

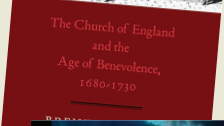
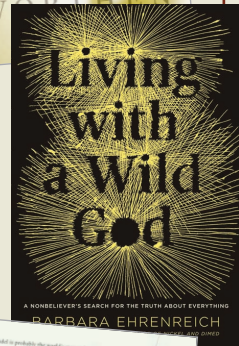
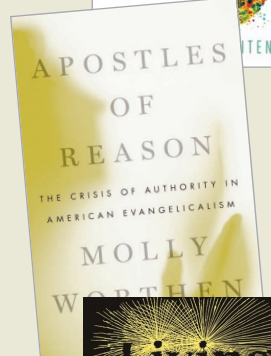
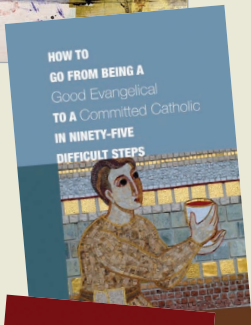
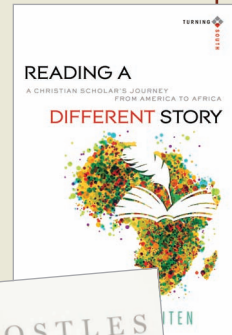
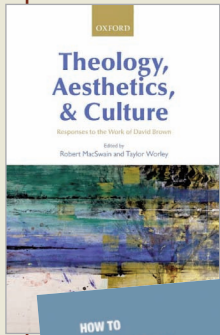
October 5, 2014

THE LIVING CHURCH

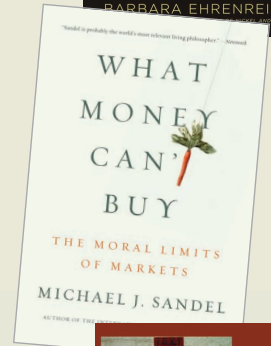
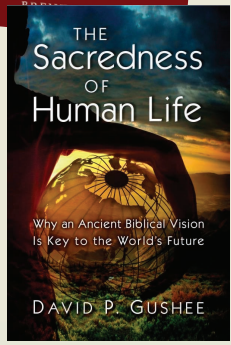
CATHOLIC

EVANGELICAL

ECUMENICAL

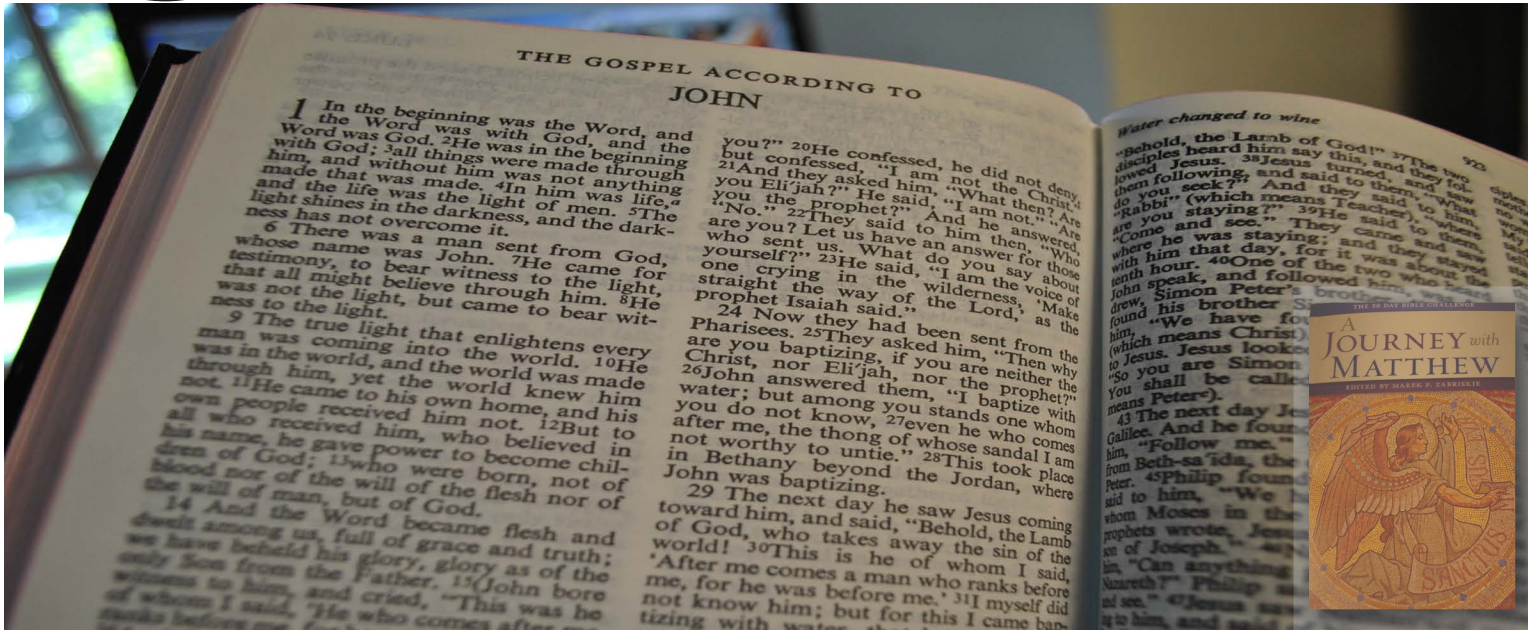


Fall Books



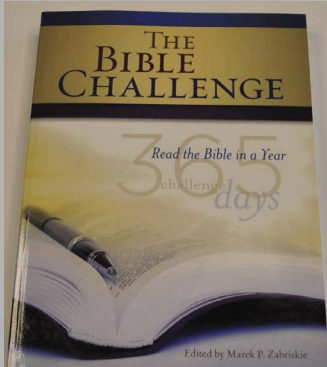


Over 250,000 Anglicans in 2,500 churches, cathedrals and schools in 40 countries are benefiting from The Bible Challenge.

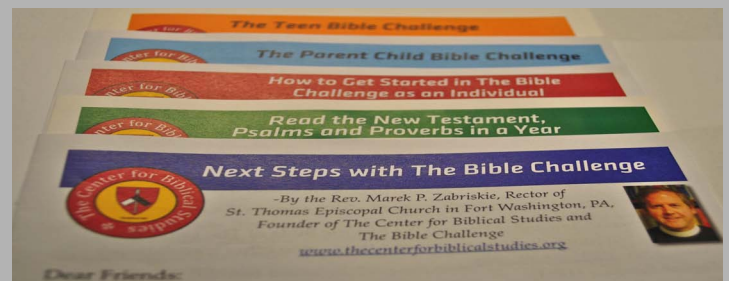


The Bible Challenge

www.thecenterforbiblicalstudies.org



Our mission is to help as many people as possible develop a life-long prayerful, daily discipline of Bible reading that will transform their lives.



The Rev. Marek P. Zabriskie Rector,
St. Thomas' Church, Whitmarsh in Fort
Washington, PA

The Bible Challenge creates a more committed, compassionate, contagious and articulate Christian.

To learn more, visit:
www.thecenterforbiblicalstudies.org and see how you or your church can participate.



The Founder and the Executive Director of The Bible Challenge and the Center for Biblical Studies, which promotes The Bible Challenge globally.



ON THE COVER

THE LIVING CHURCH's fall harvest of book reviews begins on page 8.

ThinkStock

THE LIVING CHURCH

THIS ISSUE | October 5, 2014

NEWS

4 'Silence Is Full of Blood'

FEATURES

- 8 Life-sized Personhood | By Daniel Muth
- 13 From Kuyper to Carl Henry | By David Hein
- 16 Can Virtue Be Quantified? | By Jordan Hylden

BOOKS

- 14 *The New Evangelicals* | Review by Cameron Nations
- 20 *Living with a Wild God* | Review by Katharine Jefferts Schori
- 22 *Reading a Different Story* | Review by Ronald A. Wells
- 23 *How to Go from Being a Good Evangelical to a Committed Catholic in Ninety-Five Difficult Steps* | Review by Samuel Keyes
- 26 *The Christian Monitors* | Review by Calvin Lane
- 27 *Theology, Aesthetics, & Culture* | Review by Robert Davis Hughes III
- 28 *The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Vol. 7* | Review by Leander S. Harding

CULTURES

30 Curiosity's Children | By Stewart Clem

CATHOLIC VOICES

32 Duty and Solidarity after Mandela | By Ian James Ernest

OTHER DEPARTMENTS

- 42 Sunday's Readings
- 44 People & Places



LIVING CHURCH Partners

We are grateful to the Community of St. Mary, Eastern Province [p. 43], and the dioceses of Pittsburgh and the Rio Grande [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.

‘Silence Is Full of Blood’

More than a dozen members of the U.S. Congress have offered their solidarity with those targeted by the Islamic State (ISIS) jihadists. The three senators and 13 representatives addressed 1,000 participants in the inaugural In Defense of Christians summit at the U.S. Capitol Visitor Center. They pledged to stand with persecuted Christians, Yazidis, and other religious minorities in the Middle East.

In Defense of Christians united Christians of Middle Eastern descent from Iraq, Syria, Egypt, and Lebanon, along with church leaders from the Middle East representing Orthodox, Roman Catholic, and other communions in the region. They called attention to the plight of their brothers and sisters, particularly in Iraq and Syria.

The summit began September 9 with an ecumenical prayer service, before the work of advocacy began in earnest the next day.

That morning, summit delegates were transported from the Omni Shoreham Hotel to Capitol Hill to hear from the members of Congress. Before the American political leaders spoke, Nina Shea, director of the Center for Religious Freedom at the Hudson Institute, and Robert Destro, professor at the Catholic University of America’s Columbus School of Law, prepared the summit participants for their advocacy. Two members of the National Assembly of France, M. François Pupponi and Henri Jibrayel, also addressed the group.

Following Washington protocol, Sens. Jim Inhofe (R-OK) and Rob Portman (R-OH) spoke first. Inhofe shared success stories from his longtime advocacy in Africa. Portman quoted from the last prepared speech of President John F. Kennedy, which was to



Faith J.H. McDonnell photo

U.S. Rep. Jeff Fortenberry speaks near the symbol used by ISIS to mark Christian homes.

have been delivered on the day he was assassinated: “We, in this country, in this generation, are — by destiny rather than by choice — the watchmen on the walls of world freedom.”

Portman introduced, with Sen. Debbie Stabenow (D-MI), a resolution calling for action to protect Iraqi Christians. When Stabenow arrived later she also stressed that it was “America’s responsibility” to stop ISIS and protect Iraqi Christians.

Members of the House also represented both sides of the political aisle. Democrats included Jim McGovern (Mass.), Anna Eshoo (Calif.), Brad Sherman (Calif.), and Dan Lipinski (Ill.). Republican speakers were Jeff Fortenberry (Neb.), Adam Kinzinger (Ill.), Rob Wittman (Va.),

Chris Smith (N.J.), Kay Granger (Texas), Gus Bilirakis (Fla.), Darrell Issa (Calif.), Joe Pitts (Pa.), and Kerry Bentivolio (Mich.).

“The people in this room did not need to see two journalists beheaded to know how evil ISIS is,” Rep. Sherman said.

“Now is not the time to waiver, but to stand tall,” Rep. Granger said.

Resisting persecution of Christians in the Middle East should be a “top priority for all of us,” Rep. Bilirakis said. “As we confront radical Islam, I will never back off and I will never back down.”

“America needs to speak with the moral clarity that we have not spoken with for a long time,” Rep. Issa said.

Rep. Pitts warned that although he

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

believed he understood the motives for some recent U.S. foreign policy decisions, they are “failed policies” and undermined “our fight against terrorism.”

Rep. Kinzinger, a U.S. Air Force pilot and veteran of both the Iraq and Afghanistan wars, said that soon “ISIS is going to hear the sound of a combat fighter jet.”

Rep. Fortenberry was accompanied on stage by a large posterboard on an easel. As he spoke, the poster was turned around to display the *nun*, the Arabic letter “N” for *Nasara*, the name by which Middle Eastern Muslims identify Christians. ISIS has spray-painted the symbol on the homes of Iraqi Christians as a threat that they would be forced to convert, pay the *jizya* (tax for non-Muslims), or die. It has now become a symbol of solidarity and remembrance with the persecuted.

Rep. Chris Smith and French MP Henri Jibrayel offered two haunting statements.

Smith, a longtime defender of the persecuted church around the world, summarized the history of the International Religious Freedom Act (IRFA), passed by Congress and into law by President Clinton in 1998.

“It should have been a game-changer,” he said, explaining how IRFA provided information on the most egregious situations of persecution around the world. But strong actions have not followed. “It’s not for lack of knowledge,” he said. “It is for lack of commitment.”

Jibrayel reminded IDS participants of the ISIS-declared emergence of the Caliphate, calling it a “threat to both the region and beyond.” He condemned widespread silence in the face of this Islamic threat: “In the Middle East and in Africa, silence is not ‘golden’ anymore. Silence is full of blood.”

“We must act now to protect the people in the Middle East,” Rep. Lipinski said.

And Rep. Bentivolio added: “Every freedom-loving man, woman, and child must be engaged in this fight.”

Faith J.H. McDonnell

A Wake Up Call to the Church

Men and the Church: Is There a Future?

by Jay Crouse

The renewal of the church in the 21st century will only take place when men in the church are equipped to reach the unchurched man.

Men and the Church: Is There a Future?

leads the way to this renewed, local church future.

Jay Crouse casts a vision of a promising future for all men in the life of the local church.



Available in Kindle, Nook and Paperback: amazon.com and barnesandnoble.com



be church outdoors
start a local chapter
explore eco-theology
holyhikes.org

Yale INSTITUTE OF SACRED MUSIC

CONGREGATIONS PROJECT

an annual summer seminar to
renew worship, music, and the arts for the life of the world



A weeklong summer seminar in New Haven for leadership teams from selected congregations to

- learn, create, and make connections
- develop a project to deepen and extend ministries in the areas of worship, music, and the arts
- serve as future resources to other leaders or communities in their region.

JUNE 19–24, 2015

THEME FOR 2015

From Generation to Generation



More information and application at
ismcongregations.yale.edu
Application deadline is October 15.

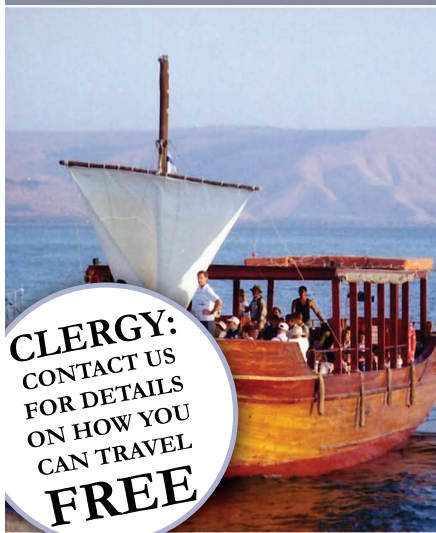
The Holy Land From \$2,998

Includes Airfare, Meals,
Hotels, & Sightseeing



Holy Sepulchre, Jerusalem

Bethlehem, Jerusalem,
Nazareth, Galilee,
the River Jordan, and more



CLERGY:
CONTACT US
FOR DETAILS
ON HOW YOU
CAN TRAVEL
FREE



*Journeys
Unlimited*

For More Information,

Call: 800-486-8359

Email: journeys@groupist.com

Or Visit us online!
journeys-unlimited.com

Canon White Stays Strong

For the Rev. Canon Andrew White, in his work as chaplain of St. George's Anglican Church of Baghdad, the flesh may be weak but the spirit remains strong.

"I have to be honest with you. I've never felt overwhelmed. I know I'm doing what I was made to do and what I was created to do," White said during a forum at All Saints Church in Chevy Chase, Maryland, on September 14. "The Lord is here, and he has never left us, even in our time of great trial."

Even in the face of violence, persecution, and killings perpetrated by the Islamic State of Iraq and Syria (ISIS), "I've never felt discouraged," he told TLC, because of his deep trust in God. "I never doubt him," White said. "I always love him and I know he loves me."

Asked by TLC for his perspective on President Obama's national address four days earlier, White said: "Speeches are speeches. We only have hope when things begin to change. At the moment nothing has changed. The only hope we have is what we can do for our people. Just dropping bombs from the sky doesn't bring us hope."

White has led St. George's, the only Anglican Church in Iraq, since 1998; at its peak the church has served 6,000 Iraqis each week. All Saints has continued to support White, known as the vicar of Baghdad, and the Foundation for Relief and Reconciliation in the Middle East — of which he is president — through its Global Outreach Program. Speaking during his second visit to All Saints in recent years, he described the escalating challenge of emergency relief work to help Christian refugees who have fled their villages in terror of ISIS.

It takes \$100,000 per week to provide basic necessities for displaced people — food, wheelchairs (for many disabled people), blankets, mat-



The Rev. Canon Andrew White frme.org

tresses, clothes, water, cradles, and basic medical care, said White, who has worked as an anesthesiologist. This sum does not cover the cost of running St. George's. Many Christians who have left their villages are living on the streets. White also distributes money to indigenous churches to support their leaders.

"What our people have been through in the last few weeks cannot really be understood or spoken," White said, describing the killings and massacres of Christians, including children, by Muslim extremists.

"Our people have suffered so greatly. ... To have your children killed is the most terrible," he said.

"Unless we share in the suffering of Christ we cannot share in the glory of Christ," he said, after citing Romans 8:17. "We [in Iraq] have shared in the suffering of Christ and in the glory of Christ."

What can the United States do as a nation to help in the face of atrocities by ISIS? "What America does best is it loves people; it stands with the broken," he said. "Give us your prayers and your money, that's all."

During a sermon at All Saints,

White stressed that in addition to prayer, Iraqi Christians need protection, provisions, perseverance, and peace. And he said that love is the force that can transform anger and bitterness.

“Jesus loves us and we love everyone, even our enemies,” he said.

White has written several books, including *Father Forgive: Reflections on Peacemaking* (Monarch, 2013).

Sarah A.K. Ahmed, a dentist and oral surgeon who is Iraq director of operations for the foundation, also spoke at All Saints. She noted that in July people began to stream out of Mosul, a home to Iraqi Christians for 2,000 years. These Christians had

“How can we meet with those who hate us? I say to them, ‘Would you like to come for dinner?’

In Iraq, when you are invited for dinner, you go.”

—Canon White

lived alongside Muslims until the ISIS threat.

“There’s no order,” Ahmed said. “There were thousands and thousands of people and kids ...; they had nothing. It was filthy, it was hot, there was no water, people were on the streets. From that day on we started to take care of all those Christians who had left.”

She added: “The stories I heard were horrible. They were sleeping on the ground, on rocks. Some of the women were pregnant.” But like White, Ahmed said she has not felt overwhelmed or discouraged even in the face of such great need. “We customized ourselves to the situation. It’s normal. . . . This is how it is.”

Amid all his other challenges, White lives with multiple sclerosis. Asked at the All Saints forum what prayer he would wish for himself, White responded concisely: “That I can keep going.”

Peggy Eastman

GTS Will Put Students to Work

As fall classes resume for priests-in-training at General Theological Seminary in New York, those in their final year are spending most of their time on campus — and closing out a long tradition.

