rabbi Azzan Yadin-Israel of Rutgers, who believes Springsteen’s work represents a North American liberation theology, especially as it “explores the distance between the American Dream and the American reality,” as Springsteen says. Yadin-Israel points out that Springsteen quotes more from the Old Testament than from the New Testament.

“Theologically, I would say the most dominant motifs are redemption — crossing the desert and entering the Promised Land — and the sanctity of the everyday,” Yadin-Israel has said. “Springsteen tries to drag the power of religious symbols that are usually relegated to some transcendent reality into our lived world. In his later albums he also writes very openly about faith.”

Fisher has seen Springsteen in concert. He appreciates that Springsteen cooperates with soup kitchens to help feed people in the cities where he plays. And he sees a Communion of Saints element now that Springsteen honors two members of the E Street Band who have died: keyboardist Danny Federici and saxophonist Clarence Clemmons. Lights shine on their empty places onstage. “We’re here, you’re here, and they’re here,” Springsteen says.

“There’s definitely a religious revival feeling to it — but not a phony one,” Fisher says of Springsteen’s concerts. “It’s always hopeful. His songs never end in despair.”

Fisher will not be present, though, when Springsteen plays a concert near the bishop’s see city of Springfield. The hitch? Bishop Fisher is an outspoken opponent of casino gambling, and Springsteen’s outlet for the night is the Mohegan Sun Arena, adjacent to a casino with seven-figure slot payouts.

*Douglas LeBlanc*



# Musicians Make the Most of the Summer

The end of the choir season brings welcome rest to church musicians. Summer is also when choir directors discover new music and organists practice difficult pieces that they lack the time to learn the rest of the year. Perhaps most important for the success of a music program, summer is the time to plan ahead.

John Sheridan is director of music and organist at Christ Church, New Brunswick, New Jersey, where he directs and oversees several adult and children's choirs. In summer he plans the entire new season of music for the church. "If I'm not planned, I feel like I'm in utter chaos," he said.

The church has a summer choir that sings pieces that are easy to learn quickly. Sheridan said he often welcomes participants who do not have time to sing the rest of the year.

St. Andrew's Church, Denver, has a similar summer choir, which rehearses an hour before the service on Sunday. "We do not vest nor process, and I program relatively easy or familiar anthems," said Timothy Krueger, choirmaster. He schedules a quartet of staff singers. "I found that, without them, volunteers — and especially those who just wanted to 'try it out' — were frightened to do summer choir because of the fear that they might end up being the only person on their part who showed up on a given Sunday," he said.

This month at St. James Church in Hendersonville, North Carolina, parishioners are invited to make hymn suggestions that will be sung during the summer. "We try to be liturgical and fit in as many as we can," said Brad Gee, director of music and organist. "This gives the congregation a sense of ownership, to get to pick a favorite hymn they love."

St. James' choir continues to sing in June and July. The choir is open to anyone. "We have gotten two to three new choir members who have begun in the summer," Gee said.

Gee plans the first half of the year



The choir of Trinity Cathedral, Phoenix, will be resident for a week this summer at the Cathedral and Abbey Church of St. Alban, Hertfordshire, United Kingdom.

Trinity Cathedral photo

in summer, hires musicians, and orders new music. During the break, he also hopes to organize a children's choir. "We've seen a resurgence in young families, so I plan to talk to the parents about working out a doable schedule, in light of the kids having so many other commitments — dance, soccer, chess." He would be happy to have the children sing monthly, "full service, vested, full participation."

The choir at St. Mark's Church, Jacksonville, Florida, goes through the summer, and with nearly a dozen paid singers in the mix, is able to sing "some pretty good stuff," said James Holyer, director of music. Even so, the music load is lighter, allowing Holyer time to "recuperate and rejuvenate," he said. He usually attends a music conference or takes a continuing-education course, learns new pieces on the organ, and has time to compose.

In August, he will spend three days at the Diocese of Florida's Camp Weed, with the children's choir to rehearse six hours each day in preparation for the new choir season.

The choir of Trinity Cathedral, Phoenix, will be in residence July 28 through August 3 at the Cathedral and Abbey Church of St. Alban, Hertfordshire, United Kingdom.

At home in Phoenix, the choir will welcome newcomers. "Usually, about half of the cathedral choir joins this group so there is a dedicated core of folks to carry the

liturgy," said Erik Goldstrom, canon musician.

Goldstrom will complete plans for the choir through Trinity Sunday. "I will go through the lectionary week by week and slot in anthems and motets in a measured way," he said. "This aids not only in having a huge task accomplished before the choir returns — trying to do this piecemeal throughout the year is tortuous — but also in rehearsal preparation. I know which pieces are looming so I can work out how many weeks in advance I need to introduce a piece so that it is thoroughly learned before presenting in the liturgy. I begin planning the Music at Trinity series in May so that I can send out offer letters no later than June and have the information to the printer in July so that by August I have all my PR materials for the season ready for distribution and start up in September."

He will also practice and look for new music while taking two weeks off to go hiking.

A traveler in the summer, Sharon Downey, canon musician at the Cathedral of St. Paul, Erie, Pennsylvania, often visits colleagues. "I like to go through their choral library," she said. "I have done that quite consistently for 10 years. It's a good way to find music that I would not know about otherwise. Some of it is not published, but done by members of their cathedral."

John Schuessler



# ‘Traces of the Holy’



By G. Jeffrey MacDonald

**T**he Rev. Warren Hicks often has a lot on his mind as rector of an urban congregation, St. Luke’s Church in Worcester, Massachusetts. He can sense when he’s wearing thin and needs a block of time alone with the God who called him into ministry.

When those moments come around about once a month, he sets off for an hour or two in the presence of the holy. He travels 12 miles up the road to the Museum of Russian Icons, where Orthodox pilgrims venerate artwork from centuries past and growing numbers of Episcopalians find their souls renewed.

The city priest has his choice of 300 displayed icons to explore at this unlikely repository of sacred art in tiny Clinton, Massachusetts. Each image awaits, ready to inspire or reveal divine mysteries in two-dimensional depictions of Christ,

(Continued on next page)



Photos courtesy of the Museum of Russian Icons

“Three Marys”





What began as a museum of 3,000 square feet now spans 16,000 square feet across two floors.

with their respective church groups to what was then a 3,000 square-foot facility. Inside they found a fraction of what founder Gordon Lankton had collected on frequent business trips to Russia in the 1980s and '90s. Economically desperate Russians sold him icons from family collections; sometimes deals happened on the street for a few dollars. Lankton appreciated the icons' artistic value and bought them like hotcakes.

Now expanded to 16,000 square feet, the museum has grown in stature to match its size. About 4,000 visitors per year arrive in church groups, according to CEO and curator Kent dur Russell. About 1,000 of these are Anglicans; most of the others are Orthodox or Roman Catholic.

Though the museum is a secular nonprofit organization, the Orthodox regard it as a home of sacred treasures. Orthodox priests have blessed the collection on multiple occasions. Orthodox believers make pilgrimages to visit from points all along the Eastern seaboard. The museum allows church groups to worship on site in the presence of icons.

For Episcopalians, the art is treated largely as a resource for private prayer, Russell said. It's also a way to engage with Christians of other traditions.

"Sometimes, with both the Episcopalians and the Roman Catholics, it needs a degree of translation," Russell said. "For the Catholics, it's an *Aha!* moment when you point out that the Stations of the Cross are icons, basically. That's their origin."

With Episcopalians, he added, the *Aha!* tends to come when they are reminded that giant icons adorn pillars flanking the entrance of Westminster Abbey.

Unlike Eastern Orthodox Christians, curious Episcopalians do not typically have much background knowledge of icons. That's because various strains of Anglicanism di-

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biblical figures, or Russian saints. The collection of nearly 1,000 icons is the largest in the United States. Only in Russia can one find more Russian icons in one place.

Hicks does not try to take in everything but concentrates on just a few icons. Lately he's been drawn, he says, to a panel of 12 scenes from the lives of the prophet Elijah and his successor, Elisha. Letting his eye wander until it's "arrested," he pon-

ders the nature of mentoring, which he's learning to do as a spiritual director.

"I try not to look at it with an analytical eye, but rather with an eye of receptivity," Hicks said. "I think about what the cost of recovering a prophetic vision for the church is. ... What is our engagement with the real stuff of the world to be?"

When the Museum of Russian Icons opened in 2006, a handful of curious Episcopalians made the trek



“Not Made by Hands” (top) and “Archangel Michael”



verge in how they understand the art's spiritual value. While some see it as a portal to higher wisdom and truth, others reject it as a violation of the Second Commandment, which forbids worshiping graven images, said the Rev. Canon J. Robert Wright, an icon collector and professor emeritus of church history at General Theological Seminary.

Attitudes have shifted, Wright said, since his days as a student at General in the early 1960s, when courses paid no attention to icons. Now General students learn about icons and seek them out in visits to Armenian, Serbian, and Greek Orthodox cathedrals

in New York City. In February, General hosted a three-week icon exhibit featuring Wright's former collection.

“The icons are regarded as traces of the holy,” Wright said. “When you pray in the presence of an icon, touch an icon, or kiss an icon, you are making contact with the holy.”

New England Episcopalians now rely on the Museum of Russian Icons in part to fill gaps in their understanding of icons, Russian culture, and Orthodox spirituality. In tours tailored to group interests, docents discuss how icons are made with simple essentials: a wooden block, egg tempera paint, and prayer. For groups with advanced knowledge, docents delve into finer points of art and culture.

Through arrangements with the Society of St. John the Evangelist in Cambridge, a monk will sometimes lead the Episcopal faithful in a workshop at the museum in how to pray with icons.

But amassing information is not the central point when Episcopalians visit. They come primarily for quiet retreat, and they find the art leaves them refreshed.

Groups commonly arrive during stressful seasons, when they crave reconnection with the holy. During Advent 2013, for instance, clergy from the Central and West Worcester Deanery gathered for opening prayers at Church of the Good Shepherd in Clinton. Then they went next door to the museum to “complete their own liturgy of the Word among the icons,” Hicks said.

When candidates for Bishop of Western Massachusetts were in the area for meetings, they found the museum provided just the respite they needed to renew their souls.

“The candidates were able to get next door, be quiet, spend some time in prayer, and appreciate the icons,” said the Rev. William Bergmann, Good Shepherd's rector. “Each one

of the candidates said it was just the perfect opportunity to gather their thoughts and get centered in their prayer.”

Pilgrims who come for a spiritual experience often accept offers of Christian hospitality from nearby communities. For Anglicans, Good Shepherd is a staple stop. In an average month, Bergmann opens the sanctuary for two or three groups from Episcopal congregations. Usually they're on a day trip to the museum and welcome the chance to pray or reflect in a pew, either before or after an encounter with sacred art.

“You'll very often see people who are really intensely focused on a particular icon or a particular area,” Bergmann said. “You sense there's some real prayer and reflection going on. People are almost treating this like church.”

Hospitality for pilgrims can also feed the ecumenical yearning that draws many to seek the holy through art from a faraway, largely unfamiliar Christian culture. Pilgrims from all denominational backgrounds are welcomed as overnight guests at St. Benedict Abbey, a Roman Catholic monastery in nearby Still River.

That a museum would become a de facto sacred site for many Christians is no surprise to museum staffers. They're delighted to see Episcopalians using it both for education and spiritual growth.

“The opportunity to physically engage with spiritual objects that have been around since the 1400s is a profoundly moving experience,” Russell said. “It seems to be comforting that there is that continuity, that touchstone with the past, with something that has not changed.”

*G. Jeffrey MacDonald is a freelance journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic Books, 2010).*





COMMON LIFE

# Frances Perkins

## The Saint Behind the New Deal

By Charles Hoffacker

Adam Cohen, who teaches at Yale Law School, recently sang the praises of Frances Perkins: “If American history textbooks accurately reflected the past, Frances Perkins would be recognized as one of the nation’s greatest heroes — as iconic as Benjamin Franklin or Thomas Paine.”

Perkins is often remembered as the first woman to be a United States cabinet secretary. She remains the longest-serving Secretary of Labor (1933-45). More significantly, however, she helped establish several public policies beneficial to hundreds of millions of people. The title of Kirstin Downey’s 2009 biography sums up her major contributions to our national life: *The Woman Behind the New Deal: The Life and Legacy of Frances Perkins—Social Security, Unemployment Insurance, and the Minimum Wage*. In these ways and others she endeavored, in Franklin Delano Roosevelt’s phrase, “to make a country in which no one is left out.”

As part of a major expansion of its calendar of saints, the Episcopal Church now celebrates the feast of Frances Perkins, Public Servant and Prophetic Witness, on May 13. A bi-



An early portrait of Frances Perkins.

Photo courtesy of the Frances Perkins Center

ographical note about Perkins appears with the proper for this feast in *Holy Women, Holy Men: Celebrating the Saints* (Church Publishing, 2010). This brief note mentions that Perkins depended on “her faith, her life of prayer, and the guidance of her church for the support she needed to assist the United States and its leadership to face the enormous problems” then challenging the country. While Secretary of Labor, Perkins made a monthly retreat at an Episcopal convent.

How did Perkins understand the connection between Christianity and public life? What theology, spirituality, and political and economic views lay behind her assertion that “I came to Washington to work for God, FDR, and the millions of forgotten, plain, common working men”?