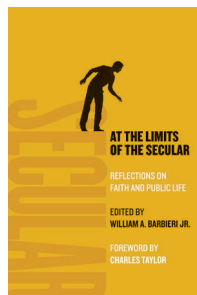
That’s because GTS will overhaul the third-year experience for master of divinity candidates. Starting in fall 2015, third-year students will work

20 hours per week at area parishes, where they will hone practical skills and put lessons from the classroom into action.

The pioneering of this new “Wisdom Year” as part of a Way of Wisdom at General shakes up a seminary norm of three classroom years that has dominated since the 19th cen-

(Continued on page 34)

RECENT BOOKS FROM EERDMANS



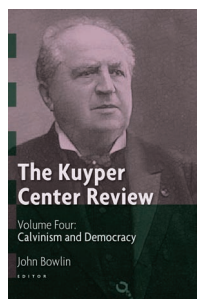
AT THE LIMITS OF THE SECULAR

Reflections on Faith and Public Life

Edited by **William A. Barbieri Jr.**

Foreword by **Charles Taylor**

“Notables in philosophy, theology, and the social sciences . . . show that religion is alive and well, and is already contributing productively to the renewal of civil society and of political participation in a renegotiated and newly hospitable ‘secular’ sphere.” — LISA SOWLE CAHILL
ISBN 978-0-8028-6877-0 • 386 pages • paperback • \$35.00



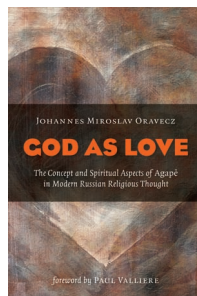
CALVINISM AND DEMOCRACY

The Kuyper Center Review: Volume Four

Edited by **John Bowlin**

This volume not only examines the theological roots and historical context of Abraham Kuyper’s legacy but also assesses the prospects of democracy in our own day and considers the ways in which Reformed theology might provide resources for its renewal.

ISBN 978-0-8028-7115-2 • 211 pages • paperback • \$30.00



GOD AS LOVE

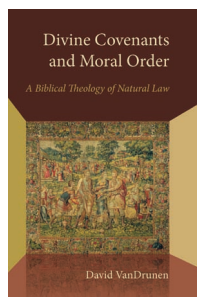
The Concept and Spiritual Aspects of Agapē in Modern Russian Religious Thought

Johannes Miroslav Oravec

Foreword by **Paul Valliere**

“A much-needed study of the historical development of Russian theology in the modern period. . . . Sure to become a standard reference.” — T. ALLAN SMITH

ISBN 978-0-8028-6893-0 • 536 pages • paperback • \$40.00



DIVINE COVENANTS AND MORAL ORDER

A Biblical Theology of Natural Law

Emory University Studies in Law and Religion

David VanDrunen

“Definitely the most comprehensive and the most original work on natural law by a Reformed Christian theologian to date. . . . A major contribution to a truly substantive Jewish-Christian dialogue on natural law.” — DAVID NOVAK

ISBN 978-0-8028-7094-0 • 594 pages • paperback • \$45.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com



**WM. B. EERDMANS
PUBLISHING CO.**
2140 Oak Industrial Drive NE
Grand Rapids, MI 49505



Thinkstock photo

Life-sized Personhood

Review by Daniel Muth

Is the unborn my neighbor? What if the question is unanswerable? Taken together, five books claim that, for Christians at least, the answer is and has always been *yes*.

In *The Ethics of Abortion*, Christopher Kaczor, professor of philosophy at Loyola Marymount, systematically examines the arguments in favor of legal abortion and finds each one fatally flawed. He begins by examining claims that personhood begins after birth. Various arguments have been advanced: that personhood is dependent on desire, that it requires self-awareness, that this self-awareness must be experienced over time, that one must have the ability to plan for the future.

Kaczor dispatches the first of these by, among other things, noting the Buddhist goal of extinguishing desire as a condition of achieving Nirvana. Do Buddhist masters thereby cease to be persons? Since everyone

suspends self-awareness each day by sleeping, most advocates unconvincingly append the requirement that this ability must have been already realized and may only be sloughed off temporarily. The uncertainties associated with coma patients are cited as consistent counter-examples: how does one determine with certainty whether a given loss of consciousness is temporary? The ability to plan develops over time and depends on skills that are not in themselves more plausibly indicative of personhood than are others. Arguments for life beginning at birth and at various prior stages are examined and rejected based on similar arguments. Birth, viability, quickening, and so forth are all both variable and arbitrary.

Is, however, such a divide-and-conquer approach really tenable? Specific arguments may fail, but what about the penumbra? Some abortion rights advocates offer the gradualist view, in which personhood develops with time and thus the wrongness of ending that person's life increases with his age. This may be work-

able in some ways, but it does not fit with the on-off nature of killing and therefore cannot successfully avoid the question of when personhood begins. Kaczor argues that life begins at conception and that human embryos are persons whom it is wrong to kill.

Kaczor considers a number of other related questions, including functional vs. ontological definitions of personhood (resolved in favor of the latter) and the hard cases for both sides: rape, incest, sex selection. Throughout, he is unafraid to point out that every previous effort made to distinguish between human beings who may be killed and persons who may not has resulted in gross injustice. Is there any reason to believe that such will not be the case with efforts to legitimize abortion? The defenses of abortion evaluated by Kaczor give no particular grounds for optimism.

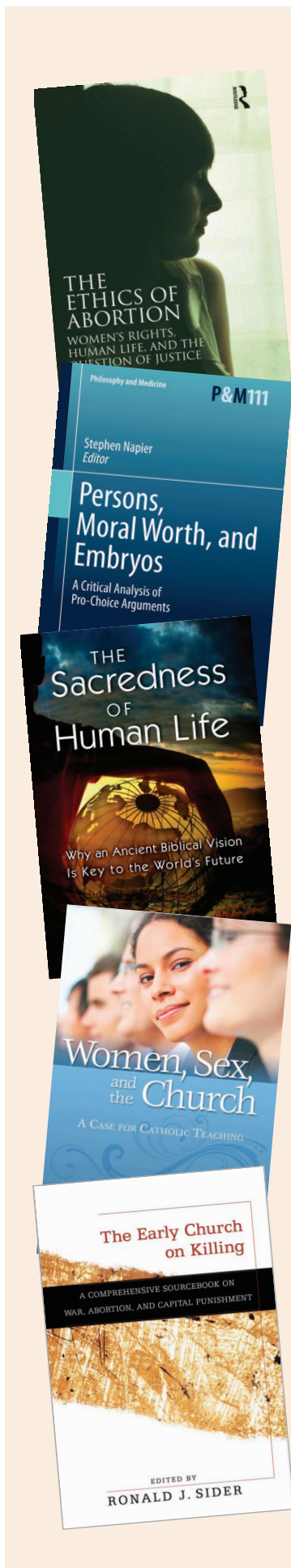
It is sometimes said that European publishers do not so much sell books as hold them for ransom. That is a shame, since the price will substantially limit the reach of *Persons, Moral Worth, and Embryos*, the third volume in the Philosophy and Medicine portion of Springer's Catholic Studies in Bioethics series. In it, a number of mostly Roman Catholic scholars argue forcefully for the full personhood of human beings at the embryonic stage of development.

The touchstone article by Alexander Pruss of Baylor University is unobtrusively titled "I Was Once a Fetus: That is Why Abortion is Wrong." Whatever one thinks of the title, the argument is careful and compelling. You are substantially identical to who and what you were as an embryo. A fetus becomes a grownup, not a person. Several companion pieces address specific objections to the notion of substantial continuity of the human person from conception through adulthood.

The second section, on scientific considerations, includes a review by University of California psychiatrist A.A. Haspesian of literature related to fetal pain and the medical case for early onset fetal sentience. A second piece by the University of Utah's Maureen Condic offers a biological definition of the human embryo that lends clear scientific support to the aforementioned continuity of the human organism based on its development as a functionally integrated body. The book closes with considerations of the legal and political aspects of pursuing justice for unborn human beings.

On the whole, the volume is more challenging than Kaczor's and therefore more rewarding. As with most

(Continued on next page)



The Ethics of Abortion
Women's Rights, Human Life,
and the Question of Justice
By **Christopher Kaczor**.
Routledge Pp. 246. \$39.95

**Persons, Moral Worth,
and Embryos**
A Critical Analysis
of Pro-Choice Arguments
Edited by **Stephen Napier**.
Springer. Pp. 283. \$179

**The Sacredness
of Human Life**
Why an Ancient Biblical Vision
is Key to the World's Future
By **David P. Gushee**. Eerdmans. Pp. 477. \$35

**Women, Sex,
and the Church**
A Case for Catholic Teaching
Edited by **Erika Bachiochi**.
Pauline Books & Media. Pp. 251. \$19.95

**The Early Church
on Killing**
A Comprehensive Sourcebook
on War, Abortion,
and Capital Punishment
Edited by **Ronald J. Sider**.
Baker Academic. Pp. 224. \$27.99

Life-sized Personhood

(Continued from previous page)

philosophical discussions — and the heart of the book is the philosophical case — there's plenty of dry and bloodless reading herein. Given the level of passion that the subject rightly invokes, I'd have to count that a feature rather than a bug. If the authors are right — and I think their case is compelling — it is by calm deliberation and careful analysis rather than storming the barricades that the Christian Church can make her best contribution to the cause of justice for all.

In *The Sacredness of Human Life*, Mercer University ethicist David Gushee, a well-known Baptist moderate, supplies possibly the most important volume of this lot, a fully developed, carefully considered evaluation of the *sacredness* — Gushee argues (unconvincingly) that this is a better term than *sanctity* (primarily because the latter is used by conservatives) — of human life. He begins with the essential character of the human *imago dei* as the starting point for both Testaments' consideration of the subject and the foundational biblical assumption of the incalculable worth of every individual life.

The biblical view is traced through the life of the early Church and the writings of the Church Fathers. Gushee sees Christianity as having subsequently drifted badly from Christ's vision and provides three illustrations of the Church divided within herself on life's sanctity: the Crusades vs. St. Francis, Spanish colonists vs. Las Casas, and Christian anti-Semitism vs. early Anabaptists. Alas, as with so much of the book, this section is painfully, often inexcusably, unbalanced. The crusaders and conquistadors cackle and twirl their mustaches, largely out of context, as if the only plausibly Christian response to the pleas of Alexius I Comnenus was to send the Franciscans to negotiate with the Turks; or that the Spaniards' perception of American natives could not possibly have been adversely affected by the horrific stream of human sacrifice that met their eyes upon their first visits to the Central American mainland. Gushee could have made his point with less heavy-handedness.

As his historical review moves through the Enlightenment toward modernity, Gushee's evaluations improve immensely, as he provides judicious assess-



Holocaust Memorial in Berlin

Jan Kranendonk/Thinkstock photo

ments of the strengths of the former period and shows how some of its signature weaknesses contributed to the sundry barbarisms of the latter. He holds up Nietzsche as the great intellectual harbinger of the 20th century's cataclysms, summed up in the appalling statistic of 107 million lives cut murderously short. This uses a low-end estimate for those killed by Mao (to whom may be attributed another 30 million or so), discounts military and civilian casualties in all the century's wars (which could nearly double the figure), and only includes the top 14 genocides of the 20th century. Not for naught has history been called a butcher's bench.

Since he has expertise in the area, it is understandable and somewhat welcome that Gushee then explores the Nazi horror as his chosen illustration of modern barbarity, but given the well-worn nature of the territory it is also somewhat disappointing. I would have liked to find out just how Leopold II managed to slaughter 8 million in the Belgian Congo between 1886 and 1908. Surely, Mao's crimes demand more of an accounting. Nevertheless, the point is well made that straying from the biblical vision of the infinite value of the individual comes at a terrible price.

The last section of the book examines challenges facing the 21st century. Abortion is the first challenge, with the author noting that the practice exists primarily to prop up a disastrous sexual revolution, the burden of which falls disproportionately on the poor. He notes the need for a more holistic approach to caring for the poor, but fails to give due credit to those Christians who have generally taken just such an approach

via crisis pregnancy centers. He also examines bioethical challenges, the death penalty (again, a sadly unbalanced discussion), human rights, nuclear weapons, human trafficking, global health, poverty, and environmentalism. Albeit at times frustrating, this is a thoughtful, heartfelt, and deeply Christian treatment of a vitally important topic.

Through the ages, the Church Catholic has generally been superior to her surrounding culture in the empowerment and equality she offers to women. The various authors of *Women, Sex and the Church* — some academics, some well-educated stay-at-home mothers, all women — argue that this remains the case today. While appreciative of modern feminism’s positive effects in the workplace, the authors generally consider the movement’s embrace of the sexual revolution to be elitist and short-sighted, particularly for poor women.

The first four chapters capture the main argument of the book. In the first, Laura Garcia of Boston College examines the Church’s view of the complementarity of the sexes (physical and ontological), finding it well supported by sociological and biological data. She then argues for Christianity’s understanding of freedom as the self-giving of interdependent people as superior to the more secular understanding of freedom as unfettered autonomy. In subsequent chapters, Cassandra Hough and then Jennifer Roback Morse make the case, respectively, that nonmarital copulation is harmful to women in ways it is not to men and that marriage is uniquely advantageous.

Erika Bachiochi, the volume’s editor, argues that Catholic teaching on abortion is fully consonant with feminist concerns. In addition to affirming the dignity of unborn children, the Church upholds the dignity of

(Continued on next page)



Experience the Lands of Jesus & the Bible

Holy Land Tours & Bible Land Cruises

- **Inspire Faith & Transform Lives**
- **Bring the Bible to Life in Israel, Greece, Turkey, Malta & Rome**
- **100’s of Itineraries & Dates**
- **Travel with EO groups or customize a tour for your own group**



Rev. Dr. C.K. Roberstson, Canon to the presiding Bishop is Guest Speaker on The Footsteps of Paul Cruise October 14-27, 2015

Host a group and earn free travel
www.eotravel/host



Educational Opportunities Tours

For More Information and to Register

www.EO.travel

1-800-247-0017

Life-sized Personhood

(Continued from previous page)

their mothers *as women* by seeking to preserve rather than attack the deep maternal bond. Other authors in the volume argue that the Vatican's teachings on contraception, infertility treatment technology, public vs. private callings, and even the all-male priesthood are parts of a godly humanism that serves rather than violates the freedom and dignity of women.

In *The Early Church on Killing*, well-known evangelical theologian Ronald Sider seeks to bring together in one volume the extant writings of pre-Constantinian Christian authors as they pertain to abortion, capital punishment, and warfare. Most of the book consists of a guided tour of, *inter alia*, the Didache, First Clement, Justin Martyr, Irenaeus, Clement of Alexandria, Julius Africanus, Cyprian, Archelaus, and Arnobius of Sicca. Long stops are made along the way with Tertullian, Origen, and Lactantius, the three with the most to say on the subject, and whose views are most strongly supported by Sider.

The translations are clear and Sider's introductory and connective notes are helpful and judicious. While there's no substitute for reading entire patristic works, the selections are generally substantial enough to provide context and the ancient authors are always a joy — and challenge — to read.

He concludes that there was little or no dispute among early Christians that abortion is homicide and must be rejected outright. All early Christian writers who addressed the subject were in agreement and there is no evidence of dispute. Likewise, capital punishment was universally rejected. The situation apropos of warfare is more ambiguous. Sider notes consistent rejection by early writers alongside clear evidence of Christians in the Roman military. His conclusion that the latter represents a failure of some to live up to their leaders' standards is admitted to be somewhat belied by lack of evidence that the change effected upon Constantine's accession was particularly controversial.

Regardless of whether one finds Sider's conclusions compelling, the book makes a valuable contribution to Christian discussions of human dignity. Particularly for those of a Catholic bent, however, the question of subsequent development cannot be avoided. Christian thinking on both war and capital punishment certainly did not end in the fourth century and venerable traditions can be appealed to by Christians who do not necessarily side with Origen or Tertullian on these matters.

Christians have a duty to be clear-eyed about the world they inhabit, and the question of how to eradicate abortion is worthy of debate.

What of abortion? The Church may well have been unanimous in her first three centuries, but should not the possibility of progress in this area be considered as well? Such a case would appear dubious. As more than one of the books in this collection point out, modern science seems to be on the side of the early Church. What other form of advancement might be pointed to? Some may think it a lack of women's voices in the Church, though the essayists of *Women, Sex, and the Church* call such easy generalizations into question.

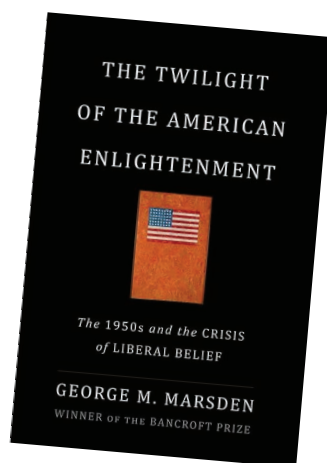
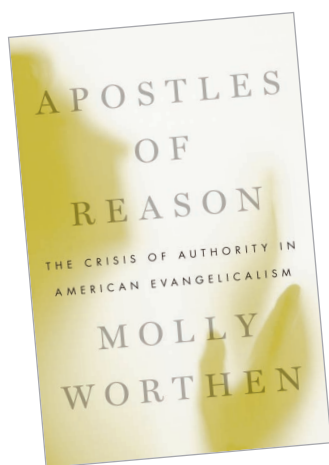
As these books show, a broad ecumenical consensus would argue that legal abortion presents Christians with a political rather than moral problem. The morality is clear: abortion is homicide. What is less so is how we should live and, being Christians, witness in light of this fact. When the Church emerged from the pain and purity of being a persecuted minority to enter the halls of worldly prominence, she adjusted her teachings on war and capital punishment as a result of her responsibilities in a sin-soaked world. What is required of Christians who inhabit a technically advanced but philosophically superstitious society that is naïve about technology's ability to separate copulation from procreation?

Christians have a duty to be clear-eyed about the world they inhabit, and the question of how to eradicate abortion is worthy of debate. There is room in the Church for those who wish only to make it less necessary and for those who wish to make it simply unthinkable. There is room for debate on how Caesar should write his laws. There is no room for us to be uncharitable — to one another, to our suffering sisters, or to the smallest and least who inhabit their wombs.

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



From Kuyper to Carl Henry



Apostles of Reason

The Crisis of Authority in American Evangelicalism

By **Molly Worthen**. Oxford. Pp. viii + 352. \$27.95

The Twilight of the American Enlightenment

The 1950s and the Crisis of Liberal Belief

By **George M. Marsden**.

Basic Books. Pp. xxxix + 219. \$26.99

Review by David Hein

A *postles of Reason* grew out of Molly Worthen's dissertation while she studied at Yale with historian Harry Stout. She is now an assistant professor of history at the University of North Carolina at Chapel Hill. Based on extensive research in the archives of such institutions as the Billy Graham Center at Wheaton College, Biola University, the Church of the Nazarene, and the Flower Pentecostal Heritage Center of the Assemblies of God, her study focuses on the battles over inerrancy and authority within white evangelicalism in the United States in the past 70 years. She treats not only Billy Graham and Carl Henry of *Christianity Today* and the National Association of Evangelicals but also Pentecostals, Wesleyans, and Mennonites.

This somewhat superficial survey of sometimes uninviting terrain can make for a bit of a slog, especially as the author fails to provide a helpful, sophisticated critique from her own vantage point. And more careful copyediting would have picked up a few mistakes in spelling and usage. But readers from an Anglican or Episcopal background might find several points of interest.