In addition to the Downey biography, there is another substantial study of her life: George Martin’s *Madame Secretary: Frances Perkins*, published in 1976. Both are admirable works, but neither examines her religious foundation at any length. Michelle L. Kew’s paper, “Frances Perkins: Private Faith, Public Policy,” available through the Frances Perkins Center (PDF at [is.gd/Ozk5IW](http://is.gd/Ozk5IW)), provides a basic survey of its subject. Donn Mitchell’s insightful essay, “Frances Perkins and the Spiritual Foundation of the New Deal,” appears in *A Promise to All Generations: Stories and Essays about Social Security and Frances Perkins* (2011). He sees Perkins as “steeped in the socialist thought of British Anglo-Catholicism. This viewpoint combined Anglicanism’s traditionally af-

# For Perkins, politics and economics are part of moral theology.

firmative view of the state as the instrument through which the community expresses its shared values with an emphasis on the compassionate elements of Catholic tradition.”

Mitchell made available to me three unpublished lectures that Perkins gave in 1948 at St. Thomas Church Fifth Avenue, New York. In these wide-ranging St. Bede Lectures, under the collective title “The Christian in the World,” Perkins addresses at greatest length connections between economics and politics on one hand and theology and spirituality on the other.

Perkins points to how economic change contributed to the start of Christian social action of a particular sort in the early 20th century. Wealth in the United States had accumulated to a point beyond what was required for family legacies and investment capital. Some people who had suddenly accumulated such wealth started to consider their moral obligation to others and to address community needs on a greater scale than the country had seen before.

At the same time, protest against unjust conditions took the form of law. Measures were passed against actual forms of exploitation in such areas as housing and labor. Various types of social insurance were established to protect individuals against severe adversities. These developments resulted not only from an awakened public conscience but from an extension of knowledge about how society can be organized.

The earliest of these efforts were seen to have an explicit religious origin, but soon they became characteristic of society as a whole. For Perkins, however, the theological basis remained obvious. Because of God’s love for humanity, humanity has infinite worth.

Citing Thomas Aquinas, Perkins asserts the right to own property but also the obligation to use property in ways that promote the common

good, ways included in the movement of humanity toward God. Unless people contribute to the building of a just social order, they do not fulfill their true nature as human beings; they miss out on their own progress toward God to which they are entitled.

As an example, Perkins recounts how the Diamond Match Company gave up its patent to non-phosphorus matches early in the 20th century. Manufacturing phosphorus matches exacted a horrible toll from factory workers. Diamond developed a non-phosphorus match, then gave up its patent so that other firms would no longer make the dangerous phosphorus matches. Perkins says that she was present when the patent was relinquished and that the motivation for doing so was a Christian concern for the social order.

Perkins even claims that “Christians must regard entrance into politics and political activity as a major basic Christian duty, and they must enter it as Christians.” She states her belief, now enshrined in the collect for her feast day, “that the special vocation of the laity is to conduct the secular affairs of society that all may be maintained in health and decency.”

Before becoming a federal official, Frances Perkins had engaged in settlement house work, safety inspections, and other local activities on behalf of the community. She had served in the administrations of New York governors Al Smith and Franklin Delano Roosevelt. In the St. Bede Lectures, she advocates that those who wish to promote the common good begin at the local level as well. Authority grows from engaging a small project close to home. Christians can exercise their moral judgment there and thus develop a true authority that enables them to address problems at the state, national, or international levels later on.

For Perkins, politics and economics are part of moral theology. Politics addresses the ordering of society

and economics the way people make their living. She repeatedly asserts that God’s laws must take precedence over human law, that what matters is not strict adherence to human interpretations of civil law but the moral welfare and moral improvement of actual people.

Similarly, Perkins refuses to take economic theory and predictions as articles of faith. While she made extensive use of actuarial science as Secretary of Labor, she asserts in the St. Bede Lectures that economics is not a science or even an established field of knowledge: “There are whole areas where nobody has written down any figures.”

Would she say the same today? Perhaps not, but she would probably avoid embracing any particular economic ideology. Perkins did not favor as such a collective, cooperative, or capitalistic system of operating the economy. Her test for any such system was not whether it represents a particular ideology but whether it provides people with the goods they need and contributes to the development of people “to know, love, and serve God.”

Perkins advocated several basic attitudes important for all of life, and especially participation in public life. She said that people, while still young, need to be “reconciled to themselves.” One has to accept one’s particular nature, characteristics, problems, and temptations. If people do this, they can forget about themselves and engage in activity directed to the whole of society and those things that assist us all on our way to God. While she made no personal reference here, she appears to have been speaking out of her own experience.

As a public official for many years, Perkins sometimes found herself engaged in political conflict. She recognized that Christians could reach different conclusions about practical politics and vote for different par-

(Continued on next page)



# Frances Perkins

The Saint Behind the New Deal

(Continued from previous page)

ties. Each of us comes to different conclusions, she claimed, because we have different life experiences, different spiritual experiences. Someone who had witnessed poverty up close at an early age, as she had, was likely to take a different approach to it as a political matter than someone who had not.

Bitter partisanship often results from the failure to analyze an issue and to do so in a cooperative manner informed by Christian faith. Analysis of this sort does not guarantee that everyone will embrace the same solutions, but it helps to destroy cynicism and elevate the tone of political discourse.

Still another basic attitude advocated by Perkins was thankfulness. She did not endorse “you only get what you pay for” as true in any aspect of life. To someone who advocated that understanding she responded: “I get so much more than I ever pay for, not only out of the government, not only from the government in its general protection of my life and interests, but out of the people I do business with, the people from whom I buy, or who serve me in one way or another. Always, it seems

to me, I am getting a little extra.”

The St. Bede Lectures include a concrete proposal by Perkins that Christians associate together in guilds according to their occupations in order to practice and improve their Christian life within those occupations. Whether people talk effectively, responsibly, and morally in other ways, they tend to do so about their jobs and they do so with their coworkers. When people “talk shop,” they usually throw themselves into it and develop a moral and social response. These occupational guilds would develop ethical codes for themselves. Is anyone in our time promoting such a grassroots approach to ethics? Is this an area in which Christians can still minister in the world according to their particular occupations?

If laypeople are to discharge their function in society, then they must have a developed spiritual life and an authentic education, insisted Perkins. But we do not develop enough people who can be trusted, and from that flows all manner of miseries. We need a teaching church and a teaching clergy, but much more as well. The arts are an important channel for the knowledge of



Photo courtesy of the Social Security Administration

Frances Perkins offers a subtle smile as President Roosevelt signs the Social Security Act of 1935.



Photo © Bettmann/CORBIS

Frances Perkins testifying before Congress in 1942.

God. We must practice an awareness of God's presence. We must seek harmony with God's will.

Perkins spoke of the need to become like children in a way consonant with what Jesus says about this: “We have to take ourselves as a young and inexperienced person, young certainly in the spiritual laws and in the spiritual nature of our relationship to God. We don't know; we are inexperienced; we have to find out.”

In line with classical Christian spirituality, Perkins understood the purpose of humanity as union with God. And she brought out a social aspect of this union that too often remains unacknowledged. Because the Christian knows God and enjoys some degree of union with the divine, the Christian chooses “those patterns of behavior which make for the welfare and ennoblement and enhancement and advance” of other people “toward a knowledge of God and union with God.”

Not everyone needs to have a mystical experience of union with the divine, according to Perkins. But if there is to be a revival of true community, then union with God must



be widely recognized and appreciated as the purpose of human life, and sought, however imperfectly, by many people. Whatever else society needs, it requires “a corps of individuals who have, themselves, experienced, and who will work and struggle and even fight to provide for themselves, and for those who are dependent upon them spiritually, that relationship of union with God.”

For Perkins, an important channel toward divine union is offering regular acts of love to God. Following St. Augustine, she urged the frequent recitation of this prayer: “My God, I love thee above all others, and for thy sake I love my neighbors as myself.” Thus the Summary of the Law becomes prayer and aspiration.

Another such channel is examination of conscience. Because sin is separation from the divine, true and honest self-examination is essential. Examination of conscience is more likely to be effective if it occurs against a standard pattern such as the Ten Commandments or the seven deadly sins: pride, covetousness, lust, envy, gluttony, anger, and sloth. Perkins admitted that in her personal practice she often did not get much beyond pride, the first deadly sin and a dominant feature in our human confusion.

For Perkins, examination of conscience was not a private matter. The seven deadly sins provide a framework for assessing our political life as well as our personal dealings. As we examine ourselves, we must also examine our society, in particular its political and economic dimensions. Simple rules of behavior must serve as a standard. The latest political questions, whatever they are, cannot be exempt. Any examination of conscience, whether personal or social, needs to include a sense of reparation.

The faith of Frances Perkins was manifestly rooted in the Incarnation of God in Christ. Through the Incarnation, God reaches out into all parts of the earth. For Perkins, this had intense local and practical implications. God reaches out, she said, “into the sins and difficulties and disorders and chaos of New York City and Boston and the life of the Perkins

family, and to me.” What can we do in response? Serving “the secular and worldly life” of our neighbors, we serve the incarnate life of God, and that secular and worldly life becomes itself consecrated to God.

Perkins reflected on words from the eucharistic prayer she heard so frequently, “that here we present ourselves, our souls and bodies, to be a living sacrifice.” This language indicates that at the Eucharist the people of God present their temptations and problems, together with the problems and temptations of all people everywhere. All this we offer up to God in one great social act. We offer up all that we are and all that we do, our labor in its diverse forms and that of people in all places. Together this comprises the sacrifice we make to the glory of God in union with Christ crucified and risen.

One function of saints is to make us uncomfortable, to challenge us, and at the same time to give us hope. Recent saints, those still within the living memory of our contemporaries, do this in a special sense. While saints from centuries past who lived in exotic places sometimes seem distant to us, it is harder to dismiss a 20th-century saint who walked the streets of New York and Washington and loved the wilds of Maine. In the face of our nation’s contemporary economic and political shortcomings and our sometimes dim faith and languid prayer, blessed Frances Perkins appears, both to unsettle and to encourage.

Saints belong to the past and present, and also to the future. Adam Cohen is right: Frances Perkins is one of the greatest heroes of American history. However, perhaps her greatest contribution to nation and church is still to come. At a time when countless Americans are dispirited by our broken system, the example and teaching of this saint may prove to be an unexpected gift for the renewal of common life.

*The Rev. Charles Hoffacker is an Episcopal priest and a board member of the Frances Perkins Center (francesperkinscenter.org).*

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# Pelagian Problems

Is grace a Protestant theme, more or less foreign to the Catholic tradition, save in its abuse? Hardly. For one thing, there's plenty Protestant abuse of grace to go around. Perhaps the best way to tell the history of Protestantism and its divisions is in terms of mutual recrimination regarding grace, with the various parties united only in a common rejection of Catholicism, variously understood and misunderstood. Meanwhile, Catholics of various sorts have not done much better: they have poorly received their own tradition, often forgetting key parts, and dug in after criticism, leading to new exaggerations. Lord, help us! Which is the point.

By God's grace, our divided churches have traveled a long way toward reconciliation. The landmark remains the Lutheran-Roman Catholic "Joint Declaration on the Doctrine of Justification" (1999), on the appearance of which some suggested that the originating reason for the Reformation had been resolved. I accept this view, even if the joint declaration is rightly criticized and more work remains. *Pace* those devoting their lives to the contrary, grace is no longer something about which Christian churches should divide because a chastened Augustinian Catholicism has won a broad consensus; call it "Lutheran Catholicism," borrowing Rowan Williams's phrase for

Michael Ramsey's ecclesiology. In this view, we lead with a robust account of sin, in order to underline all the more surely the dramatic rescue operation of God in history, like St. Paul says in Romans: "where sin increased, grace abounded all the more" (5:20).

Would that, thereby, Pelagius were finally vanquished. And yet Pelagianism ever returns, like all heresies (pastor and teacher beware). I am sure this is true across the *oikumene*, but there may be a sin here to which Catholics, including Anglicans, are especially susceptible in Easter, the season of creeping triumphalism, on the way to Pentecost when mission of a praxiological sort is restored to its newfound priority. If we think of Lutherans as hitting spiritual, if perhaps not liturgical, home runs on Good Friday, then certain Catholics excel at Easter: "Victory is won!" After which the subject comfortably shifts back to our interesting lives: our accomplishments and problems, desires, plans, and good works. We may, in fact, be courageously sacrificial and heroically other-focused; or perhaps we are fairly superficial and distracted much of the time. When it comes to grace it makes no difference, if we suppose that the deepest desire of God and of Jesus is human fulfillment in this transitory life; if, on reading Scripture, we conclude that moral

remedies and exhortative therapies are the heart of it. While the Old Testament is often confusing and Paul is obtuse, we say, Jesus shows us that we can turn this thing around after all. "Go in peace to love and serve the Lord."

What's the answer? The resources on the Protestant side are considerable, and they generally press back to St. Augustine, but not often in a straight line and usually with baggage. One can enter at the point of Calvinistic arguments with Arminianism, accused of a too-optimistic estimation of human capability, unaided from without. Or dive into the sea of Lutheran contestation — among themselves, and between Lutherans and all others — on justification and sanctification: are they the same, or simultaneous, or otherwise ordered with respect to one another? And these are just several of the older, European debates, the ever-more faint echoes of which may still occasionally be heard in this or that outlying corridor of would-be scholastic renewal. More recently, since Methodist revival swept across Ohio and parts west in the 19th century, stalwart oldline Protestants in the United States, especially the non-native English speakers among them, have stood shoulder to shoulder in reviling the apparent works righteousness

(Continued on page 38)





Saint Augustine Disputing with the Heretics (Vergós Group, 1470/1475-1486) Wikimedia Commons



(Continued from page 36)

of nearly all evangelicals, charismatics, Pentecostals, and their kin, who, with little sophistication and less theology, blithely overturn the Reformation.