(Continued on next page)

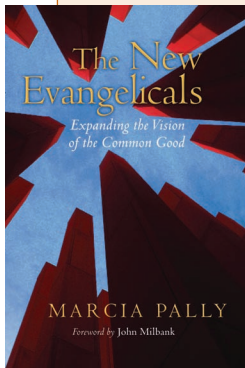
The New Evangelicals

Expanding the Vision of the Common Good

By Marcia Pally. Eerdmans. Pp. 288. \$20

In *The New Evangelicals*, Marcia Pally — a professor at New York University and Fordham University who lectures on faith and culture — provides a fresh study of an oft-discussed group in the American religious landscape. Yet she allows evangelicals to speak for themselves rather than putting words in the mouths of individuals represented by plots on a graph or numbers in a table.

The book is split into two main sections (“Church and State” and “Robust Religion within Liberal Democracy”) that are further split into sub-sections and chapters. Over the course of the book, Pally traces the historical roots of evangelism and fundamentalism in the United States and the ways in which these groups have engaged in political discourse, as well as the way that the changing political landscape has necessitated new avenues of involvement around such social issues as abortion, gay marriage, and the environment.



Pally's analysis includes well-known pastors Greg Boyd, Joel Hunter, and Bill Hybels. David Gushee, professor at Mercer University, also appears prominently, explaining ways in which new evangelicals employ Scripture to navigate political and ethical dilemmas. Pally includes a few charts that compare New Evangelicals' stance on

certain issues against those of the Moral Majority, and distills the New Evangelical perspective through the words of Shane Claiborne: “Extrastate emphasis with a more counter-cultural approach” (p. 208).

Central to Pally's analysis stands the argument that secular, liberal democracy remains the greatest securer of religious freedom — a dictum she repeats in almost every chapter. Indeed, she argues, it is only thanks to a strident separation of church and state that we enjoy any religious freedom at all. She believes evangelicals within the Moral Majority undermined this traditionally evangelical belief; in some sense Pally sees new evangelicals as striving to return to evangelicalism's roots.

Though the evangelicals Pally studies might be “new,” the questions she poses on page 16 are ever-relevant: “The problem is not whether devout faith is inherently incompatible with liberal democracy but rather, what are the religious beliefs and political practices that advance vibrant religious life, liberal democracy, and economic fairness? Are there examples where all are robust?”

Cameron Nations
Sewanee, Tennessee

From Kuyper to Carl Henry

(Continued from previous page)

Worthen has several pages on C.S. Lewis, “a sherry-drinking Oxford don [who] seems a strange match for conservative American evangelicals” (p. 119). Although Lewis did not accept the theory of biblical inerrancy and was strongly influenced in his thinking by at least one Roman Catholic, J.R.R. Tolkien, evangelicals took him to heart: “Evangelical readers otherwise inclined to agree with fundamentalist A.W. Tozer — ‘If it's Christian, it's true. If it's fiction, it's false’ — could trust Lewis's novels because their author had explained so plainly what he believed” (p. 119). Thus Lewis appealed to conservative evangelicals at both *Christianity Today* and the Moody Bible Institute. The fundamentalist Bob Jones, Jr., found Lewis to be a true Christian. And Wheaton College began its famous Lewis collection under Clyde Kilby (p. 120).

In a section called “Scandalous Conversions,” Worthen discusses evangelicals who, in the 1970s and 1980s, decided they needed more depth in their Christian lives and sought it in those communions, such as Anglicanism and Eastern Orthodoxy, that had richer resources in both liturgy and tradition. While a professor at Wheaton College, Robert Webber, the son of Baptist missionaries and a Bob Jones University graduate, started reading the Church Fathers on worship and the sacraments. He became an Episcopalian and in 1985 published *Evangelicals on the Canterbury Trail*. Worthen paraphrases Webber's account: “These evangelicals and many others ... had drifted into the Anglican Communion because their home churches failed to awe them with God's mystery, provide a sense of membership in the church universal, or nurture a holistic spirituality that included private contemplation and intellectual engagement as well as evangelism and activism” (p. 163).

Another section concerns the imaginative turn within evangelicalism in the past several decades, represented in part by conservative Christians' interest in Tolkien, Lewis, and Charles Williams. Belonging to ecclesiastical bodies often characterized by an anxious rationalism, some evangelicals started to surrender their deep suspicion of the imagination and to accept it as a possible pathway to truth. This imaginative turn challenged an emphasis on propositional truth. These evangelicals awakened to fresh possibilities of “divine truth in all art forms” (p. 121). A professor at Wheaton College came to appreciate what he called “a sacramental sense of life” (p. 122).

Episcopalians might also find the material here on liturgical renewal and the charismatic movement of

interest, though many such readers will already be largely familiar with the histories of these events.

An altogether more stimulating work is *The Twilight of the American Enlightenment*, by George M. Marsden, Francis A. McAnaney Professor Emeritus of History at the University of Notre Dame. A model of clear writing and thoughtful analysis, this book should be read by anyone concerned about the future of the American polity. *Twilight* not only provides a historical account of how our society became so divided but also offers a plausible way to, if not unify the body politic, at least deal in a more profound manner with the polarities.

Marsden offers a way through pluralism that truly respects difference, including the one major bit of diversity that has been overlooked in our seasons of identity politics: religious affiliation. He moves beyond an exclusive, secularist strict separation, which demands privatization of religion and drives the religious voice from the public square, to a real pluralism that takes religious commitments seriously (p. 159).

But first Marsden offers an account of recent American history that expertly weaves together engaging narrative and perceptive commentary. He makes it clear that both the American mainline Protestant establishment and the secular establishment of the 1950s and early '60s was founded on a liberal-centrist appreciation for Enlightenment ideals of freedom and justice absent the undergirding Enlightenment commitment to transcendent moral standards that prevailed at the time of the American founding. Most strikingly, through the examples of Walter Lippmann and Martin Luther King, Jr. (pp. 44, 65), who were at odds with the mainstream elite on this matter, Marsden points up a crucial omission that the nation's theologian, Reinhold Niebuhr, was unable to paper over with pages of careful but ultimately defective theological prose (p. 119).

Thus, Marsden writes, "the mainstream thinkers of the 1950s," notwithstanding that they shared many of the cultural assumptions and political beliefs of the founders, lacked the founders' faith in "a Creator who established natural laws, including moral laws." By the 1950s, despite the era's apparent cultural conservatism, most mainstream American thinkers had "left such eighteenth-century enlightenment views behind." Their alternative position was that "societies developed their own laws, rather than discovering them in the fixed order of things." As a result of this shift in viewpoint, these recent thinkers' "hopes

for providing a common ground for a cultural consensus [based on the humane ideals of Western civilization] could not be long sustained" (p. xxi).

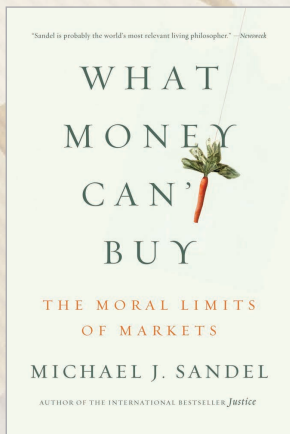
By the second half of the 1960s, the story grows more familiar: American society changed radically as the 1950s "consensus culture collapsed," and only "the vestiges of the old Protestant establishment" remained (p. xxvi). The various movements that came along (women's rights, rights for cultural minorities, and gay rights) retained some of the civil rights movement's "rhetoric of justice and equality," but their stances were "now reshaped by the frameworks of identity politics." As a result, "rather than grounding reforms in a universalized moral order," their understandings were based on "perceptions and experiences unique to their group" (p. 67). In the ideology of multiculturalism, *consensus* became a dirty word as "numerous competing and often strident interest groups each presented the first principles of their respective causes as self-evident" (p. 130).

In a fractured society, "mainstream America lacked the theoretical resources for constructing a more truly pluralistic way of dealing with the relationships of varieties of religion to public life" (p. xxvii). To meet the challenges of this transformed polity, Marsden offers a compelling alternative in Abraham Kuyper (1837-1920), a pastor in the Reformed Church who served as prime minister of the Netherlands from 1901 to 1905. This paradigm transcends the "inclusive pluralism" of the "progressive consensus," which embraced the diversity of race, class, and gender but "left mainstream American culture with little concern for incorporating real religious diversity into its public life" (p. 156).

As "confessional pluralism" or "principled pluralism" (p. 166), the Kuyperian approach rejects the illusion that a national consensus can be built on a foundation of ideological neutrality; it accepts that fundamental differences exist in "underlying faiths and commitments" (p. 167). It combines the principle of "confessional pluralism" in the public sphere with a respect for "a multiplicity of authorities" in society — from government to families, businesses, churches, schools, and so forth (p. 169).

Marsden's is a bold, worthwhile proposal. His quite readable essay could be studied with profit not only by individuals but also in discussion groups.

David Hein is the author of Noble Powell and the Episcopal Establishment in the Twentieth Century.



What Money Can't Buy

The Moral Limits of Markets

By **Michael J. Sandel**. Farrar, Straus, and Giroux. Pp. 244. \$27

He Became Poor

The Poverty of Christ and Aquinas's Economic Teachings

By **Christopher A. Franks**. Eerdmans. Pp. 207. \$27

Can Virtue Be Quantified?

Review by Jordan Hylden

“I Own Me.” Thus apparently reads the tattoo under the left bicep of one Cathy Reisenwitz, a 28-year-old journalist and libertarian advocate, according to a recent article in *The New York Times Magazine*. Reisenwitz and others, the *Times* reports, are part of an increasingly influential movement that seeks to apply this fundamental premise across the board. Politics, economics, culture, health care, drugs, sex, you name it: whatever the question may be, more liberty is the answer, and any constraint on the freedom of the choosing individual is the problem.

This is not a new movement, to be sure. Readers of Milton Friedman and Friedrich Hayek have warned us away from the road to serfdom for quite some time, and Robert Nozick's anarchic utopia gives off by now the distinctly mildewed aroma of a Woodstock reunion festival.

It is not a new movement, but if the *Times* gets our cultural moment right, it is a movement with new power. America is a nation weary of war, whether of the cultural or the military variety, and it is very tempting to believe that our problem is too much moral conviction: that too many people believe too many things too strongly, and want to impose them on everyone else. It is tempting, in other words, to suppose that we can call a truce by placing a moratorium on moral conviction in our common life, by agreeing to disagree, by draining away the moral constraints on our life together so that every individual can be free at last to choose a style of life in accordance with the dictates of his or her own heart.

Though it is tempting, Michael Sandel, the prominent Harvard political philosopher, would have us reconsider. In *What Money Can't Buy* he gives a markedly different analysis than Cathy Reisenwitz of the problems we face and the solutions we need. "The problem with our politics," he suggests, "is not too much moral content but too little. It fails to engage with the big questions people really care about," and rather than allowing individuals to answer such big questions for themselves, it in fact answers them by default, submitting them to the powerful forces of market rationality. Sandel's book, the work of a master teacher, is in essence an extended illustration of the ever-increasing reach of market forces in our common life, coupled with a plea to stop for a moment and think about what money can and cannot buy. The answer to all of our problems, in other words, is *not* just more liberty, if the expansion of free-market values into more and more

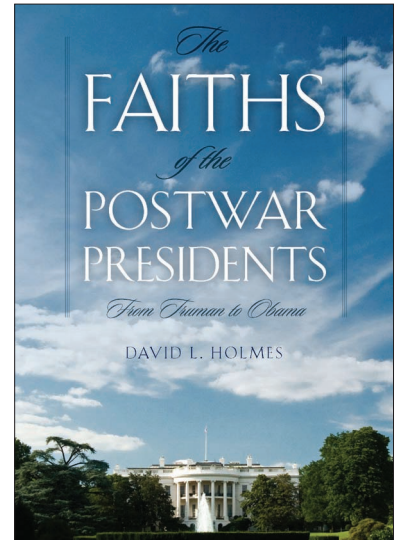
arenas means the loss of goods that are destroyed just to the extent that they are bought and sold.

Take, for instance, the long line that always awaits down at the DMV, airport security, or the amusement park. Would it not be more efficient and fair to open up such lines to market forces, to allow those who most value jumping ahead to pay for the privilege? We do this now at airports and amusement parks, of course, though not yet at that old Bolshevik holdout, the DMV. But the more places that we do this kind of thing, Sandel points out, the more two problems emerge. First, there's the problem of *inequality*: is it quite fair, after all, that the rich be shooed ahead in line, while the rest of us twiddle our thumbs? The more that markets matter in our common life, the more *money* matters: in old train stations like Grand Central in Manhattan, rich and poor alike enter the city like gods; in airports like JFK and LaGuardia, such a privilege is afforded only to Gold Star Medallion members.

The second problem is that of *corruption*. While this problem does not much rear its head in airport security, one confronts it head-on in issues as various as pornography, prostitution, surrogate motherhood, cash incentives for good grades, cap-and-trade pollution permits, blood donation, and even sports. The issue is simply explained. In many arenas of human life, if one seeks first not the goods internal to the activity but instead its external rewards, the very goods of the activity are corrupted or lost. If you marry for money rather than love, you have missed out on the real good of marriage. If you play professional sports for love of money

(Continued on next page)

NOW AVAILABLE IN PAPERBACK



THE FAITHS OF THE
POSTWAR PRESIDENTS

From Truman to Obama

By David L. Holmes

Author of the acclaimed
The Faiths of the Founding Fathers

PAPER, \$24.95 | 978-0-8203-4680-9
CLOTH, \$29.95 | 978-0-8203-3862-0

"A treasure trove. . . . An extraordinary job. . . . His short portraits never fail to delight."—*Church History*

 ugapress.org



Custom All-Season Chasuble

Cottonpatch
Designs

Liturgical Arts
Studio

Uniquely handcrafted vestments
and paraments.

Faith-inspired art quilts
and processional banners.

Custom designed to enhance
worship space.

www.cottonpatch-designs.com

jenna@cottonpatch-designs.com

(512) 426-4175

Can Virtue Be Quantified?

(Continued from previous page)

rather than for love of the game, you have “sold out,” and the local sports talk radio station will let you have it.

For many important goods of our common life, we need language that goes beyond the freedom to choose. We need to say more than “I Own Me”: we need to say something about what human flourishing looks like, if we are to avoid corrupting that which is priceless. As Sandel puts it, if we are to name and resist a world in which everything is up for sale, “we need the moral vocabulary of corruption and degradation,” which means “to speak, implicitly at least, to conceptions of the good life,” in a “spiritually charged language that gestures toward higher ways of living and being.” This will mean bringing our “moral and spiritual convictions into the public square,” as war-weary and afraid of imposition as we may be. But there is no alternative. Any supposed libertarian truce will only mean that markets (and K Street, and Madison Avenue) will make our decisions about the good life for us.

Sandel’s book leaves off where such a discussion about the good life must begin; his book succeeds in provoking a conversation that the unexamined assumptions of free-market liberalism so often stop before it can start. Christopher Franks’s fine book *He Became Poor*, a lucid and careful study of the economic teachings of Thomas Aquinas, is a very good place to continue that conversation. Ultimately, no discussion of “the good life” will get very far without a normative account of human flourishing and common life, and arguably cannot do without a theological account of the goods that God made for us to enjoy. Aquinas gives us such an account; his “moral and spiritual convictions” are up front for all to see. In other words, though Franks goes where economists and many others today fear to tread, he goes precisely where Sandel points us.

Franks, an ordained Methodist elder and professor of religion at High Point University, opens his book with a discussion of a Wendell Berry essay, “Two Economies.” As Berry reminds us, the human economy of exchanged goods always already exists within a larger natural economy of created goods, upon which it depends. Too often, Berry suggests, we forget that our little human economy only exists within the

natural “Great Economy,” and so we elide the fact of our dependence upon that which we did not and cannot create.

When we forget our dependence, the economic claims of Aquinas or Aristotle can sound strange in our modern ears. But if we accept Berry’s insight, along with those of Sandel, we can start to see our way into understanding Aquinas’s way of thinking. To say, with both Aquinas and Aristotle, that “exchange value” must be subordinated to “use value” is just another way of saying that our society should have markets but not *be* a market.

Aquinas takes on board the use/exchange value distinction from Aristotle, since for him it seems a fitting way of describing the real value of the created goods that God made, within which human flourishing finds its place. Modern Westerners, Franks suggests, often find this deeply counter-intuitive, assuming instead with John Locke (and Cathy Reisenwitz) that we are “proprietary selves”: the basic owners of our selves, souls, and bodies. Assuming instead that we are not our own but God’s, Aquinas cannot allow for any economic arrangement wherein exchange values, the prices we pay for goods in the marketplace, are untethered from use values, their given place in the Great Economy. From this flows the requirement of the just price and the just wage, and the prohibition against usury, of which Archbishop Justin Welby has lately made much. As Franks knows, there is no neutral calculus by which we may arrive at useful definitions of such terms, but the presumption that we can do ethics via a neutral calculus apart from the deliberation of a virtuous community is a modern notion that Aquinas does not share.

Aquinas pushes further than Aristotle, of course. Much of Franks’s book is an attempt to show how and why Aquinas transformed Aristotle’s economic ethics, in the direction of the evangelical poverty that his mendicant Dominican order professed. Though some self-professed Thomist discussions of economic ethics seem to proceed as though Aristotle straight, no chaser, would do just as well, Franks insists upon integrating Aquinas’s appropriation of Aristotle with his devotion to the poor Christ and his strong defense of mendicant poverty.

What results, according to Franks, is not only the deference to nature that Aristotle recommends, but

also a humility that corresponds to the “lowliness of the cross,” to the “ontological poverty” of Christ. While Aristotle recognized our dependence upon nature, he did not see that the heart of nature finally is “the self-surrendering love of the Trinity” that reveals itself in the “logic of self-abasement” of the self-emptying God who became incarnate as a poor man and died on a cross. Dependence upon nature, then, is re-configured in Aquinas as “the extreme humility and exposure of the poor Christ.” Mendicant poverty is a fitting way of life for Christ’s disciples, as beggars refuse to secure their dignity or limit their vulnerable dependence, trusting wholly in God’s provision and embracing the most self-abased humility. As such, the Ten Commandments find their *telos* in the evangelical counsels of perfection — poverty, chastity, and obedience — for it is as such that the self-emptying charity of Christ is embodied in this life.

Franks’s book is a welcome challenge, as it forces us not only to think again about the place of economics within nature’s Great Economy, but also about how the self-revelation of God in Jesus Christ might change our understanding of nature itself. In the book’s introduction, Franks suggests that his work can be seen as an exercise in de Lubacian Thomist interpretation, such that if successful, it would stand as part of the case for the integration of grace and nature in Aquinas over against the neo-Thomist school that would press for a sharper distinction.

Certainly, there must indeed be a significant difference between Aristotle’s magnanimous nobleman, dignified and not dependent upon his friends, and the poor and humble, happy barefoot friar, to whom the gift of grace has sunk into his bones. But it is not entirely clear that Franks’s reading of Aquinas avoids running afoul of the dictum that grace does not destroy nature. An excessive emphasis upon a christological “logic of self-abasement” would seem to run the risk of construing the God-world relation competitively, as one might see for instance in some of the more troubling spiritual writings of Simone Weil. Franks is careful to note that neither the cross nor poverty is an end in itself, but this important reminder seems to be in tension with certain of his formulations. Feminists may well receive his book with some unease, and perhaps with good reason.

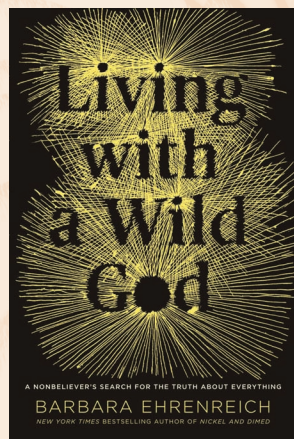
Moreover, as Franks acknowledges, Aquinas points



to Abraham, a wealthy man, as nonetheless a biblical exemplar of righteousness who showed his readiness to renounce all that he had, even his son Isaac. For Franks, Abraham’s example should not allow us to “justify bypassing the counsel of poverty,” since we are all called to embrace the “charitable self-giving that we grasp best by attending to the evangelical counsels.” No doubt this is true, for the counsels direct us to offer everything up to God. But what level of “self-abasement” and vulnerable dependence does this self-giving require?

Episcopalians might be tempted to set that bar rather low, but Franks’s book is a helpful warning that we should take care to remember our Lord’s words: blessed are the poor, for *theirs* is the kingdom of heaven. If it’s hard enough to think our way out of the “I Own Me” individualism of free-market liberalism, it’s even harder to live as disciples of the poor Christ who challenged the rich young ruler to sell all that he had. Not only are we called to defer to nature’s limits, but to follow the example of the poor widow who gave her last mite, trusting in God to provide. How do we lead our own financial lives, and how do we lead our churches and institutions, planning for the future and stepping out in faith, while not forgetting that the future is not ours to secure? And not forgetting that there is nothing we have, even by nature, that we have not received?

The Rev. Jordan Hylden is a doctoral candidate in theology and ethics at Duke University Divinity School and a 2014 Fellow of the Episcopal Church Foundation.



Living with a Wild God
A Nonbeliever's Search
for the Truth About Everything
By **Barbara Ehrenreich**.
Grand Central Publishing. Pp. 256. \$26

BOOKS

Barbara Ehrenreich's Theophany

Review by Katharine Jefferts Schori

There's a story long told about a man who grew up on Crete during the Second World War. One morning a Nazi motorcyclist crashed near his house and in the wreckage he discovered a broken side mirror. He took a shard and, blunting its edges, turned it into a plaything, learning to shine light into dark corners. Eventually he discovered this to be a reflection of his life's meaning (see Robert Fulghum's *It Was on Fire When I Lay Down on It*).

Barbara Ehrenreich's lively narrative begins in a similar search for meaning. In a remarkably frank account — *candid* in the ancient sense of light-bearing incandescence — she shares something of her adolescent journal, describing a radically self-centered young woman, her struggles, and eventual emergence into understanding herself as a member of a wider community, a species with more than one member. She does not stop at the end of adolescence, but continues the journey into her eighth decade. This is a spiritual autobiography, albeit in possibly unfamiliar language.

Living with a Wild God is a brutally clear and honest example of the kind of account claimed by many of the unchurched and unreligious around us today. If you want to understand why Christianity struggles to explain itself, read this. If you want a glimpse of the “spiritual but not religious” milieu in which we live and move and have our being as Western Christians, read this. If you want a deeper sense of the struggles between Western and Global South Christianity, read this. If you want to re-encounter and re-enliven your own spiritual journey, read this.

Ehrenreich comes from a long and proudly atheistic lineage of savvy poor people who have seen religion used to oppress: “When the pious bow down before the powerful or, in our own time, the megachurches celebrate wealth and its owners, the ‘good’ and perfect God is just doing his job of legitimizing human elites” (pp. 214-15). Her search for meaning takes her through a remarkable range of investigation — training as a scientist (of several sorts, though her PhD is in physical chemistry), tireless exploration, ventures into induced alternative states of consciousness, as well as uninvited and repeated experience of the numinous. As a teenager, she met “a world that glowed and pulsed with life through all its countless manifestations, where God or gods or at least a living Presence flamed out from every object” (p. 215). Her honest confrontation with that irrefutable experience leads to a life's wrestling: is this simply misfiring synapses, mental disorder, psychosis, or is there something more?

This *Wild God* evokes the search of a true scientist (a seeker after wisdom), and a recognition of the radical *otherness* of what underlies all that is. She may claim to be an unbeliever still, yet she seems to have “given her heart” (as *credo* means giving one's heart, rather than *belief* as often understood as assent to particular postulates) to the wild creativity of the universe. Ehrenreich evinces the knowledge of a mystic and sage, as did Meister Eckhart — who saw God as “one whose ‘nature ... is to give birth,’ over and over, eternally, in every human soul that will make room for him.” And she herself begins to discover that meaning as she finds room in her own soul for “other members of the same species” (p. 225).

Ehrenreich's account challenges the church and

the religious to go deeper into our own understandings of who and what God is, and what that means for our lives. Our often easy reliance on inherited language rather than the living (and fiery) Word has made us incomprehensible or unbelievable not only to “cultured despisers” but to many who are deeply hungry for meaning and relationship with Something or Someone beyond themselves. These seekers rightly reject the boxed-up, domesticated, precisely defined versions of God so glibly proclaimed around us. A deity truly worthy of that heart-giving relationship must be far more than a predictable list-checker, a puppeteering despot, a judgmental moralist, or an ultimate Nice Divine Person. The God of Abraham, Isaac, and Moses is the one who claims to be “I am who I am” or “I will be who I will be,” not the predictable sort claimed by fundamentalists of all stripes.

Ehrenreich’s encounter in the desert was not unlike that of Moses. The account we have of his theophany does not indicate an immediate and unquestioning response. We hear something of his myriad questions, as we have also learned the wrestling of many others — Jacob, Joseph, and Jesus himself. Ehrenreich’s meaning making emerges both from her repeated encounters with otherness in the created world and in the learned reality of relationship with other human beings (she has been a committed and effective community organizer and advocate of justice). Her ascription of agency may not use the same language, but the results have some real coherence with what the Church is out to be and do. Read and enter the conversation — and see what sorts of cardiac conversion might result!

The Most Rev. Katharine Jefferts Schori is the Presiding Bishop and Primate of the Episcopal Church.



Cottonpatch Designs

Liturgical Arts Studio

Uniquely handcrafted vestments and paraments.
Faith-inspired art quilts and processional banners.
Custom designed to enhance worship space.

www.cottonpatch-designs.com

jenna@cottonpatch-designs.com (512) 426-4175

Custom Advent Stole

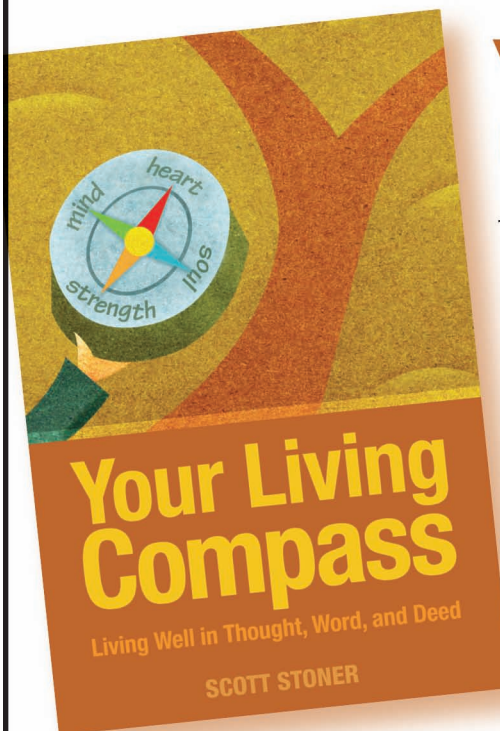
Christ, meeting you in a personal view

Black & White Chi Rho
Ministries

Teaching
Preaching
Sharing



Share your faith @ BWXP.org



Your Living Compass

This new book from Morehouse Publishing, a self-guided retreat for use by individuals *and* congregations, is one of many resources for adults, parents, and teens that make up the Living Compass Faith & Wellness Ministry. Learn more about this book, resources, and related training opportunities at www.livingcompass.org

This book will be a useful gift for both individuals and congregations longing for a more abundant, balanced, and vibrant life.

From the Foreword, The Rt. Rev. Jeffrey Lee, Bishop of Chicago



www.livingcompass.org

BOOKS

Home to the Global Block Party

Review by Ronald A. Wells

I've been reading a lot about history and memory, and working with two friends on their memoirs. I therefore read with pleasure the memoir of a third friend, Susan VanZanten's *Reading a Different Story*. It appears in the new Turning South series, under the general editorship of Calvin College's Joel Carpenter.

Like all good books of memoir this one is not mainly or simply about the life of the author (that would be autobiography), but about the connection between the writer's own story and the subjects in which we are interested. So we follow VanZanten through her stages of religious and intellectual development. We begin with her upbringing in a small rural community in Washington state and her conservative life in the Dutch-American Christian Reformed Church.

We go along on the journey from the evangelicalism of Westmont College, to the high academic culture of Emory University, to the worldview rigor of Calvin College, and finally to the warmth of Wesleyan spirituality at Seattle Pacific University. She is now an Episcopalian, and her journey reminds me of another writer gone on the Canterbury trail, T.S. Eliot, who described himself as a person with a Calvinist heritage and a Puritan temperament. VanZanten's journey, like Eliot's, took her to various places, and finally back home where, like him, she knew the place as if for the first time.

What did VanZanten learn along the way, in a quarter century? How did a U.S. national, trained in American literature, become a scholar of African literature and an advocate of globalization in academic life, especially among Christian academics? This is an interesting story.

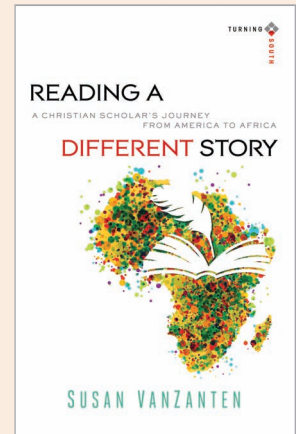
Her short, engaging book will reward anyone who might know that the

world is changing rapidly, and perhaps feel a bit disoriented in a global culture being newly constructed on what Thomas Friedman calls a "flat earth."

With scholarly precision and care for documentation, VanZanten urges an enlargement — spatially and psychically — of our places of origin: to make the acquaintance of new neighbors in our nearby-yet-global world. Under her winsome direction we are glad to meet the likes of Chinua Achebe, J.M. Coetzee, Martha Nussbaum, Charles Taylor, Antjie Krog, and her current research interest, Nigerian writer Ngozi Adichie. We sense our new kinship with the neighbors we did not know we had. I found myself anticipating our first block party, as it were: the new food we'll taste, the music we'll hear, and the dances we'll learn.

VanZanten began her life in scholarship with a dissertation on *Moby-Dick*. She surprises here by returning to Melville — with a new perspective on a familiar scene. Ishmael, the narrator of *Moby-Dick*, tells of the friendship he developed with the cannibal Queequeg. When they have finally landed the whale, and the carcass is tethered to the side of the ship, Ishmael and Queequeg must work together. It is grim business, as Queequeg is lowered onto the dead animal to guide hooks as the whale is ripped apart. Ishmael is bound to his friend for safety purposes by a rope tied to each of their belts, a "monkey rope." As VanZanten writes: "Humanity is inexorably linked in a vast chain of relationships that brings together cannibal and Christian, harpooner and bowman, grand captain and common sailor. ... *Moby-Dick*, often considered the quintessential American novel, is an exemplary global novel about the multiple monkey ropes of life."

For VanZanten and those who follow her lead, it is not so much that we



Reading a Different Story

A Christian Scholar's
Journey from America to Africa

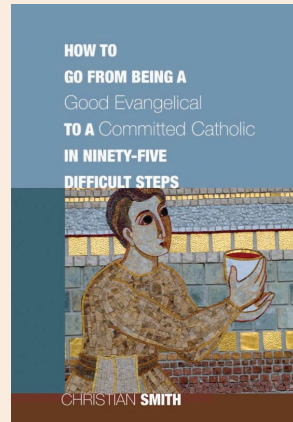
By **Susan VanZanten**.

Baker Academic. Pp. 144. \$19.99

in the West discover "them" amid globalization. Rather, as we have long known but perhaps not fully understood, all human beings bear the image of God as brothers and sisters. We are already one, notwithstanding the "otherness" of a fallen world that would divide people by nation, race, and gender. On the monkey rope, we see each other as God wants us to be.

If this seems appealing, read Susan VanZanten's delightful book. Like Tom Bodett's hotel chain, VanZanten's book will keep the light on as you return home, and recognize it in a new way. In any case, you've got to get ready for the block party with the new neighbors, where, with gratitude, by grace, we'll be all we were meant to be.

Ronald A. Wells, professor emeritus of history at Calvin College, directs the Symposium on Faith and the Liberal Arts at Maryville College in Tennessee.



How to Go from Being a Good Evangelical to a Committed Catholic in Ninety-Five Difficult Steps

By **Christian Smith**. Cascade. Pp. 205. \$24.

BOOKS

Truth in Labeling

Review by Samuel Keyes

The audience for this book is, as Christian Smith admits up front, specific. Smith writes for self-identifying evangelical Christians who have, for whatever reason, begun to consider Roman Catholicism. The difficult steps are exactly what they say they are, even when the second-person imperative format begins to wear on the reader's nerves. These are not 95 reasons to become Catholic, or to leave Protestantism, but 95 instructions that move one toward being a Catholic.

In background to Smith's method stands Thomas Kuhn's work on paradigmatic shifts in science. Moving from evangelicalism to the Catholic Church takes, Smith thinks, more than simple convincing; it involves a radical and systemic reformation of "normal science." Such change starts with the slow recognition of anomalies in the current system. Only after such anomalies begin to accumulate at an undeniable rate can the old, normal give way to the new.

There is no denying that Smith knows "normal science" evangelicalism from the inside. The opening chapter (before any of the 95 steps) gives a broad-brush description of the evangelical normal. This description may

evoke a wince or two, but it rings true. A book on becoming Catholic is sure to include criticisms of evangelicalism, but they do not come across as mean-spirited. Smith makes no claim that his 95 steps will always work; he acknowledges at every turn that serious Christians may come to different conclusions. Yet the general injunction is to take the self-observations of evangelicals and stick with them to the end. If you are annoyed at something about evangelical Christianity, he suggests, stay annoyed. If you grow weary of it, keep asking why you're growing weary. Keep pushing at the cracks, keep questioning the anomalies.

It's fair to say that many evangelicals on the Canterbury trail already have taken many of the steps (11. Read some church history. 12. Start to wonder where the New Testament came from. 13. Read J.R.R. Tolkien). Smith acknowledges, in fact, that Anglicanism — especially high-church Anglicanism — is a kind of way station for many between evangelicalism and Roman Catholicism. If this book has any use for Anglicans, then, it is to press against those things that still divide even many self-described Anglo-Catholics from Rome (71. Improve your understanding of papal infallibility. 77. Start questioning the human control impulse of artificial

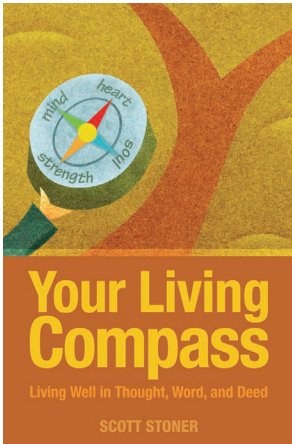
birth control).

Smith offers a consistent reminder to be patient in the quest for the truth. Do not assume, for example, that you know what the Roman Catholic Church teaches until you read about it yourself *and* talk with her members. Smith does not imagine that reading *Ineffabilis Deus* will suddenly convince evangelicals of Mary's conception without original sin, but it is likely to clear up some false perceptions of the teaching.

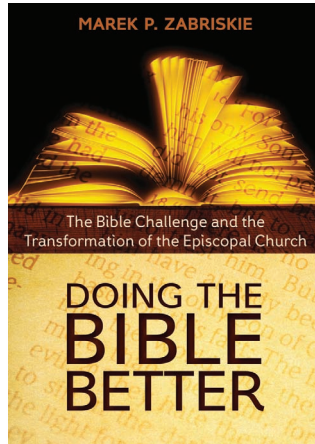
What is most challenging about the book is probably what for most Protestants (including, probably, many Anglicans and the supposed *via media*) is the hardest to believe: not a particular doctrine, but the role of doctrine in Church life. For Smith, the Catholic Church provides a much greater degree of freedom and nuance than many Protestants want to admit. It is the Catholic balance of personal and written authority, of dogma and mystery, that allows the truest expression of unity in diversity. But it is hard to see this as true without going through the paradigm shift of the 95 steps.

The Rev. Samuel Keyes is priest-in-charge of St. Paul's in Greensboro, Alabama, and a doctoral candidate in theology at Boston College.