Popular exhibit A, ready to hand because it's been stuck in my head for the last several weeks: "Dust on the Bible," the classic gospel tune of Kitty Wells. On entering the home of a friend, Miss Kitty is dismayed to discover that, of all the books in sight, the Bible isn't among them. On request, the good book is retrieved, but "dust was covered o'er it, not a fingerprint was plain." The lesson? "Get that dust off the Bible and redeem your poor soul."

If there's something wrong with Kitty Wells's sentiment, it surely isn't the injunction to be agitated for our salvation — to long for it, and even seek it. Consider the prayer of the celebrant on the lighting of the Paschal candle at the Easter Vigil: "Sanctify this new fire, and grant that in this Paschal feast we may so burn with heavenly desires, that with pure minds we may attain to the festival of everlasting light" (BCP, p. 285). So far from spurning sanctification, the prayer urges it. And its realization is seen as attainable through a zealous burning and purity of mind, with which we "attain" — persevere — to the end. But the prayer carefully codifies a priority of divine action: "sanctify ... and grant." Grace, like all that is good, like all of creation, will be given *ex nihilo*: God said, "Let there be light," and it was so. And this is true in spades, the western tradition has

said, of *justifying* grace, given to the penitent at the moment of conversion.

Take Thomas Aquinas, the best instance of the mature Latin stream, who synthesized, systematized, and refined Augustine's polemics with Pelagius on point. In his treatise on grace in the *Summa* of theology, Thomas employs Augustine's operative/cooperative device to develop "operative" graces of conversion and perseverance, according to which God turns the human will "as the sole mover." And when it comes to cooperation, God still initiates the interior act of the will, says Thomas, "and especially when the will, which hitherto willed evil, begins to will good." Likewise, the exterior act is enabled by God's granting its "capability of operating" at all. Thus, Thomas concludes, quoting Augustine: "[God] operates that we may will; and when we will, he co-operates that we may perfect" (all from I-II 111 a. 2).

If this is true, what of human free will? For Aquinas, like Augustine — and as far as they can tell, they are simply agreeing with all of Scripture — free will sits, paradoxically, alongside an infallible divine ordination. We do choose God, saying "yes" to faith. But as we do so we recognize that God's grace initiated and enabled our assent in the first place: we were called and then moved to respond. Aquinas is perfectly upfront about this: "Man's turning to God is by free will; and thus man is bidden to turn himself to God. But free will can only be turned to God when God turns it, according to Jeremiah 31:18: 'Convert me and I shall be converted,

for thou art the Lord, my God.'" And the same dynamic governs our striving to do the best we can — to choose the good, seek healing and wholeness, and attain final union with God. In each case, says Aquinas, we act only as we are "moved by God," in keeping with Jesus' simple statement that "apart from me you can do nothing" (John 15:5; all from I-II 109 a. 6; see I 23 a. 6).

Across our long history, Anglicans have excelled in the subject of grace. If Cranmer's collects are extraordinary in a single respect, it is their ingenious presentation of the priority of divine action. You would not know it much of the time these days, however, listening to our leaders.

If I may offer a little exhortation of my own, aimed at those in both pulpit and cathedra: the gospel that saves does not begin nor end with moralizing prescription, spiritual anthropology, or sociopolitical missiology. The faithful need a total immersion in theology, that is, God himself. We need the God who moves all creatures to their end, who elects and calls, sacrifices and saves; the God who descends, ascends, is seated, judges, and consummates. If and as this God is replaced as the subject and object of all Christian mystagogy, our hearts will be enlivened, our minds elevated, and our spirits given to obedient discipleship, by his grace. And that will take care of both us, and the world.

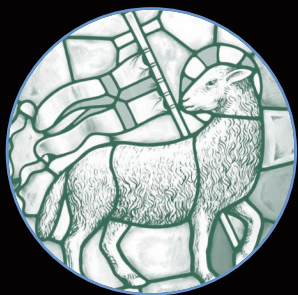
Thy kingdom come, thy will be done.

Christopher Wells

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## 'Custody of the Heart'

The former site of Alfred P. Murrah Federal Building is one of a number of American place names — such as Sandy Hook, Aurora, Columbine, and Cabrini Green — that have become synonymous with senseless violence. The planners of “Reclaiming the Gospel of Peace: An Episcopal gathering to challenge the epidemic of violence” chose this city as a place to gather, pray, worship, listen, and learn: here, in 1995, homegrown terrorists with a homemade bomb blew up the Murrah Building, killing 168 people and injuring 680.

The conference drew 220 people from around the country to hear talks and panel discussions, attend workshops, and engage in discussion from a variety of perspectives about one of the most diverse and intractable of human problems and what the Christian gospel offers in response. Among those present were 34 bishops, including Justin Welby, the Archbishop of Canterbury, and Presiding Bishop Katharine Jefferts Schori.

The host bishop, the Rt. Rev. Ed Konieczny of the Diocese of Oklahoma, opened the gathering by sharing the story of his own intimate experience of violence: in Konieczny's nearly 20 years as a police officer in southern California, his partner was shot and killed, and he Konieczny was involved in a gun battle that ended in the death of a suspect. Konieczny acknowledged his own experience and ideas were one point on a wide spectrum of often passionately held views, but he condemned the prevailing attitude that no resolution is possible and that no solutions are within reach.

“This conference has the sense of birth, of an impulse of the Spirit of God,” said Archbishop Welby, who discussed his experiences of international peacemaking in Africa and

the Middle East. “I have been involved in mediation and reconciliation work now for over a decade. During that time I have stood by mass graves, most recently in January in the South Sudan, where the bodies of murdered and raped clergy and lay leaders from the Cathedral at Bor lay at the feet of Caroline and myself. I have left countries hurriedly when someone saw violence as the best way of dealing with the threat of peace, and I have variously rejoiced and despaired at the vast number of failures and the very occasional success in challenging cultures of violence.”

Citing as a model the reconciliation and restoration efforts of Coventry Cathedral and Frauenkirche in Dresden after each was destroyed by bombing in World War II, Welby said: “Reconciliation and an end to violence, or the transformation of violent conflict into non-violent conflict ... is something that can only be achieved by sacrifice and by a prophetic stand. There are no shortcuts and no cheap options. We are talking at this point about change in the heart of the human being, and neither technology nor law will alter that.”

A wide range of practical applications of Christian charity within the Episcopal Church was evident in panels and workshops. Among the presenters were Matthew Ellis, CEO of Episcopal Health Ministries, who described how this network of 2,500 nurses confront intimate-partner violence and elder abuse and minister to returning veterans. Vincent DeMarco of Faiths United to Prevent Gun Violence argued for the efficacy of fingerprint licensing of gun owners. The Rev. Kathleen Adams-Shepherd, rector of Trinity Church in Newtown, Connecticut, described expanding works of mercy to victims across the globe that resulted from the 2012 mass shooting at Sandy Hook Elementary.