NEW FROM CHURCH P



9780819229403 | \$18.00



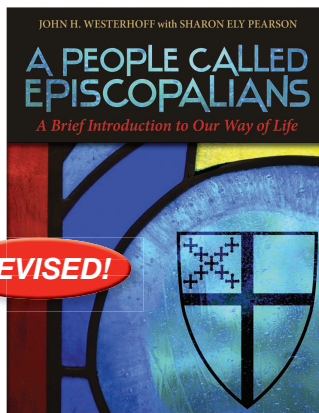
9780819229328 | \$19.00



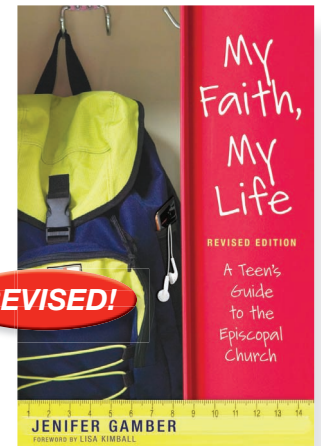
9780819229779 | \$18.00



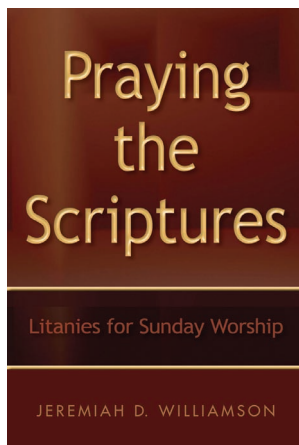
9780819229366 | \$16.00



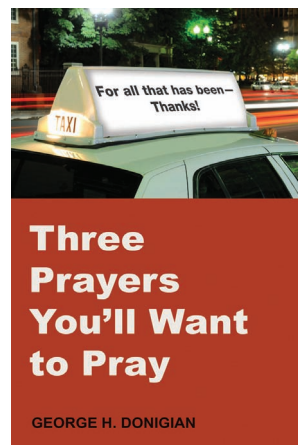
9780819231888 | \$6.00



Revised Edition 9780819229625 | \$20.00
 Leader's Guide 9780819229649 | \$14.00



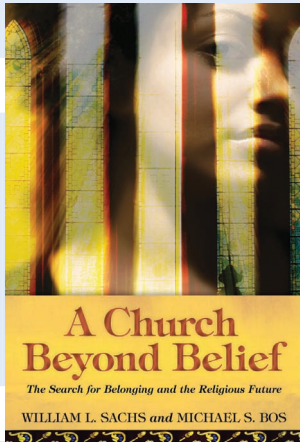
9780898699203 | \$20.00



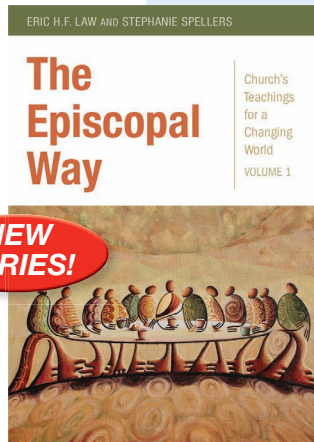
9780819229069 | \$14.00



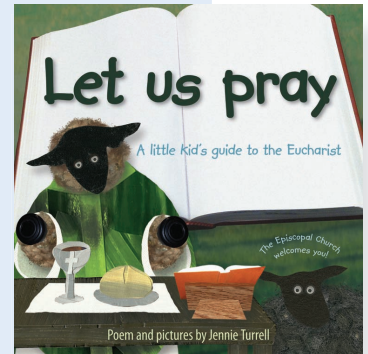
9780898699



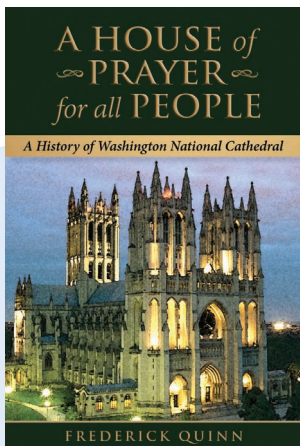
9780819228994 | \$24.00



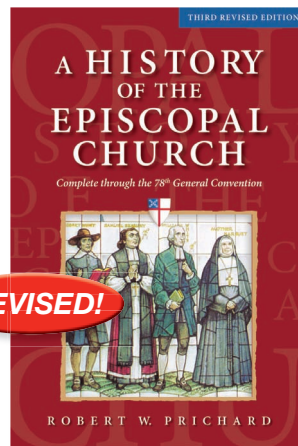
9780819229601 | \$14.00



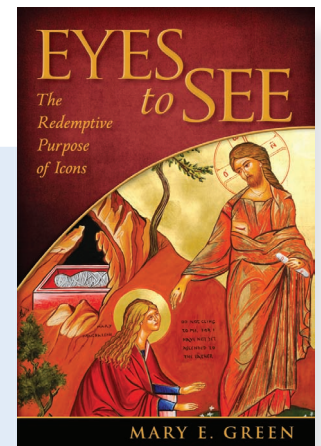
9780819229830 | \$10.00



9780819229243 | \$28.00



9780819228772 | \$40.00



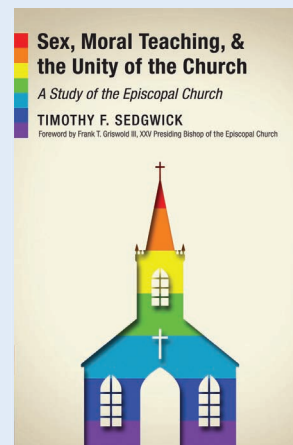
9780819229380 | \$16.00



9780819229732 | \$20.00



9780819229458 | \$24.00

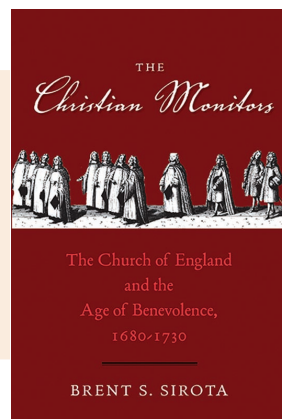


9780819229663 | \$14.00

through any Episcopal, religious, bookseller; or direct from Cokesbury

Visit ChurchPublishing.org for more information. Books are available as eBooks. Sign up online to receive our eNews!

The Christian Monitors
The Church of England and the Age
of Benevolence, 1680-1730
By Brent S. Sirota. Yale. Pp. 376. \$65



BOOKS

England's Self-diminished Church

Review by Calvin Lane

Brent Sirota has produced a wonderful monograph that draws together a variety of topics: the character of post-restoration and post-revolutionary Anglicanism, the origins of the voluntary benevolent societies that so marked life in the Church of England in the 18th century, and certainly the processes of what may be called (with qualification) secularization. Certainly by the end of the 17th century, the Church of England, its bishops, and its prayer book had been restored and, through coercion and the evolution of “dissent” as a category of religious expression, the established church was on a strong constitutional footing.

The Clarendon Code (1665) required that one had to receive Communion according to the prayer book in order to hold public office. But after the Glorious Revolution and the Toleration Act (1689), those who chafed against the shape and character of the church no longer lobbied for major changes (as Puritans had for over a century) but were allowed freedom of worship and the chance to form dissenter churches. Sirota asks: Did any of this inspire a lively piety in the populace?

In the last years of the 17th century, he tells us, churchmen began to develop a wide array of “instruments of Anglican confessionalization.” Missionary efforts like the Society for the Propagation of the Gospel, building schools and hospitals, forming local libraries, and a cadre of religious

societies aimed at reforming manners, promoting Anglicanism, and beating back rival Christian bodies sprang up on the eve of the 18th century. Certainly the high-church movement had worked for strong institutions, but the strength of Anglicanism in the next century would be found in the voluntary societies and their charitable goals. And these were extremely successful.

The results of this success capture Sirota's attention. He argues that this charitable boom birthed a full ideology of national benevolence and, moreover, that this ideology actually outstripped the very Anglicanism with which it was originally associated. This is a critical shift in interpretation: while we are regularly told that secularization emerges from the privatization of religion and its gradual exclusion from the public sphere, Sirota suggests that Anglicans, through these voluntary projects, moved from church to the world and thereby achieved a different mode of public engagement.

Surely Anglicanism rode high in these years with expansion in the new world and missionaries from the Society for the Propagation of the Gospel marching off in different directions. Sirota wants us to see private individuals filled with conviction taking it upon themselves to do good work out in the world: feeding the poor, clothing the naked, housing the orphan. This is not secularization as disenchantment or desacralization. On the contrary, these people believed themselves to be

building up a moral, Christian nation. But it was this very emphasis that led many to move quite a distance beyond the conceptual walls of the church.

In pluralistic, liberal democracies today we almost instinctively think of churches functioning within the public square and the question we ask is to what degree religious bodies should factor in the civil life of a nation. Christians often lament the decline of influence, but the very place — strong or weak — in the public sphere is entirely different from the church existing primarily within the superstructures of the modern state. In other words, churches exist alongside other voluntary associations.

Modern tax codes like those set in the United States classify churches as well as other religious bodies with philanthropic groups, societies to prevent animal cruelty, and clubs that raise money for college scholarships. All of these groups — churches included — are understood to be working for the good of the public. There is a fascinating tension, as Sirota puts it, because “in the modern world, the non-negotiability of the sacred persists within a sphere of public life entirely constituted by the negotiable” (p. 259). This is a lively text and it offers a new way to understand the evolution of religious expression — belief and practice — at the dawn of “modernity.”

The Rev. Calvin Lane is affiliate professor at Nashotah House and priest-in-charge of St. Mary's Church in Franklin, Louisiana.

BOOKS

God in Culture

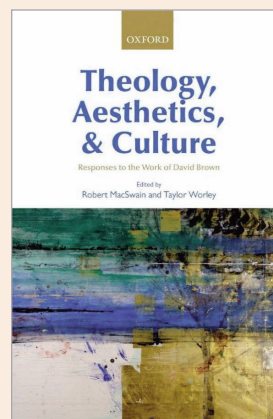
Review by Robert Davis Hughes III

David Brown is one of the most interesting and challenging Anglican theologians writing today. After a distinguished career at Durham University, Brown is now professor of theology, aesthetics, and culture and Wardlaw Professor at the University of St. Andrews. He is scheduled to give the William Porcher DuBose lectures at Sewanee October 1 and 2.

This collection of essays resulted from a conference at St. Andrews hosted by the Institute for Theology, Imagination, and the Arts, of which Brown is a fellow, held in September 2010. The conference celebrated a monumental publishing achievement of five books: a companion pair in 1999 and 2000 (*Tradition and Imagination: Revelation and Change* and *Discipleship and Imagination: Christian Tradition and Truth*), and a closely related trilogy, *God and Enchantment of Place: Reclaiming Human Experience* (2004), *God and Grace of Body: Sacrament in Ordinary* (2007), and *God and Mystery in Words: Experience through Metaphor and Drama* (2008; all Oxford University Press). This collection consists of the papers given at the conference plus seven additional contributions to round out the representation of points of view and topics and books covered. The collection incorporates an introduction by Robert MacSwain, essays covering each of the five books, a response from Brown, and a concluding postscript by Taylor Worley.

A number of major themes emerge from Brown's work and receive comment from the theologians, poets, artists, and dancers among the contributors. First, Brown argues, the self-disclosive revelation of God, while certainly found in the Bible, nevertheless continues, and includes not only authoritative tradition and liturgy of the Christian Church, but also the texts and practices of other religions, and indeed all dimensions of human experience.

Second, this means that both Christian practice and theologizing should expect to find God's self-expression and its human reception manifest also in art and culture — both in "high" culture and at the popular level that is so often ignored or despised. Brown's own work is rich with analysis of specific examples from all levels of culture, and he argues that many



Theology, Aesthetics, & Culture

Responses to the Work of David Brown

Edited by Robert MacSwain and Taylor Worley.

Oxford. Pp. xiii + 313. \$125

persons have their primary experience of the transcendent through their engagement with pop culture.

Third, this self-manifestation of God is best understood in an interplay between incarnation (seen as radical embodiment and historicity) and sacrament, broadly conceived, as the unique contribution of the Christian gospel.

Fourth, all these taken together point to a radical *kenosis* or self-emptying of God in the process of incarnation that has serious theological consequences, including, Brown believes, for the development of Christ's humanity after the Ascension.

These are large theological themes, painted, as it were, on an immense canvas. The essays in this collection, each by a distinguished practitioner, not only give a good sense of the scope of Brown's work; they also locate the discussion of Brown's thought in a number of vital and interesting conversations, frequently making critical contributions to those dialogues. Most of the essayists here are decidedly friendly to Brown's projects, usually pushing him to go even further in the directions he is pioneering.

Taken with Brown's responses and the helpful comments by MacSwain and Worley, the collection as a

(Continued on next page)

BOOKS

God in Culture

(Continued from previous page)

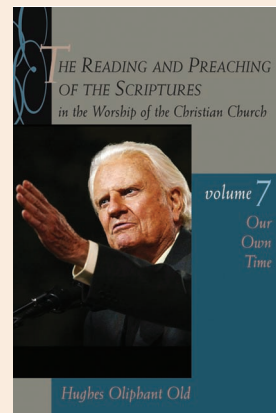
whole certainly meets the hope expressed by MacSwain that it would not only introduce readers to the main lines of Brown's contribution, and locate them in the context of other academic thought, but also make an original contribution to the discussion of the topics raised (pp. 9-10). As such, the book will be of substantial value as an introduction to Brown's thought for those not familiar with it, and be of significant interest to those already engaged with Brown in thinking on these things.

In the hope of assisting the conversation, I close with two observations of my own. Brown and his friendly critics, as most of the essayists here would be, seem to argue for the religious and theological significance of a wide variety of experiences of the transcendent, embodied in a broad range of cultural contexts. Fair enough. But there is also a broad range of theological criticism of the "Romantic" mode of appropriating and interpreting such experience that seems almost taken for granted here, including such voices as Nicholas Lash, Denys Turner, Grace Jantzen, and Owen Thomas.

Some of these voices lurk in the background of these essays, but none is allowed to come fully center stage to challenge both the criteria for adjudicating experiences of the transcendent and the whole manner of receiving and reading them in a Romantic mode. (Graham Ward's essay seems to me to come closest to raising these issues.) Is deep poetic insight really the same kind of thing as divine experience in God's sovereign revelation? Are Christian mystics really a kind of religious "genius" akin to artistic genius? The conversation would be enriched by sustained focus on these questions and the voices on the anti-Romantic side.

Second, several of these essays seem to assume a tension between interpreting experiences of God's immanence as incarnational on the one hand and as sacramental on the other (see especially Hart's essay and Brown's response at pp. 273-74). This tension would be largely dissipated, I think, by a deeper engagement with Karl Rahner's thought on the sacramental character of the Incarnation itself (prefigured in the work of Anglican theologians such as DuBose and Charles Gore), and what Rahner intends by the concept of *Real Symbol* at the heart of the trinitarian processions, Creation, Incarnation, Church, and particular sacraments. A good beginning has been made here in Richard Viladesau's essay and Brown's response to it (p. 274), but I hope Brown and his friends will continue to explore the possible connections to Rahner's sacramental theology. A measure of this book's excellence is that it does not merely acquaint one with the status quo of Brown's work but, even more, prompts further conversation.

The Rev. Robert Davis Hughes III is Norma and Olan Mills Professor of Divinity, emeritus, at the University of the South's School of Theology.



The Reading and Preaching of the Scriptures in the Worship of the Christian Church, Volume 7

Our Own Time

By **Hughes Oliphant Old**. Eerdmans.

Pp. xx + 714. \$55

BOOKS

Glory Has Not Departed

Review by Leander S. Harding

Hughes Oliphant Old is dean of the Institute for Reformed Worship at Erskine Theological Seminary in Columbia, South Carolina. He has over the course of a long and distinguished career been engaged in the project of documenting the preaching of the Scriptures in the Western Church. This volume treats the 20th century with an emphasis on the post-World War II period. It is a wonderfully comprehensive survey.

Included are treatments of mainline preachers such as William Sloane Coffin, Jr., Fred Craddock, James Forbes, Fleming Rutledge, and William Willimon, an entire chapter on Billy Graham, another on the new breed of Presbyterians including Tim Keller, then long chapters on "Protestant Preaching in Black Africa," "Liberation Theology in Latin America," "Vatican II and American Catholic Preaching," "Black Preaching" in America, "The Charismatics," and "The Young Churches of East Asia."

Dean Old gives well-documented summaries and thematic analyses of sermons. The emphasis is on reporting, with critique kept to a min-

imum. His evaluations have the feel of a savvy and learned pastor. When Oliphant does weigh in he is short on academic jargon and practical about the missional and catechetical consequences of the preaching described.

Reviewing a sermon by James Forbes at the National Cathedral in 2005, Old shows how Forbes has transferred the revival style to a traditional liberal Protestantism. “The congregation is asked to reach out to those who are standing around and promise to each other to work for the kingdom. What this apparently means is supporting environmental issues, showing up for the right demonstrations, and voting for politically correct candidates. These acts have taken the place of decisions for Jesus” (p. 35). He is appreciative of the generous orthodoxy that he finds in Methodist William Willimon and in Fleming Rutledge,

an Episcopal priest and acclaimed author. Of Rutledge he says that even in mainline American Protestantism, “[w]hen the Word is truly preached, the glory has by no means departed” (p. 43).

Anglicans will be especially interested in the chapter on Britain and the preaching of John Stott, Dick Lucas, and Nicky Gumbel. All three of these preachers managed to fill empty churches in the heart of one of the world’s most secular and skeptical cities. In all of these preachers Old finds a careful attention to the biblical text. Of Stott, Old says: “The sermon is not the preacher’s word but God’s Word” (p. 478). Global South Anglicans, including Festo Kivengere, Samuel Crowther, Janani Luwum, and Peter Akinola, also get a thorough review. Old says of Crowther and Akinola, “The Anglicans of Nigeria, apparently, are accustomed to

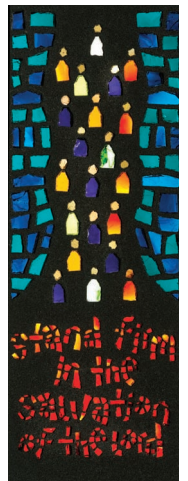
hearing a lot of Scripture in their sermons” (p. 219).

Old is capable of appreciating preaching emphases outside his Reformed tradition and has a good section on sacramental themes in the Roman Catholic Church. In the emerging churches of East Asia he finds a style of expository preaching that is identical to what John Calvin was doing in Geneva.

This is an extremely useful book. Students of preaching will be challenged to place their approaches to Scripture and the preaching task within the vast spectrum on display here. I would have enjoyed even more commentary by the author. Old has done the Church a remarkable service by this encyclopedic effort.

The Rev. Leander S. Harding is rector of St. Luke’s Church in Catskill, New York.

Reforming
THE ROLE OF BEAUTY
in the church



stained glass windows | liturgical furnishings and banners
 processional crosses | architectural details | special projects

 buell 214.317.1878
 buelldesign.com

Curiosity's Children

By Stewart Clem

Apple has released its much-anticipated iPhone 6. I confess that, while I am no stranger to Apple devices myself, I can't help but think of a certain vice whenever these annual unveilings occur. It's probably not a vice that you've heard mentioned very often, at least *as* a vice. You won't find it in any list of the seven deadly sins or referenced in the Decalogue, at least not explicitly, but I believe it's something that has a firm grip on many people in our day and has silently woven itself into the fabric of our culture. The vice I have in mind is *curiosity*. I'm not the first person to classify it as a vice. St. Thomas Aquinas, in his *Summa theologiae*, describes *curiositas* as such, a perversion of true wisdom (II-II 167).

I realize that this may sound strange to some. Many would consider curiosity an undisputed virtue. Most college admissions offices declare that they are looking for students who display "intellectual curiosity." When James Leach was chairman of the National Endowment for the Humanities, he spoke at the University of Virginia on the topic "Is There an Inalienable Right to Curiosity?" Since "the cornerstone to democracy is access to knowledge," he suggested, "the curious pursuing their curiosity may be mankind's greatest if not only hope." He added that the driving force of curiosity has led to

achievements such as space travel, a split atom, cloning, and the information revolution, and then announced: "The computer revolution holds out the prospect that the digital library could become an international citadel for the pursuit of curiosity."

Indeed.

This should not surprise anyone, I imagine. Most people today consider the expansion of knowledge to be an undoubted good. I remember, as a child, seeing posters on the wall of my elementary school gym that said things like "Knowledge is the key" or, even more hauntingly, "Knowledge is power" — but the key to what? The power to do what? And who is to teach us *what* we should know and *why*? Most people would probably point out that knowledge leads to things that make our lives better. But there is still something incomplete and unsatisfying about this answer. The motto seems to be "leave no stone unturned, there is always more to know, the more information the better." As long as the information is accurate, it is worth our time and energy to pursue it.

Increased knowledge and access to information have saved many lives and vastly improved our living conditions. None of us would enjoy the same quality of life if it weren't for the technology brought about by advances in human knowledge. Perhaps it's best simply to adapt to our society's changes and make the best of

it. It's almost a cliché now to point out how much our postmodern society relies on images and other visual media, but it *is* startling to think about how different our everyday experience of the world is from that of our ancestors. It's remarkable how quickly I can find directions, read the latest headlines, or download a newly released album. I wonder what the ancients, some of whom had to memorize entire books as part of their education, would think of the access we now have to libraries and virtually all kinds of data on the Internet.

Technological advances notwithstanding, the question still needs to be asked: have our advances in knowledge made us smarter? Have they made us morally superior? Have they made us holier? We've all heard the reports and surveys of the state of education in America; we've heard about the high school graduates who can't name the nations bordering the United States. Most of us at some point have received the classic email that reproduces a public school examination from the 1800s, beating us over the head with the fact that we've lost something in our educational system. But why, then, are we so convinced of the unqualified proverb that "knowledge is the key"? How much more information needs to be available and how many more laptops need to be handed out before we begin to question the truth of this statement?

I wonder if the unencumbered thirst for knowledge that is so glorified in our culture has brought with it an inclination toward vice, or a particular kind of vice, that might otherwise go under the radar. It's easy to point the finger at scientists and academics and criticize their obsession with knowledge and information, but I'm thinking just as much about sorts of information that ordinary people encounter every day, whether it's stock market updates, celebrity gossip, sports statistics, or your best friend's tweets.

I'm not trying to suggest that this vice, curiosity, is something new; in fact, it is very old. We might even be able to make the case that it was the original sin. St. Augustine, in his *Confessions*, recounts how in his pre-conversion life he used to waste time watching a dog chase a rabbit at the circus. But after his conversion, even though he devoted his time to more fruitful things, he worried that his daily life was surrounded on every side by a buzz of distraction. He confesses that even when he is passing through the countryside, if a dog chasing a rabbit comes across his path, he becomes distracted from whatever matter he was pondering. He could have used the opportunity to reflect upon God's creation, but instead stands there watching "like an empty-headed fool."

We may not be as hard on ourselves as St. Augustine was, but I think we can all relate to another



Roger Rössing and Renate Rössing, photographers
Deutsche Fotothek/Creative Commons

example he gives: there is a difference between the morbid fascination of wanting to look at a mangled corpse at the scene of an accident and, say, a doctor who studies a cadaver to increase his knowledge of the human body.

Each age is of course prone to particular virtues and vices, and I do wonder if this vice of curiosity has gotten the best of us. By buying into the idea that all information is good, any knowledge worth pursuing, and every app worth downloading, we've set ourselves up to be overtaken by curiosity.

To be clear, I'm using the word *knowledge* in the broadest sense; I'm not limiting it to what we might think of as "book learning," although it certainly includes that. I mean it to include everything that enters our minds each day, from the moment we roll out of bed and learn about the day's weather or the news to the recipe we look up for a church potluck. What I mean by "curiosity" is a desire for knowledge or an experience for its own sake; to know for

the sake of knowing, or to experience for the sake of experiencing. I think we might even be able to expand our definition to include *any* desire for knowledge that doesn't ultimately aim at wisdom or understanding, but I'll leave that aside for now. Regardless, we should be careful to note that, like any vice, it comes in degrees. It could be as serious as what Augustine describes as "a vain inquisitiveness dignified with the title of knowledge and science" or as discreet as the lure of the daytime talk show playing on the TV in the doctor's waiting room.

One of the difficulties in recognizing the vice of curiosity perhaps lies in the fact that its outcomes are not always immediately obvious. Transgressions born of wrath include murder or the physical harm of one's neighbor. Lust leads to adultery and broken marriages. But curiosity's children are subtler. Who, then, will teach us not to be curious? Is the Church equipped to catechize and prepare young adults who are "in the world but not of it"? Are our flocks being formed to pursue that which is worth pursuing? Are we preaching a gospel that can reform our desires for what is truly satisfying? I don't think there's an app for that.

The Rev. Stewart Clem is a doctoral student in theology at the University of Notre Dame and assisting priest at St. Paul's Church, Mishawaka. This piece first appeared on TLC's weblog, Covenant.

Duty and Solidarity after Mandela

By Ian James Ernest

When I ponder the legacy left to us by President Nelson Mandela, the concepts of rights, duties, and justice have a particular resonance. They are what sustain the stability of our society, and the “society” of nations. It is about equal opportunities. It is about respect, dialogue, listening, talking and walking together.

Rights, of course, evoke the need to fight for the freedom of each individual to interact with others as equal human beings rather than being excluded on ethnic or other grounds. In our own plural Mauritian society, when we talk about rights, we should make sure that colour, race, gender, and ethnic origin are seen as a gift from God to each one and not as a root of social division, conflict, and discrimination.

At the same time, it is unfortunate that we are part of a generation that lays more emphasis on rights than on duties. A few decades ago, we were taught that we act in a spirit of respect and accountability. Today we are obsessed with personal enrichment, even if it entails our encroaching upon others.

Properly formed ethical priorities naturally inculcate a greater sense of duty. Ethics relate to the way in which we behave. When we commit ourselves to reaping personal gains at any cost, we lose our way. Using violence, drug trafficking, engaging in dishonest business, pursuing financial gains at the expense of others, abusing one’s position, and resorting to corruption are deeply unethical. With Mandela, we need to choose the pathway of honesty, sacrifice, and self-denial.

Mandela said: “Only through hardship, sacrifice, and militant action can freedom be won.” I would add that a spirit of sacrifice tied to respect for others will help us free ourselves from the claws of an egocentric mentality. We need to cultivate a greater

sense of duty, which will help us become more compassionate and make our life more meaningful. In order to reach this objective, we must reinvent ourselves as individuals and as a nation, with an eye to wider solidarities, as well.

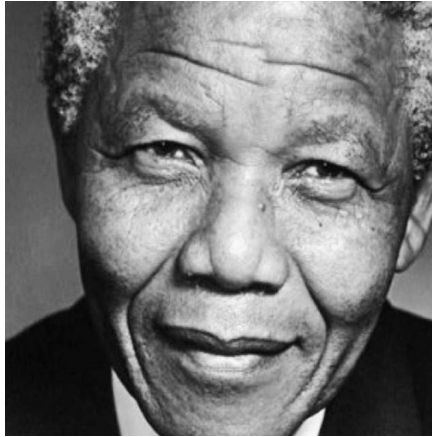
This brings me to citizenship and common purpose. Speaking in 1958 at the United Nations, Eleanor Roosevelt emphasized the importance of

small places, close to home ... the school a child attends, the factory, the farm or office where someone works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

The need for solidarity and respect are crucial for the life of a nation. But because of the consumerist attitude that is increasingly defining our lifestyle, we easily surrender to the onslaught of indifference that gradually eats into our capacity for compassion with those who need our attention.

I am thankful for the many non-governmental organisations in Mauritius that work tirelessly for the downtrodden. It is unfortunate, however, that our broader civil society is often faced with lethargy.

What are religious leaders saying and doing about the social issues we face? What are parents saying and doing to bring about a spirit of mutual respect and the implementation of discipline within the family? What are sociologists, psychologists, teachers, doctors, and lawyers saying? What are unions and the media saying? Are we justified in holding only the government to task for the un-



With Mandela,
we need to choose
the pathway of honesty,
sacrifice, and self-denial.

Pep Hernandez/Creative Commons photo

just situations that we find ourselves in?

If we are more interested in looking for our own privileges and in protecting our own interests, we will fail to achieve a united, non-communally biased, democratic, and affluent Mauritius.

As stipulated in our constitution, irrespective of colour, creed, and race, we are all fully entitled to the privileges of citizenship and fully subject to the responsibilities attached to it. It is important that we abide by this rule, as a nation that enjoys its rights and fulfils its duties.

The Prime Minister has referred to Mandela, a person who was imbued with a great sense of duty, as a model who should inspire the youth of our generation. Let us listen to Mandela's words: "I have cherished the idea of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

When I was a boy, I used to accompany my dad to the village where he was working as a parish priest. It was instructive for a child to see everyone in the village giving a helping hand, to put a concrete roof on a building or bring food for the men who were working for the benefit of another family. The African ethics of Ubuntu refers to solidarity and interconnectedness and is expressed rather forcefully in the words of my fellow archbishop, Desmond Tutu: "I am because you are."

In order to achieve justice, we need to press upon those who govern us that the Equal Opportunities Act should serve the needs of all Mauritians, without exception. The best way to fulfil our duty will be found when we work with each other and walk together to enhance the quality of life of each citizen.

I believe there is an urgent need for dialogue, and

for social encounters that bring together all the stakeholders of our society, as a microcosm of the larger community of nations. We need inventive and resourceful responses to the violence, intolerance, and fear that so easily overcome us, if we are to achieve a peaceful coexistence in this global world.

In the footsteps of Gandhi and Mandela, we should strive together to do justice and to sow love so that peace can blossom.

What have all the wars, acts of terrorism, oppressive political regimes, and prevailing instinct to eliminate others by violent means taught us? They urge upon us the need to seek and make peace so that values like justice, reconciliation, and human solidarity are not mere words but concrete elements that shape our lives as men and women who aspire to a life of fulfilment and dignity.

Mandela once said this:

Massive poverty and obscene inequality are such terrible scourges of our times — times in which the world boasts breathtaking technological and scientific advances, but it is still a world of despair, disease, and hunger. Overcoming poverty is not a gesture of charity. It is an act of justice. It is the protection of a fundamental right, the right to dignity and to decent life.

With Mandela, are we ready to strive to build a society committed to upholding the combined values of rights, duties, and justice? It is our turn to answer.

The Most Rev. Ian James Ernest is Archbishop of the Anglican Province of the Indian Ocean and Bishop of Mauritius. This essay is adapted from "Rights and Duties: A Perspective of Justice," which he delivered as the Mahatma Gandhi Institute's annual Nelson Mandela Memorial Lecture in July.

GTS Will Put Students to Work in Parishes

(Continued from page 7)

ture. It's the latest in a wave of efforts across denominations to make theological education more practical for those who hire graduates and less expensive for those called to serve.

No longer will GTS students be largely cloistered for three years in "The Close," as General's Lower Manhattan campus is known. Nor will their field work be limited, as it has been for years, to internships of 10 hours per week.

"If one of the premises is that you gain wisdom from being out in the real world, then we need to open the gates of The Close," said the Very Rev. Kurt Dunkle, dean and president of GTS.

For students at General, the financial payoff will be immediate. The estimated \$25,000 they will earn for Wisdom Year work in local parishes will offset the \$10,000 they pay in tuition plus the \$15,000 they pay annually for housing. Reducing the net cost of seminary by one third will help lower their debt load, which currently averages \$54,000 at graduation (including earlier student debts), Dunkle said.

The benefit should be equally pragmatic for congregations. The idea is that congregations will welcome more seasoned priests than if they hire individuals who spent most of their third seminary year in classes.

"The more traditional way is three years of seminary with a little field education and then you assume that somebody is a curate or an associate pastor in larger congregation for a while, learning some things," said Daniel Aleshire, executive director of the Association of Theological Schools. "But that is changing, and General is responding to that."

A new graduate often serves solo as a part-time vicar or rector. That situation heightens their need for on-the-job training before they leave school entirely.



"The Close" at General Theological Seminary in Lower Manhattan

Wikimedia Commons photo

General is betting the Wisdom Year's practical value to congregations will appeal to bishops, who decide where postulants attend seminary, and generate fresh support for the seminary. GTS is shaving costs wherever possible to manage what Dunkle called an "unsustainably high" deficit. He declined to say just how large the deficit is, but added that "everything is on the table" as Episcopal seminaries discuss new ways to share services and resources.

Observers of theological education say it's a significant experiment. They will be watching to see whether the quality of education can be sustained while students commit more time to parish responsibilities. How GTS will alter its curriculum is not yet decided, Dunkle said, but the seminary world is already eager to see the results.

"Doing this kind of integrated, on-the-ground, in-context year just

makes perfect sense," said Christian Scharen, vice president for applied research at Auburn Theological Seminary's Center for the Study of Theological Education.

Scharen said the Wisdom Year responds to two major drivers of change in theological education: hefty student debt loads and the need for practically trained leaders who understand fast-changing cultural contexts and can respond effectively.

Observers, however, should not think GTS is trying to do seminary education on the cheap, Dunkle said. Improving how tomorrow's priests are trained, with an emphasis on church growth, is the motivation.

"The Wisdom Year does reduce the cost of most aspects of seminary by about a third," Dunkle said. "The cost saving is not the driving factor, but it is a delightful unintended consequence."

Wisdom Year students will do much of what curates used to do in

“It can help the parishes that can’t afford a curate.”

—The Rev. J. Donald Waring

flusher times. They will preach every Sunday; employ church growth techniques learned from visiting experts at GTS; and grow comfortable reviewing balance sheets, making consequential decisions, and living with the results in a community.

The vision calls for learning on the job, through some trial and error, to chasten tomorrow’s priests before they become vicars, assistant rectors, or rectors. Prospective supervisors are meanwhile cautiously hopeful that hiring students as full-fledged pastoral staff will be a wise investment.

“Seminarians typically come in and they require as much work as they give because they require oversight and supervision,” said the Rev. J. Donald Waring, rector of Grace Church in New York City. “For this to

be attractive to parishes, the person has to be someone who comes on staff and doesn’t require more work [than] he or she brings to the table.”

If the Way of Wisdom does work, Waring said, it could meet a significant need in the Diocese of New York.

“It can help the parishes that can’t afford a curate,” Waring said. “What they can have is a Way of Wisdom person for a fraction of the cost.”

Many Way of Wisdom details remain to be worked out. Dunkle said first- and second-year students might have access to a greater range of academic courses than they do now. For the sake of costs and speed, they’re likely to continue a trend toward completing academic requirements in five semesters. Whether GTS will rework courses to help stu-

dents cover more material in less time remains to be seen.

General’s foray into a new education model stands in contrast to approaches used at many seminaries, where courses are increasingly offered online and at satellite campuses to hold down costs. In these other settings, every effort is made to help cash-strapped students work toward their degrees without leaving full-time jobs or relocating with families in tow.

Aleshire said General’s approach bears some resemblance to that of Meadville Lombard Theological School, a Unitarian Universalist seminary in Chicago, where the Master of Divinity program has been reinvented to draw heavily on a variety of field placement experiences. This

(Continued on next page)

LIFT HER UP IN PRAYER AND CELEBRATION

For 75 years, we’ve worked together to strengthen local churches and empower millions of people worldwide to lift themselves out of poverty, hunger and disease through sustainable, locally driven solutions like micro-finance opportunities combined with literacy and skills training.

Join us in celebrating our shared success and learn how lives are transformed!

Download Worship Resources and Celebration Toolkits at episcopalrelief.org/75



IT TAKES ALL HANDS TO HEAL A HURTING WORLD



LC2014-F

Monstrance Hopes to Rock Anew

Monstrance has been the Diocese of Milwaukee's all-priest rock band since forming at a conference in 2009. The quartet's catalogue includes four recorded CDs and five live performances in front of ever-larger numbers of "Monstrocker" fans who follow the group on its website (monstrancerocks.com) and on Facebook.

"Sometimes people show up out of obligation," said the Rev. Andy Jones, lead guitarist and rector of St. Andrew's Church, Madison, since 2006. "We surprise people because we can really play. It gives people a chance to see clergy out of their comfort roles, and that's a good thing."

The band chose its name during a clergy retreat at a Roman Catholic conference center. The room where the founding members met was a storage area for several monstrances.

"We've gotten a lot of mileage out of that name," said the Rev. Don Fleischman, rector of St. Barnabas Church, Richland Center. Fleischman played jazz for about 20 years after completing a music degree at Western Michigan University. With Monstrance, he plays the keyboards, acoustic guitar, and the accordion. Fleischman said he loves playing in a band again, especially since the other



Michael Sears/Milwaukee Journal Sentinel photo

The members of Monstrance — Drew Bunting, David Simmons, Don Fleischman, and Andrew Jones — rehearse at St. Matthias Church, Waukesha.

members have done most of the paperwork and bookings.

"I just show up and do what they say," he said, laughing.

Recently the group was invited to play for clergy at a diocesan event. Along with two original compositions, the band's set list included songs by popular rock acts from the 1980s and

'90s, with some Johnny Cash and Bob Dylan numbers thrown in to keep the mix eclectic.

"People really appreciated it. Some sang along and danced. Concert proceeds have gone to charities, which primarily benefit the homeless," said the Rev. Andrew "Drew" Bunting, 39, formerly priest-in-charge of St. James Church, Milwaukee.

Bunting is the youngest member of the group. In addition to his administrative responsibilities, Bunting also writes original songs, sings most of the lyrics, and plays bass guitar.

In June Bunting accepted a call to be chaplain at St. Andrew's-Sewanee School, a private Episcopal boarding school near the University of the South. The group had hoped to play a farewell concert in the summer before Bunting left, but their last public performance was in Madison on April 29.

The three band members remaining in Wisconsin hope to keep the band going and dream of a reunion

GTS Will Put Students to Work in Parishes

(Continued from previous page)

aligns the Wisdom Year somewhat with the way physicians are trained, he said, as they do a series of rotations at hospitals.

The Episcopal Church's 10 seminaries have thus far leaned toward a traditional, residential model that places a premium on priestly formation in a community setting, despite high prices that have made programs difficult to sustain.

If General's Way of Wisdom delivers on its promises and satisfies bishops, then peer Episcopal institutions are apt to consider following suit, at least to some degree.

"They're all going to look at it," Aleshire said. "I don't know whether they're all going to adopt it or adapt it or say it's not the way to do Episcopal education, but they're all going to pay attention to it."

G. Jeffrey MacDonald

with Bunting at General Convention next year.

“We really haven’t had a lot of time to think things through,” said the Rev. David Simmons, rector of St. Matthias Church, Waukesha, and drummer for Monstrance. “There may be other clergy in the diocese that can play. Being an all-clergy band has kind of been our shtick. We will have to reorganize and then rebuild our set list. We’ve enjoyed it an awful lot. It’s a great way to let off a little steam.”

Steve Waring

Blessings with Revisions

The Bishop of Milwaukee has granted permission to bless same-sex couples in civil marriages, but has joined the Bishop of Pittsburgh in critiquing the rite written by the Standing Commission on Liturgy and Music. In a two-page letter, the Rt. Rev. Steven A. Miller gives a brief summary of his concerns about Resolution A049 of the 77th General Convention and about the provisional rite it authorized.

Bishop Miller lists four concerns about the resolution:

- “In seeking to create ‘justice’ for one group of people (gays and lesbians) it creates an injustice for another group (those who cannot marry because they would suffer dire economic consequences).

- “A049 creates a second class of citizens in the church: those who can marry and those who cannot.

- “A049 obscures this Church’s teaching that the proper place for sexual intimacy is marriage.

- “A049 assumes a trajectory of the actions of previous General Conventions that places consensus resolutions clearly on one side of the issue.”

The bishop then explained his decision, and its limits: “[A]fter much prayer, consultation, and reflection I am willing to allow clergy of this diocese to bless the marriages of same-sex couples who are civilly married. An appendix accompanying this let-

(Continued on next page)

GALLERY BYZANTIUM
EXQUISITE JEWELRY FROM ANCIENT DESIGNS

ST. CUTHBERT CROSS
KILKLISPEEN CROSS
SCRIPTURES CROSS
ST. NINIAN CROSS
CANTERBURY CROSS

Receive 10% OFF your first online order!
Enter coupon code TLC during checkout!

1-800-798-6173
www.gallerybyzantium.com



Come on Pilgrimage with Saint George’s College Jerusalem

An Anglican ecumenical institution uniting Christian education, spirituality and the Holy Land

Short courses offer a transforming experience of Christian education, prayer, hospitality and community for individuals and parish groups.

Visit our website:

www.sgjjerusalem.org

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





Custom All-Season Chasuble

Cottonpatch Designs

Liturgical Arts Studio

Uniquely handcrafted vestments and paraments.

Faith-inspired art quilts and processional banners.

Custom designed to enhance worship space.

www.cottonpatch-designs.com

jenna@cottonpatch-designs.com

(512) 426-4175



Mary Magdalene

Aragon Sculpture

Aragon sculpture specializes in figurative bronze for churches, miniature to monumental.

Development and stewardship of sculpture projects from original concept, design, fabrication and installation.