After a sobering tour of the Okla-

homa City National Memorial and Museum, conferees walked two blocks through a bright, gusty evening to St. Paul's Cathedral, itself damaged in the 1995 blast. Presiding Bishop Jefferts Schori reminded the congregation that both violence and peace begin in the heart. She remembered nuns in a Roman Catholic school who trained her in “custody of the eyes” — not seeing what distracts and distances us from God and seeing the poor and suffering we are called to serve. Those who follow Jesus must develop and sustain a “custody of the heart,” a vulnerability and openness to the suffering in the world around us in which Christ's love may grow and galvanize us to actions that will manifest his peace.

*Charles deGravelles*

## New Dean for Berkeley

The Rev. Andrew McGowan has been appointed president and dean of Berkeley Divinity School and associate dean for Anglican Studies at Yale Divinity School. McGowan is currently Warden of Trinity College at the University of Melbourne, and will join the Berkeley administration on August 1.



McGowan

An Anglican priest and historian, McGowan studied classics and ancient history at the University of Western Australia, theology at Trinity College, the University of Melbourne, and Christianity and Judaism in antiquity at the University of Notre Dame, where he received his PhD.

He was a lecturer at the University of Notre Dame Australia, and was associate professor of early Christian history at Episcopal Divinity School in Cambridge, Massachusetts. In 2003 he became director of Trinity College Theological School,



where he is also Joan Munro Professor of Historical Theology. He has been Warden of Trinity since 2007, and is a canon of St. Paul's Cathedral, Melbourne.

"I am thrilled that Andrew will be joining us. He is a talented scholar, a capable and experienced administrator, and a dedicated priest," said Gregory E. Sterling, dean of Yale Divinity School. "He and his wife, Felicity, will enrich our community and help to build bridges to the Episcopal Church in the U.S. and the Anglican Communion worldwide."

McGowan's scholarly work focuses on the social and intellectual life of early Christian communities. His most recent books include *Ascetic Eucharists: Food and Drink in Early Christian Ritual Meals* (Clarendon, 1999) and *God in Early Christian Thought* (Brill, 2009), as well as the forthcoming *Ancient Christian Worship* (Baker Academic, 2014).

"Andrew brings together first-class scholarship, practice and service in the global setting of the Anglican Communion," said Berkeley trustee Stephen Carlsen. "In our interviews we found a personable, articulate leader to advance the vision of Berkeley Divinity School."

The search committee began work in September 2013 led by Carlsen, with close support of Dean Sterling. A draft vision statement of Berkeley's Board of Trustees, which emphasized vibrant community, ecumenical learning, and innovative models for ministry, guided the committee.

David R. Wilson, new chairman of the Berkeley Board of Trustees, said: "Andrew is a visionary with the skills and drive to take the vision of Berkeley Divinity School, refine it, and then turn it into action that can be transformative within Berkeley, the Episcopal Church, and the Anglican Communion."

McGowan will join the divinity school at a time of great challenge and opportunity for the global Church.

"McGowan recognizes that the in-

tegration of Berkeley with YDS and Yale makes this place a remarkable resource for the institutional Church as it faces major change," commented Carolyn Sharp, professor of Hebrew Scriptures.

McGowan succeeds dean Joseph H. Britton, who served for 11 years.

## Clavier to Lead St. Michael's

The Archbishop of Wales has appointed the Rev. Mark Clavier as acting principal of the struggling St. Michael's College, Cardiff. Clavier, who joined the theological college last year as dean of residential training, will begin his work after the retirement of the current principal, the Rev. Canon Peter Sedgwick, at the end of June.

"After consulting both my fellow bishops and the college staff I am pleased to announce the appointment of the Rev. Dr. Mark Clavier as acting principal of St. Michael's College," said the Most Rev. Barry Morgan, Archbishop of Wales. "Dr. Clavier is highly thought of both by his colleagues and students in the short period he has been at St Michael's. He will bring his considerable academic, pastoral and spiritual gifts to the position and I am delighted he has accepted it."

"Mark has strengthened the community spirit enormously, and emphasized our Anglican identity," Canon Sedgwick said. "He will be a wonderful leader for the college. His warmth and energy has already made a great difference to all of us."

Clavier, 43, spent 12 years serving parishes in Maryland and North Carolina before moving to England nearly five years ago.

He writes frequently for THE LIVING CHURCH.



Clavier

### Appointments

The Rev. Canon **Elizabeth Easton** is canon to the ordinary in the Diocese of Nebraska, 109 N 18th St., Omaha, NE 68102.

**Jacqueline Jamsheed** is canon for mission operations and finance in the Diocese of Connecticut, 290 Pratt St., 3rd Floor, Meriden, CT 06450.

The Rev. **Kelly O'Connell** is rector of St. Stephen's, 24901 Orchard Village Rd., Santa Clarita, CA 91355.

The Rev. **Bill White** is rector of Epiphany, 206 N 3rd Street, Kingsville, TX 78363.

### Ordinations

#### Deacons

Florida — **Marsha Holmes**

Virginia — **Elizabeth Tomlinson**

### Resignations

The Rev. Canon **Judi Yeates**, as canon to the ordinary in the Diocese of Nebraska.

### Retirements

The Rev. **Paul Burrows**, as rector of Church of the Advent, San Francisco.

### Deaths

The Rev. **Neil Irvin Gray**, a U.S. Army chaplain in 1943-45 and during the Korean War, died January 29. He was 95.

Born in Tyrone, Pennsylvania, he was a graduate of the University of Virginia and General Theological Seminary. He was ordained deacon and priest in 1943. He served churches in Florida, Illinois, and New York. Shortly before retiring from pastoral ministry in 1985 Fr. Gray began a second career teaching at the University of North Florida, where a scholarship exists in his name. He is survived by a daughter, Elizabeth Gray, and a cousin, Gloria Novack.

The Rev. **John Bernard Pahls, Jr.**, who designed a state tartan for Colorado in 1995, died January 26. He was 68.

Born in Colorado Springs, Pahls was a graduate of the University of Colorado-Boulder and Nashotah House Theological Seminary. He was ordained deacon in 1973 and priest in 1974. He served parishes in Colorado, Kansas, New Mexico, New York, Texas, and Wisconsin. He was a member of the Society of King Charles the Martyr, the Society of Mary, and the Society of Our Lady of Walsingham. He was also a musician and a liturgist. The Colorado legislature recognized his design for the Colorado tartan in 1997.