Contact Alison Aragon

(505) 246-9787

judithaaragon@aol.com

ARAGON
SCULPTURE

aragonsculpture.com

Blessings with Revisions

(Continued from previous page)

ter outlines the guidelines for such blessings, and sets forth a form I have approved for use in these instances. Officiating at such blessings is contingent upon both following the guidelines, and using the modified form.”

Douglas LeBlanc

Gap Year at Lambeth

The Archbishop of Canterbury will open Lambeth Palace in London to Christians aged 20-35. He invites them to spend a year living, studying, and praying at a historic center of the Anglican Communion.

Launching in September 2015, the Community of St. Anselm will gather a group of adventurous young adults from all walks of life, hungry for a challenging and formative experience of life in a praying community.

The community will initially consist of 16 people living at Lambeth Palace full time, and up to 40 people, who live and work in London, joining part time. The year-long program will include prayer, study, practical service, and community life.

Members of the community will live in a way that the ancient monastics would recognize, drawing closer to God through a daily rhythm of silence, study, and prayer. Through those disciplines, they will also be immersed in the modern challenges of the global 21st-century Church.

Lambeth Palace seeks a prior to pioneer this new venture and direct its worship and work. The prior will work under the auspices of the archbishop, who will be abbot of the community.

Archbishop Justin Welby said: “Stanley Hauerwas reminds us that the Church should always be engaged in doing things that make no sense if God does not exist. The thing that would most make no sense at all



Lambeth Palace

Wikimedia Commons photo

if God does not exist is prayer. Living in a praying community is the ultimate wager on the existence of God, and is anything but comfortable or risk-free. Through it people subject themselves to discipline, to each other in community, and, above all, to God.”

“Archbishop Justin is passionate about prayer and about community,” said the Rev. Jo Bailey Wells, chaplain to the archbishop. “The renewal of prayer and religious life is the first of his three priorities, and that is what the Community of St. Anselm is all about.”

Canon Kearon Elected Bishop

The Rev. Canon Kenneth Kearon, the Secretary General of the Anglican Communion, has been elected as a bishop in the Church of Ireland.

Canon Kearon will become the next Bishop of the Diocese of Limer-

ick and Killaloe. He succeeds the Rt. Rev. Trevor Williams, who retired at the end of July.

"I am honoured and delighted to have been elected to the Diocese of Limerick and Killaloe, and I look forward to getting to know the diocese, its people and its clergy well in the near future," Canon Kearon told ACNS.

"Ireland has been through a very difficult period in its history, and I look forward to helping the diocese play its part and making its contribution to shaping the future.

"This diocese has made a distinctive contribution to the Church of Ireland in the past, in part through the work of its bishops and most recently through Bishop Trevor Williams, and I hope to be able to continue in their footsteps."

Canon Kearon has served alongside Archbishop Rowan Williams and Archbishop Justin Welby. As the leader of the Anglican Communion Office, the secretariat of the Instruments of Communion, he has supported several Anglican Consultative Council meetings, Primates' Meetings, and the 2008 Lambeth Conference.

Archbishop Williams, in his capacity as president of the Anglican Consultative Council, had announced Kearon's appointment in 2004.

The bishop-elect has traveled widely in his role, and is a well-known figure across the Anglican Communion.

"Canon Kearon has expressed his delight at returning to work in Ireland and his intention to serve the people of Limerick and Killaloe and the communities of which they are a part," said the Most Rev. Michael Jackson, Archbishop of Dublin.

"I have known Canon Kearon for many years and have always appreciated his personal friendship. I wish Kenneth and Jennifer all that is best within the love of God in their time in Limerick and Killaloe."

Canon Kearon's election awaits approval by the Church of Ireland's House of Bishops. He will be ordained and consecrated as a bishop on a date to be determined.

Adapted from ACNS

MOVING?

CLERGY
relocation
CENTRE

Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for nearly two decades.

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

A Division of
THE relocation
CENTER

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. # MC370752

* Certain Restrictions Apply.

livingchurch.org

Clergy Move Center®

Found Only at Stevens Van Lines



We are your mover, so you communicate directly with us.
We don't pay a broker for your business,
so we pass those cost savings directly on to you

- Episcopal moving discounts and benefits
- Single point-of-contact
- Customized moving packages
- Family owned since 1905
- Free no-obligation moving estimate



STEVENS
worldwide van lines

Let us apply our expertise and commitment to your move.

Call the Clergy Move Center Team:

Sunny Sommer, Jean Warnemuende, Autumn Smith,
Aymi Dittenbir or Vicki Bierlein

800.248.8313
www.stevensworldwide.com/affinity

Resource and Chronicle

“THE LIVING CHURCH has evolved into a great resource for the entire Church, not just one aspect. As the dean of the General Seminary, I am particularly attracted to publications of general interest in the Episcopal Church. THE LIVING CHURCH provides just what I need in a credible chronicle of our life together as one Body. Well done!”

—The Very Rev. Kurt H. Dunkle, Dean and President,
General Theological Seminary



THE LIVING CHURCH

livingchurch.org

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Dr. Stephen Andrews,
Sault Ste. Marie, Ont.

The Rt. Rev. Dr. John C. Bauerschmidt,
Nashville, Tenn.

The Rev. Dr. Michael B. Cover, Milwaukee, Wis.

Prudence Dailey, Oxford, England

The Most Rev. Gerald James Ian Ernest,
Mauritius

The Rev. Dr. Andrew Goddard,
London, England

Carrie Boren Headington, Dallas, Texas

The Rev. Dr. Charles Henery,
Delafield, Wis.

The Rev. Jordan Hylden, Columbia, S.C.

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

David A. Kalvelage, Pewaukee, Wis.

Elisabeth Rain Kincaid, La Porte, Ind.

The Rev. Dr. Russell Levenson, Jr.,
Houston, Texas

The Rt. Rev. Edward S. Little II,
South Bend, Ind.

The Rt. Rev. D. Bruce MacPherson,
Edmond, Okla.

Richard J. Mammana, Jr.,
New Haven, Conn.

The Rt. Rev. Daniel H. Martins,
Springfield, Ill.

The Rt. Rev. Steven A. Miller,
Milwaukee, Wis.

The Rev. Jonathan Mitchican, Drexel Hill, Pa.

Daniel Muth, Leland, N.C.

The Most Rev. Bernard Ntahoturi,
Bujumbura, Burundi

The Rev. Canon Dr. Michael Perko,
El Paso, Texas

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

The Rev. Dr. Michael Nai Chiu Poon,
Singapore

The Rev. Nicholas T. Porter,
West Brattleboro, Vt.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

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

Miriam K. Stauff, Wauwatosa, Wis.

The Rev. Canon E. Mark Stevenson,
Dallas, Texas

Dr. Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.

Christian Faith and Same-Sex Attraction: Finding Paths to Ministry

Wesley Hill | Melinda Selmys | Mark Yarhouse

October 10-11, 2014 | 7PM Friday-5PM Saturday

Cost: \$50 | Ambridge, PA



Complete Pew Restoration Services

Refinishing
Upholstering
Reversible Cushions
New Pews and Kneelers



For the widest range of pew restoration options, call today.

Eisenhour Church Furnishings

P.O. Box 489, Huron, Ohio 44839 1 800 686-0587

Fax 419 433-7559 Email: Pewman@eisenhourchurch.com Website: eisenhourchurch.com



cocoweb™

\$5 OFF WITH CODE

COCOWEBCHURCH5



THE WORLD'S BEST PIANO LAMPS

Shop our wide selection at cocoweb.com/lighting

EDITORIAL

Executive Director and Editor Christopher Wells
cwells@livingchurch.org • Ext. 1240

Managing Editor John Schuessler
john@livingchurch.org • Ext. 1241

Associate Editor Douglas LeBlanc
doug@livingchurch.org • Ext. 1242

Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 1245

Correspondent G. Jeffrey MacDonald

Editor of Covenant Zachary Guiliano

BUSINESS AND FULFILLMENT

Office/Business Manager Ruth Schimmel
ruth@livingchurch.org • Ext. 1244

ADVERTISING

Advertising Manager Tom Parker
tom@livingchurch.org • Ext. 1243

MARKETING

Kevin Shanley & Associates

ARCHIVES

Richard J. Mammana, Jr. • richard@livingchurch.org

BOARD OF DIRECTORS

President: The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

Vice President: Miriam K. Stauff, Wauwatosa, Wis.

Secretary: Daniel Muth, Leland, N.C.

The Rev. Jordan Hylden, Columbia, S.C.

Richard J. Mammana, Jr., New Haven, Conn.

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

Dr. Grace Sears, Berea, Ky.

The Rev. Canon E. Mark Stevenson, Dallas, Texas

EDITORIAL AND BUSINESS OFFICES

Mailing address:
816 E Juneau Ave., P.O. Box 510705
Milwaukee, WI 53203-0121

Shipping Address:
816 E. Juneau Avenue
Milwaukee, WI 53202

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.
Canadian postage an additional \$10 per year;
Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

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

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

© 2014 The Living Church Foundation, Inc. All rights reserved.
No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

First reading and psalm: Exod. 14:19-31 • Ps. 114 or Exod. 15:1b-11, 20-21

Alternate: Gen. 50:15-21 • Ps. 103:(1-7), 8-13 • Rom. 14:1-12 • Matt. 18:21-35

What the Builders Rejected

Jesus tells the parable of the wicked tenants in the precincts of the temple. The chief priests and elders of the people have demanded to know by what authority he is acting and who gave him this authority. As part of his response, he tells this story.

How the different hearers in the original audience heard the story would have depended on who they were. The common people listening in probably would have sympathized with the tenants. They may have been tenant farmers themselves, struggling to make ends meet under the burden of exorbitant rents and taxes. Here at last was a story in which the rich and powerful finally get what they deserve.

The chief priests and elders would have found the story shocking and scandalous. When Jesus pauses and asks them to fill in the ending, they burst out in righteous indignation: "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."

Then our Lord says something mysterious. Quoting Psalm 118:22, he speaks of a stone rejected by the builders that nonetheless has become a building's chief cornerstone. Addressing the chief priests and elders directly, he concludes: Therefore the kingdom of God will be taken away from you and given to a nation producing its fruits.

With a shock, the chief priests and elders realize that while they had been identifying with the landlord, Jesus was depicting them instead as the wicked tenants! Suddenly, the symbolism becomes clear. The landlord is God; the vineyard is Israel; the messengers are God's prophets; and the landowner's son is Jesus himself. In pronouncing doom upon the wicked tenants, the chief priests and elders have unwittingly pronounced doom upon themselves. No wonder they want to arrest him!

The parable also contains a prophecy of Jesus' death and resurrection. The casting out and killing of the landowner's son prefigures Jesus being crucified outside the city walls. The meaning of the mysterious saying about the rejected stone becoming the chief cornerstone becomes clearer when we realize that the Hebrew for stone, *eben*, closely resembles the Hebrew for son, *ben*. In the very temple precincts, our Lord is saying that his own rejection and death will not be the end: somehow he will return and become the foundation of a new spiritual temple replacing this temple made of stones.

The danger is that we Christians have been tempted to give this parable a triumphalist and frankly anti-Jewish interpretation, identifying Israel as the wicked tenants from whom God has taken away the kingdom, and identifying ourselves as the good tenants who have taken Israel's place. Apart from the false implication that God has rejected Israel, such a reading makes the same mistake as did the chief priests and elders who first heard the story. It fails to recognize that the story is directed as a warning to us. We're just as capable of being wicked tenants as the chief priests and elders to whom the parable was first told. And the vineyard can just as easily be taken away from us if we fail to render to God the fruits that are his due.

Look It Up

Compare the Parable of the Vineyard in today's Gospel with the Song of the Unfruitful Vineyard in Isaiah 5:1-7. What elements do the two uses of the vineyard image have in common? How do they differ?

Think About It

On what false assumptions did the wicked tenants base their decision to seize the vineyard for themselves?

Have No Anxiety

We live in anxious times: an Ebola epidemic in Africa; civil strife in Ukraine; and the martyrdom of Christians in Iraq. A sense of anxiety is widespread in our society today. Against this background, one sentence from Paul's epistle to the Philippians rings out: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

This theme of anxiety runs through two of the other readings. In the passage from Exodus, the Hebrews become anxious when Moses is delayed returning from the mountain. Imagine their predicament. Moses has liberated them from slavery and led them out of Egypt. After several months of journeying through the desert, they have encamped at the foot of Mount Sinai. Moses has gone up on the mountain, and the days have turned into weeks since they have seen him.

They start to panic. They do not know what has become of him. Their anxiety mounting, they turn to Moses' brother, Aaron, and ask him to make new gods for them, in direct violation of the commandments they received from God. Convinced that they will never see Moses again, they choose new gods to go before them and lead them out of this wilderness. They should have had the faith to trust that God would not abandon them, and that Moses would indeed return to lead them once again. But their anxiety led them to commit the sins of rebellion and idolatry with deadly consequences.

This theme is subtly present in the Gospel parable as well. When the king sends his servants to summon his guests to the marriage feast, they refuse to come. One goes off to his farm and another to his business while the rest seize, mistreat, and kill the messengers. Notice the irony. The king wants nothing more than to give

a party; but his intended guests are too anxious and preoccupied with the affairs of farming and business to have a good time.

Now back to Paul. In today's epistle, he exhorts us to *rejoice* in the Lord. As Christians we are called to be joyful even in the most distressing external circumstances, because "the Lord is at hand." Knowing that the Lord is near is always grounds for rejoicing. So we come full circle to the verse with which we began: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Paul calls specifically for thanksgiving, partly because the prayer of thanksgiving reminds us of how richly God has already blessed us. If we cultivate the virtue of gratitude, then joy will surely follow.

Paul concludes: "And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus." While the mind is a great gift of God, it can breed worry. But the peace of God passes all understanding. It reassures us that whatever happens to us in this life, we still belong to God. We need not be anxious, because from the perspective of eternity, everything is going to come out all right. As Dame Julian of Norwich puts it, "all shall be well, and all manner of thing shall be well." Thus freed from anxiety, we rejoice.

Look It Up

Using a concordance or a Bible software program, look up instances of the words *anxiety* and *trust*. What patterns emerge?

Think About It

Why can anxiety lead to sin, as in today's Scripture readings? How is trust in the Lord a remedy against anxiety?



'Blessed Are the Pure in Heart'

The Community of St. Mary is the first Anglican/Episcopal religious order in the United States, founded in 1865.

Benedictine in ethos, the sisters of the Eastern Province of the Community of St. Mary seek to live a traditional, contemplative expression of the monastic life, giving evangelical witness to Jesus Christ as Lord and Savior through Catholic faith and practice, empowered by the Holy Spirit in sanctified daily life.



Our monastic dedication is meant to be a fundamental witness of living into and out of God's will — not just for ourselves, but for the sake of the Church and the whole world. The incarnation of this dedication creates mission opportunities and work as diverse as our personalities and gifts, but our primary focus is a lifelong working together as a community, witnessing to God's love in prayer and worship and serving all God's people. Our aspiration is to be a model of Christian balance and simplicity as expressed in the Beatitudes (Matthew 5:3-11).

The province comprises two houses — in Greenwich and Luwanga, Malawi, Africa. The sisters in both houses draw near to Christ through a disciplined life of prayer set within a simple agrarian lifestyle and active ministry in their local communities.

**The Community of St. Mary,
Eastern Province**
242 Cloister Way
Greenwich, New York 12834
(518) 692-3028 • stmaryseast.org



A LIVING CHURCH Sponsor

The Diocese of Pittsburgh
4099 William Penn Hwy., Suite 502
Monroeville, PA 15146
(412) 721-0853 • episcopalpg.org

We are part of a sign of faith present in western Pennsylvania since before the American Revolution.

From simple prayers once offered at a frontier fort where three rivers meet, to the work of parishes spread throughout modern cities and towns, ours is a continual witness in word and deed that Jesus Christ is Lord.

As we approach our 150th anniversary as an Episcopal diocese in 2015, we focus on preaching the Gospel in the public square, on becoming congregations more responsive to the needs of our communities, and on forming leaders among the laity and clergy to carry out this call.



A LIVING CHURCH Partner



The Diocese of the Rio Grande
6400 Coors NW, Albuquerque, NM 87120
(505) 881-0636 • dioceserg.org

With the advent of Bishop Michael Vono and his dynamic staff, the Diocese of the Rio Grande embraced a new energy for ministry. The diocese created a new office home, and opened a thriving conference and retreat center.

Ministries expanded to reach out to the poor, the homeless and disenfranchised, to the border with Mexico, to Hispanics and Native Americans, to youth and the beloved elderly, and added five emerging congregations to spread the Good News to New Mexico and Far West Texas. Visit us at dioceserg.org.



A LIVING CHURCH Partner

PEOPLE & PLACES

Deaths

The Rev. **Letitia Croom**, ordained to the priesthood only 16 days after the Episcopal Church formally opened that order to women in January 1977, died July 29. She was 89.

A native of Savannah, GA, she was a graduate of Florida State University and Union Theological Seminary, and earned a theological certificate through General Theological Seminary. She was ordained deacon in 1971.

She was an education consultant to the National Town and Country Church Institute in 1948-57. She served parishes in Idaho and Oregon after her ordination and was president of Eastern Oregon's standing committee in 1984-86. She edited the diocese's paper, *Oregon Trail Churchman*, 1974-90, and eventually removed *Churchman* from the paper's masthead.

Croom retired in 1988 and moved to Cove, OR. She survived cancer in the 1980s but suffered after-effects from radiation therapy. She moved to a care center in Boise in 2008. She is survived by two nieces in Florida.

The Rev. **William Donald McLean III**, known for his work on recovery from alcoholism and on stewardship education, died May 23. He was 78.

A native of Camden, NJ, he was a graduate of Beloit College and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1961, and served multiple parishes in the dioceses of Chicago, Milwaukee, and Southwest Florida. He was the son and grandson of Episcopal priests.

Nearly 100 parishes and missions benefited from his retreats on recovery from alcoholism. For eight years he was president and director of the Recovered Alcoholic Clergy Association. He was a founding member of the National Coalition on Alcoholism and author of a book, *What Is the Fifth Step?*

Fr. McLean is survived by his wife, Leslie Maida Slater of Sarasota, FL; a daughter, Judy Conover, of Sarasota; and two sons, William IV of Palatine, IL, and Thomas of Tampa, FL.

The Very Rev. **Richard Reid**, dean and president of Virginia Theological Seminary from 1983 to 1994, died Sept. 6. He was 85.

A native of Providence, RI, Reid was a graduate of Harvard University, Episcopal Theological School, Union Theological Seminary. He was ordained deacon in 1955 and priest in 1956. He was an assistant at the Cathedral of St. John the Divine in New York, 1956-58.

Reid came to Virginia Theological Seminary in 1958 as a member of the department of New Testament. In 1969 he became asso-

ciate dean for academic affairs. He served in that capacity until 1982, when he was elected by the board as dean and president.

Under Reid's leadership, the seminary started the Center for the Ministry in Teaching, undertook several building projects, and expanded its programs in mission and Anglican studies. After retiring he taught as visiting faculty at the University of the South's School of Theology and at Nashotah House Theological Seminary.

He is survived by his wife, Helen Bradner Reid; a son, Richard Murray Reid of Davidson, NC; daughters Elizabeth Bradner Kryder-Reid of Indianapolis and Helen Reid Jordan of Huntersville, NC; and seven grandchildren.

Robert A. Robinson, chief executive officer and president of Church Pension Fund for nearly two decades, died Aug. 23 after a long illness. He was 88.

A native of Thomaston, CT, he was a U.S. Army veteran of World War II. One of his legs was shattered badly in the Battle of the Bulge, and he spent two years in army hospitals enduring multiple surgeries. While in a hospital on Cape Cod, he met a nurse named Ann Harding. They were married on June 7, 1947. Ann Robinson later became a longtime leader of the Prayer Book Society, which works to preserve the place of the 1928 prayer book in the Episcopal Church.

Robinson earned both bachelor's and master's degrees from Brown University. He taught English literature at Brown and the University of Illinois before embarking a career in business. He joined the Church Pension Fund in 1966 and retired in 1991.

He is survived by a daughter, Gayllis R. Ward; a son-in-law, James B. Clemence; and a brother, Walter Robinson. Ann Robinson died in 2005.

After learning of Robinson's death, the Rev. Nathaniel Pierce praised the CPG's customer service under Robinson's leadership. Pierce wrote on the House of Bishops/Deputies discussion list and agreed to a request from TLC to publish his remarks. He described attending the St. Louis Congress, at which many priests expressed concern about what would become of their pensions if they left the Episcopal Church.

Fr. Pierce wrote: "Finally, a man was recognized who identified himself as a vice president of the CPF. He announced that there was a team of folks present from the Church Pension Fund to speak individually with each priest who wanted a consultation. The purpose was not to dissuade anyone from leaving, but rather to be sure that every cleric understood the policies and rules of the Fund as they applied to each individual situation.

"No one had invited them to attend. No one knew that they were there. They had come simply because they had anticipated that there would be a need. I was very proud of the CPF that day."

CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

MINISTRIES

SOCIETY FOR EASTERN RITE ANGLICANISM: a faith-based organization committed to promoting and sustaining a movement towards an established Eastern Rite in the Anglican Communion. Join or more info at www.easternanglicanism.org.

RETREATS

PRIEST RETREAT: "RE-KINDLE the gift of God that is within you through the laying on of my hands" (2 Tim 1:6). The Diocese of Albany warmly invites all priests to a rekindling Retreat at Christ the King (CtK-center.org). 600 acres of peaceful woodlands, pastures, oratory, chapels, convent, library. TUES afternoon, Nov 18 through FRI afternoon, Nov 21. Blend of Silence, talking, listening to God, music, Daily Offices, Eucharist, optional Healing Service, holy hour, option for Reconciliation and/or spiritual direction. Private room. Cost is only \$295 thanks to a donation from a sponsor. Questions and Registration, write Fr Bob Haskell, rhaskell@albanydiocese.org.



To inquire
or place
print or online
classified ads,
please
contact:

Tom Parker
Advertising
Manager

tparker@livingchurch.org

(414) 292-1243

The Order of Julian of Norwich

Contemplative Monastic Life
for women and men
in the Episcopal Church

- Community life
- Individual silent retreat
- Affiliation

www.orderofjulian.org
262-549-0452



All Saints' Church Anchorage, Alaska

FULL-TIME RECTOR

Established in 1915, All Saints' has served Anchorage and surrounding community from our current downtown location since 1946. We seek the talents of a dynamic rector who will shepherd us with sound biblical preaching and share their special talents of Anglican liturgy, Christian education, pastoral care, encouraging our youth and supporting our adults inspiring us to share the gospel and expand our parish family.

If you are ready for a wonderful challenge in a majestic mountainous setting, we urge you to find out more about us, please visit:

www.allsaintsalaska.org

Visit us online
livingchurch.org

DEDICATED TO STAINED GLASS EXCELLENCE

For more than a century Rohlfs and the Payne Studio have been creating and conserving stained glass windows worldwide.

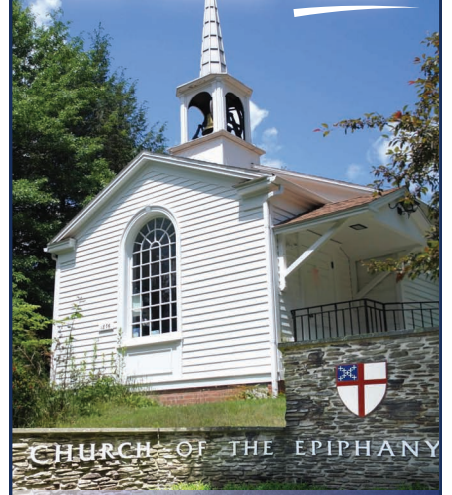


ROHLF'S
STUDIO INC.
783 South 3rd Ave.
Mount Vernon, NY 10550

For More Information & Literature
Please Call, Fax, or Visit Our Website

Toll Free: (800) 969-4106
Fax: 914-699-7091
email: rohlf1@aol.com
www.Rohlfstudio.com

We Need You!



FULL TIME RECTOR

Come join us on our 25 acre natural paradise in Glenburn, PA. Small town charm, near NYC & Philly, excellent schools, colleges and quality of life.
Generous pay and benefits.



EpiphanyGlenburn.org

THE LIVING CHURCH Partners 2014

SPONSORS

Vail, Colorado
CHURCH OF THE TRANSFIGURATION
19 Vail Rd. • (970) 476-0618
episcopalvail.com

Bradenton, Florida
CHRIST CHURCH
4030 Manatee Ave. W. • (941) 747-3709
christchurchswfla.org

Orlando, Florida
DIocese OF CENTRAL FLORIDA
1017 E. Robinson St. • (407) 423-3567
cfdioocese.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave. • (941) 955-4263
redeemersarasota.org

Savannah, Georgia
**THE COLLEGIATE CHURCH OF ST. PAUL
THE APOSTLE**
1802 Abercorn St. • (912) 232-0274
stpaulsavannah.org

Springfield, Illinois
DIocese OF SPRINGFIELD
821 S. Second St. • (217) 525-1876
episcopalspringfield.org



THE DIocese OF TENNESSEE

Chevy Chase, Maryland
ALL SAINTS CHURCH
3 Chevy Chase Circle • (301) 654-2488
allsaintschurch.net

St. Louis, Missouri
**THE CHURCH OF ST. MICHAEL
& ST. GEORGE**
6345 Wydown Blvd. • (314) 721-1502
csmg.org

Greenwich, New York
**COMMUNITY OF ST. MARY
EASTERN PROVINCE**
242 Cloister Way • (518) 692-3028
stmaryseast.org

Greenwich, New York
DIocese OF ALBANY
580 Burton Rd. • (518) 692-3350
albanyepiscopaldiocese.org

New York, New York
TRINITY WALL STREET
74 Trinity Pl. • (212) 602-0800
trinitywallstreet.org

Tonawanda, New York
DIocese OF WESTERN NEW YORK
1064 Brighton Rd. • (716) 881-0660
episcopalwny.org

Raleigh, North Carolina
ST. TIMOTHY'S CHURCH
4523 Six Forks Rd. • (919) 787-7590
sttimothyschurch.org

Oklahoma City, Oklahoma
ALL SOULS' CHURCH
6400 N. Pennsylvania Ave. • (405) 842-1461
allsoulsokc.com

Wayne, Pennsylvania
ST. DAVID'S CHURCH
763 S. Valley Forge Rd. • (610) 688-7947
stdavidschurch.org

Providence, Rhode Island
S. STEPHEN'S CHURCH
114 George St. • (401) 421-6702
sstephens.org

Nashville, Tennessee
DIocese OF TENNESSEE
3700 Woodmont Blvd. • (615) 251-3322
episcopaldiocese-tn.org

Nashville, Tennessee
ST. GEORGE'S CHURCH
4715 Harding Pike • (615) 385-2150
stgeorgesnashville.org

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave. • (214) 521-5101
incarnation.org



CHURCH OF ST. JOHN THE DIVINE, HOUSTON

Dallas, Texas
DIocese OF DALLAS
1630 N. Garrett Ave. • (214) 826-8310
edod.org

Houston, Texas
THE CHURCH OF ST. JOHN THE DIVINE
2450 River Oaks Blvd. • (713) 622-3600
sjd.org

Houston, Texas
DIocese OF TEXAS
1225 Texas Ave. • (713) 520-6444
epicenter.org

Houston, Texas
ST. MARTIN'S CHURCH
717 Sage Rd. • (713) 621-3040
stmartinsepiscopal.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020 • (802) 254-0068
jerusalempeacebuilders.org

Milwaukee, Wisconsin
CATHEDRAL CHURCH OF ALL SAINTS
818 E. Juneau Ave. • (414) 271-7719
ascathedral.org

**EPISCOPAL CAMPS
& CONFERENCE CENTERS INC.**
*by the generous gift of the Rt. Rev.
& Mrs. D. Bruce MacPherson*

THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).
To become a TLC Partner, please contact Christopher Wells: cwells@livingchurch.org or (414) 292-1240.

GUARANTORS

Mobile, Alabama
CHRIST CHURCH CATHEDRAL
115 S. Conception St.
(251) 438-1822
christchurchcathedrmobile.org

Denver, Colorado
ST. JOHN'S CATHEDRAL
1350 Washington St.
(303) 831-7115
sjcathedral.org

Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St. • (904) 356-1328
diocesefl.org

Ocala, Florida
GRACE CHURCH
503 SE Broadway St. • (352) 622-7881
graceocala.org

Orlando, Florida
ST. MARY OF THE ANGELS
6316 Matchett Rd. • (407) 855-1930
stmaryangels.org

Parrish, Florida
DIOCESE OF SOUTHWEST FLORIDA
8005 25th St. E. • (941) 556-0315
episcopalswfl.org

Wellington, Florida
ST. DAVID'S IN THE PINES
465 West Forest Hill Blvd.
(561) 793-1976
saintdavidsinthepines.org

Augusta, Georgia
CHURCH OF THE GOOD SHEPHERD
2230 Walton Way • (706) 738-3386
goodshepherd-augusta.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St. • (912) 232-1251
stjohnssav.org

South Bend, Indiana
DIOCESE OF NORTHERN INDIANA
117 N. Lafayette Blvd. • (574) 233-6489
ednin.org

Detroit, Michigan
ST. JOHN'S CHURCH
2326 Woodward Ave. • (313) 962-7358
stjohnsdetroit.org

Minneapolis, Minnesota
DIOCESE OF MINNESOTA
1730 Clifton Pl., Ste. 201
(612) 871-5311
episcopalmn.org

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St. • (601) 948-5954
dioms.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd. NW
(505) 881-0636
dioceserg.org

Cooperstown, New York
CHRIST CHURCH
46 River St. • (607) 547-9555
christchurchcooperstown.org

Rochester, New York
DIOCESE OF ROCHESTER
935 East Ave. • (585) 473-2977
episcopaldioceseofrochester.org

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave. • (405) 232-4820
episcopaloklahoma.org

Monroeville, Pennsylvania
DIOCESE OF PITTSBURGH
4099 William Penn Hwy. Ste 502
(412) 721-0853
episcopalpgh.org

Charleston, South Carolina
CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. • (843) 722-2024
holycomm.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway • (615) 255-7729
christcathedral.org

Dallas, Texas
CATHEDRAL OF ST. MATTHEW
5100 Ross Ave. • (214) 823-8134
episcopalcathedral.org

Fort Worth, Texas
DIOCESE OF FORT WORTH
2900 Alameda St. • (817) 244-2885
fwepiscopal.org

Houston, Texas
ST. DUNSTAN'S CHURCH
14301 Stuebner Airline Rd.
(281) 440-1600
saintdunstans.org

Midland, Texas
TRINITY SCHOOL OF MIDLAND
3500 W. Wadley Ave. • (432) 697-3281
trinitymidland.org

San Antonio, Texas
CHRIST CHURCH
510 Belknap Place • (210) 736-3132
cecsa.org

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr. • (210) 824-5387
dwtx.org

Richmond, Virginia
ST. MATTHEW'S CHURCH
1101 Forest Ave. • (804) 288-1911
stmatthewsrichmond.org

Seattle, Washington
DIOCESE OF OLYMPIA
1551 10th Ave. E. • (206) 325-4200
ecww.org

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E. • (304) 344-3597
wvdiocese.org

Sheboygan, Wisconsin
GRACE CHURCH
1011 N. 7th St. • (920) 452-9659
gracesheboygan.com

**SOCIETY OF MARY
AMERICAN REGION**
somamerica.org

ASSOCIATES

Birmingham, Alabama
DIOCESE OF ALABAMA
521 N. 20th St. • (205) 715-2060
diaola.org

Washington, DC
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW • (202) 333-6677
christchurchgeorgetown.org

Pensacola, Florida
DIOCESE OF THE CENTRAL GULF COAST
201 N. Baylen St. • (850) 434-7337
diocgc.org

Atlanta, Georgia
CATHEDRAL OF ST. PHILIP
2744 Peachtree Rd. NW
(404) 365-1000
stphilipscathedral.org

Elkhart, Indiana
CHURCH OF ST. JOHN THE EVANGELIST
226 W. Lexington Ave.
(574) 295-1225
stjohnselkhart.com

Indianapolis, Indiana
DIOCESE OF INDIANAPOLIS
1100 W. 42nd St. • (317) 926-5454
indydio.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St. • (515) 277-6165
iowaepiscopal.org

Topeka, Kansas
DIOCESE OF KANSAS
835 SW Polk St. • (785) 235-9255
episcopal-ks.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont St. • (617) 482-5800
diomass.org

Grand Rapids, Michigan
GRACE CHURCH
1815 Hall St. SE • (616) 241-4631
gracechurchgr.org

Concord, New Hampshire
DIOCESE OF NEW HAMPSHIRE
63 Green St. • (603) 224-1914
nhepiscopal.org

New York, New York
CHURCH OF THE TRANSFIGURATION
1 E. 29th St. • (212) 684-6770
littlechurch.org

New York, New York
GRACE CHURCH
802 Broadway • (212) 254-2000
gracechurchnyc.org

Durham, North Carolina
ST. STEPHEN'S CHURCH
82 Kimberly Dr. • (919) 493-5451
ststephensdurham.dionc.org

Fargo, North Dakota
DIOCESE OF NORTH DAKOTA
3600 25th St. S. • (701) 235-6688
ndepiscopal.org

Pittsburgh, Pennsylvania
ST. ANDREW'S CHURCH
5801 Hampton St. • (412) 661-1245
standrewspgh.org

Columbia, South Carolina
DIOCESE OF UPPER SOUTH CAROLINA
1115 Marion St. • (803) 771-7800
educs.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATEA
103 Country Club Dr.
(615) 824-2910
stjosephofarimatea.org

Nashville, Tennessee
ST. BARTHOLOMEW'S CHURCH
4800 Belmont Park Terrace
(615) 377-4750
stbs.net

Allen, Texas
CHURCH OF THE SAVIOR
110 S Alma Dr. • (214) 785-1612
ofthesavior.org

Dallas, Texas
CHURCH OF THE GOOD SHEPHERD
11122 Midway Rd. • (214) 351-6468
goodshepherdallas.org

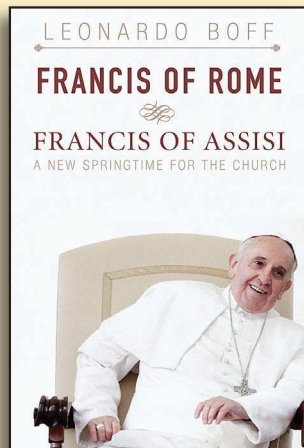
Denton, Texas
ST. DAVID OF WALES
623 Ector St. • (940) 387-2622
stdavidsdenton.org

Richmond, Virginia
ST. JAMES'S CHURCH
1205 W. Franklin St.
(804) 355-1779
doers.org



New from Orbis Books

First Time in Print!



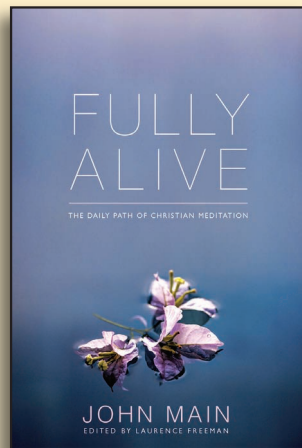
Francis of Rome & Francis of Assisi

A New Springtime for the Church

Leonardo Boff

Explores the connections between the two Francises and the promise they hold for church and world.

978-1-62698-083-9 168pp pbk \$18



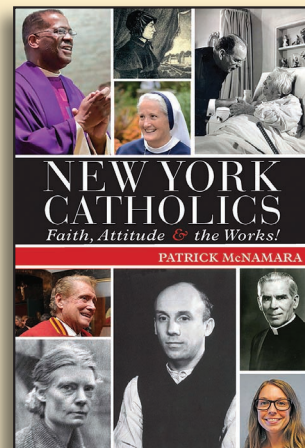
Fully Alive

*The Daily Path of
Christian Meditation*

John Main

Drawn from Main's talks, *Fully Alive* offers a basic guide to the ancient practice of Christian meditation.

978-1-62698-084-6 112pp pbk \$15



New York Catholics

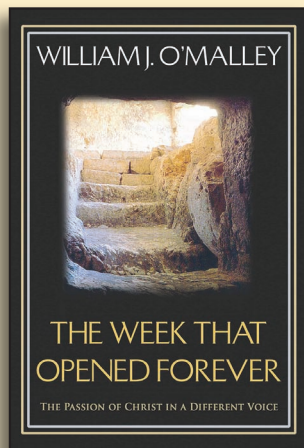
Faith, Attitude & the Works!

Patrick McNamara

Profiles traditional saints and contemporary Catholics whose examples image and shape both the church and the "capital of the world."

978-1-62698-071-6 224pp pbk \$24

New in Paperback!



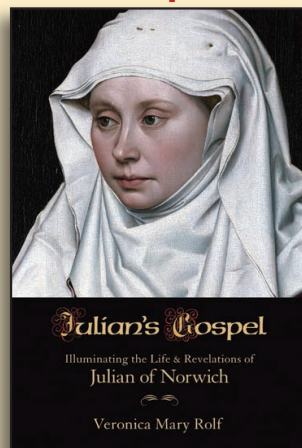
The Week that Opened Forever

*The Passion of Christ
in a Different Voice*

William J. O'Malley

This dramatic retelling of Jesus' last days shows that there is no rebirth or renewal without suffering and death surmounted with dignity and faith.

978-1-62698-096-9 240pp pbk \$18



Julian's Gospel

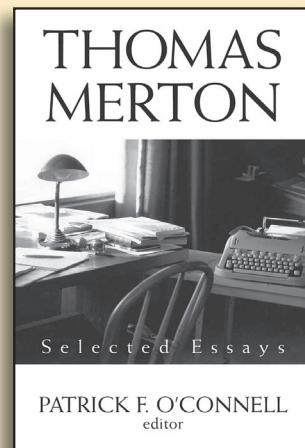
*Illuminating the Life &
Revelations of Julian of Norwich*

Veronica Mary Rolf

"Certainly one of the best books on Julian of Norwich that I've ever read..."

—James Martin, SJ

978-1-62698-094-5 672pp pbk \$30.00



Thomas Merton

Selected Essays

Patrick F. O'Connell
Foreword by Patrick Hart, OCSO

Thirty-three essays provide a glimpse into the mind and soul of a true literary and spiritual master. "Simply put, this volume is a treasure!"

—Christine M. Bochen, editor

978-1-62698-092-1 512pp pbk \$38.00

From your bookseller or direct

 www.orbisbooks.com



ORBIS BOOKS

Maryknoll, NY 10545

1-800-258-5838