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## Mutual Love

On the second Sunday of Lent we heard Jesus' exchange with Nicodemus. The teacher of Israel was baffled by Jesus' declaration that no one enters the kingdom of God — no one comes into the sovereign rule of God — without being born anew of water and the Spirit (John 3). Now, on this third Sunday of Easter, we hear Peter's words: Christians have been born anew and this includes purification and obedience; and moreover, rebirth leads one to the world-defying mark of the Christian, namely, mutual love from the deepest recesses of the heart.

This indeed is Christ's great *mandatum novum*, the new commandment that we love one another. The world will know us, Jesus says, by this: that we love one another. These themes — the Kingdom, rebirth in the Spirit, and radical, sacrificial love for one another — come increasingly into view now in the season of Easter. The confusion of Nicodemus is resolved as the implications of the resurrection spill out into our lives. This new kingdom is one of love, not affection or fondness; not pity, sympathy, or empathy; not lust or physical attraction; not tacit affirmation. It is not simply being nice. These are all stand-ins for love. They are cheap knockoffs, imposters. Real love goes to the cross, pours itself out, dies. And in the resurrection love is all the purer, just as the resurrected Jesus is brilliant to our often dim eyes.

There is something cyclic about this love that is both cause and fruit. On the one hand, love is at the root of the resurrection: God's love for his creation drove Christ to the cross. But on the other hand, love is the fruit of the resurrection (the nature of the new birth). What can we make of this paradox, that love is both cause and effect? Is it a communication of attributes?

The great 16th-century Spanish mystic St. John of the Cross wrote

about this wounding and healing that the Christian experiences in the new birth, following his Lord both to the cross and to Easter day. John writes in *The Living Flame of Love*: "the divine burn of love heals the wound that love has caused, and by each application renders it greater. The healing that love brings is to wound again what was wounded before, until the soul melts away in the fire of love. So when the soul shall become wholly one wound of love it will then be transformed in love, wounded with love. For herein he who is most wounded is the most healthy, and he who is all wound is all health .... The Holy Spirit inflicted the wound that he might soothe it, and as his will and desire to soothe it are great, great will be the wound that he will inflict, in order that the soul he has wounded may be greatly comforted" (Stanza 2).

Here is that bit about purification and obedience that Peter mentions! The new birth is a continual process of commitment and recommitment, of yearning for the kingdom that is coming even now, which means welcoming the wounds of Jesus Christ that transform and bear fruit in love.

### Look It Up

What does it mean to be born anew?

### Think About It

Read 1 Peter 1:23.

## Knowing and Being Known

Rhetorical questions are risky, but sometimes it is wise to hazard one: who hasn't used Skype, or at least had a brush with it? In the past five years or so communicating with friends, family, and colleagues has changed dramatically. We have board meetings and even job interviews now with people on the other side of the country. Young families today visit Grandma and Grandpa through laptops; through this kind of technology they get to see first steps and hear first words. For grad students and folks in the military serving or studying overseas, seeing loved ones on a screen mitigates the long stretches of time away and the distance between.

The reality is that we have become a more mobile — and fragmented — culture. The blessing of having all of one's family within a few miles is increasingly rare, if not a phenomenon of a bygone era. Hence FaceTime, Skype, and other forms of technology help. Why is this so important? It is important because we need to hear and see each other. We need a voice and a face. We need to see the smiles and the frowns, those familiar raised eyebrows and furrowed glances of concern. We know these faces and we long to see them. We long to hear those voices that have calmed us, that have challenged us, that have cared for us; those voices that have whispered to us steadily through our lives.

There are stories today of young children who recognize some family members beyond Mom and Dad only because of seeing them through Skype. Were it not for these sorts of programs, they might find Grandma and Grandpa to be strangers, and estrangement is brutally painful. These children recognize the ones who love them. They run to Grandma and Grandpa as the familiar, as family.

In our gospel passage for this week, Jesus speaks of sheep knowing the shepherd. The shepherd is the one who cares for them. He keeps them safe. He holds them close. He will not let them go. Being a Christian has a great deal to do with steadily growing more and more familiar with the voice of the shepherd. Knowing him and trusting him come not all at once but day by day, as he lavishes his care and love, and sometimes his reproof and challenge.

And what happens if his voice is drowned out? Let's be honest, there are competitors. Our ears are filled, hour by hour, with other voices. Our eyes are captivated with other faces. Only by really listening, day by day, year by year, to the one shepherd will we ever know his accent.

Why do we marvel that many simply cannot recognize the accent of the shepherd, or see his face? Familiarity with the voice of the shepherd does not come naturally. It isn't something we just pick up. Knowing the shepherd's voice — being comfortable with him — only comes after giving oneself year by year to a real relationship with him in word and sacrament within the life of his body, the gathered Easter community called Church.

### Look It Up

Read John 10:4.

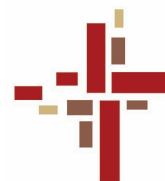
### Think About It

How can we recognize the voice of the shepherd?



## Changing Lives for God in Christ

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To that end, St. John the Divine actively supports more than 50 local organizations and a dozen world missions, and is directly

involved with every ministry. In February, parishioners of St. John the Divine donated more than 1,200 ounces of baby formula and collected \$570 for LIFE Houston, an organization that provides emergency formula to infants. This month, we began a book drive to benefit the organization Books Between Kids, which works to grow the home libraries of children who otherwise could not afford books. And over the summer, we will collect plastic bags for Kids Meals, a local organization that feeds hungry children.

As St. John the Divine continues to fulfill its mission of *Changing Lives for God in Christ*, we recognize that everything we do has one basic purpose — to affect people's lives and deepen their relationship with God as he is known uniquely in Jesus Christ.

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The Book of Common Prayer says that the mission of the Church is to reconcile all people to God and one another through Christ. This is also the mission of the Cathedral Church of St. Matthew. All aspects of the cathedral's life seek to make the love and compassion of Jesus Christ known to all and to seek reconciliation among all people. The three words that hold us together are Christ + community + compassion. We want to make Christ known to all. We also want to live as a community of compassion to one another and to the world around us, specifically to the East Dallas community.



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Stephen Neill, the great missionary Bishop of this past century, once reflected on the disciples' slowness to understand the resurrection. He wrote that, even after rationally accepting the reality of the bodily resurrection, even after seeing the nail prints and watching him eat — thus confirming that he was not a ghost or a phantasm or a shared delusion brought on by cognitive dissonance — the disciples still had a *spiritual* problem that took time to overcome.

For the actual challenge of the resurrection runs much, much deeper than mere knowledge of the resurrection and acceptance of its "science": that, in this case, cells that died were restored to life. As Neill said, we suffer from an "unresponsiveness of the will that does not wish to have all its favourite ideas and inclinations overthrown by the invading power of the love of God."

The resurrection overturns the order that we have not only come to accept but also come to rely on. Even when we lament it, wringing our hands, we still look at the whole cosmos according to a particular pattern, an orthodoxy of our own making. The bodily resurrection of our Lord Jesus challenges the order of this world, shaking and shattering it. The love of God invades and overthrows, revealing that the world does not *have* to be the way it is, and indeed will not. Violence and war, hate and avarice, pain and tears; the stones hurled at Stephen in our passage from Acts, and thrown at martyrs today; and death itself: *all* of these are being overcome, now.

In John 14, Jesus marvels at Philip: have you been with me this long, he asks, and yet you still do not understand? Perhaps we can imagine Jesus laughing at Philip in a loving way, rather than scolding him. After the resurrection, there is room for the *risus paschalis*, the holy laughter of Easter. We should revive this tradi-

tion of the late ancient Church — perhaps with champagne on Easter Sunday morning before worship, or even through the whole of the Easter season. We ought to laugh at ourselves, because every Christian has one of these Philip moments. Maybe we have several such moments throughout our life.

Jesus' rhetorical incredulity, his marveling at Philip, is not the doleful head-shaking of his earlier ministry: "How long must I suffer you?" (Mark 9:19; Matt. 17:17). Now Jesus speaks in a completely different tone: he reaches out, putting his nail-scarred hands on Philip's anxious, tense shoulders, and shaking them just a little bit. "Philip! I am the way; if you have seen me, you have seen the Father."

The challenge is not the possibility of bodily resurrection, though that has served as a stumbling block for some. The challenge is the death-dealing order of this world itself, saturating our spirits. But even this will be overcome. Life will come from the very tombs that we insist upon.

### Look It Up

Read John 14:9.

### Think About It

What obstacles stand in the way of accepting the resurrection?

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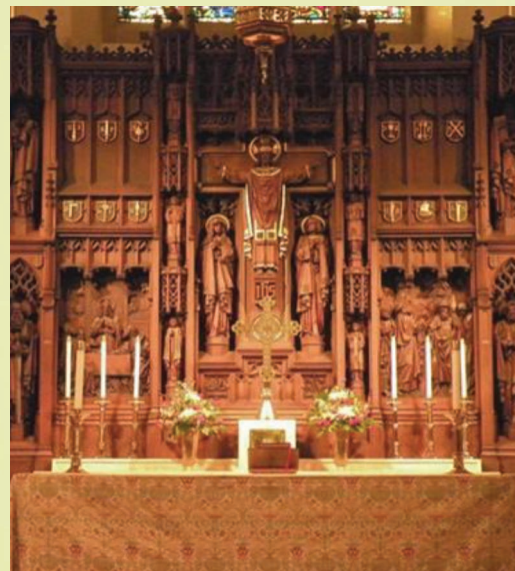
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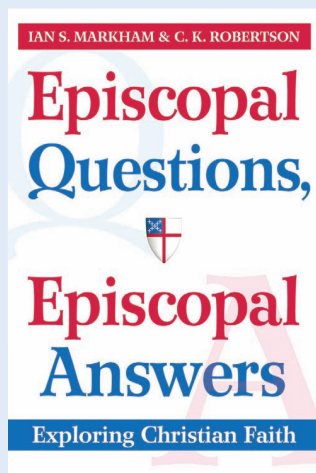
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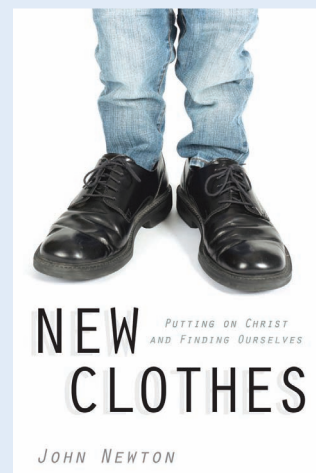
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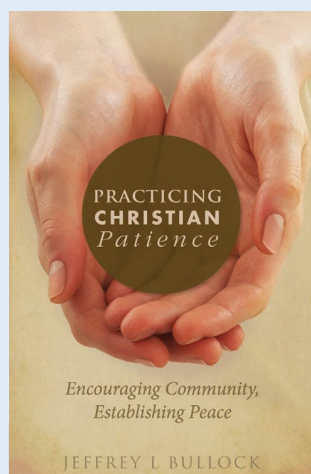
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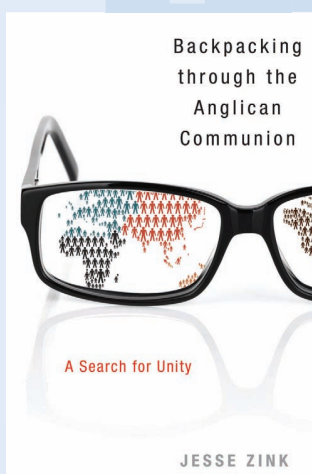
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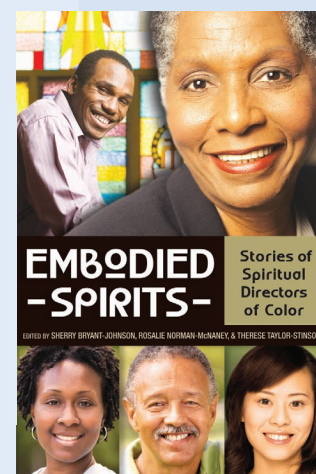
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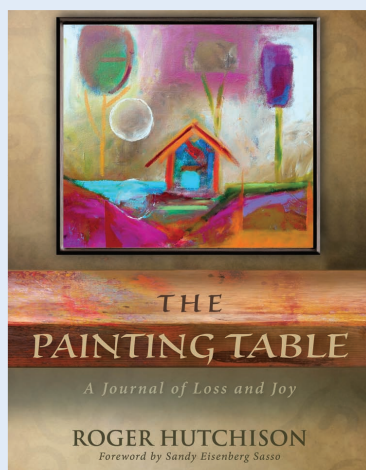
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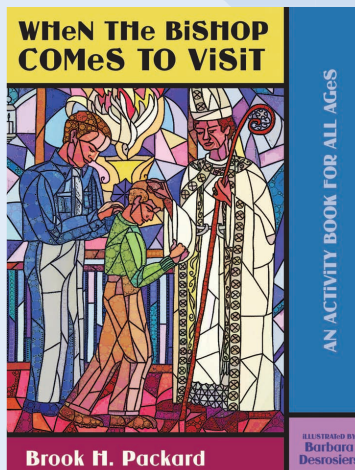
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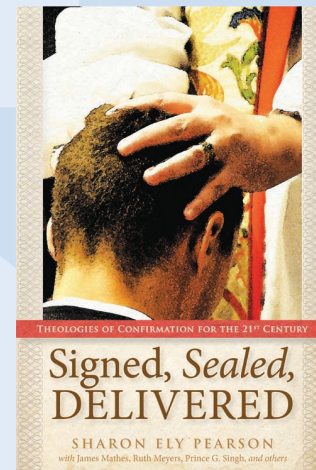
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