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October 4, 2015

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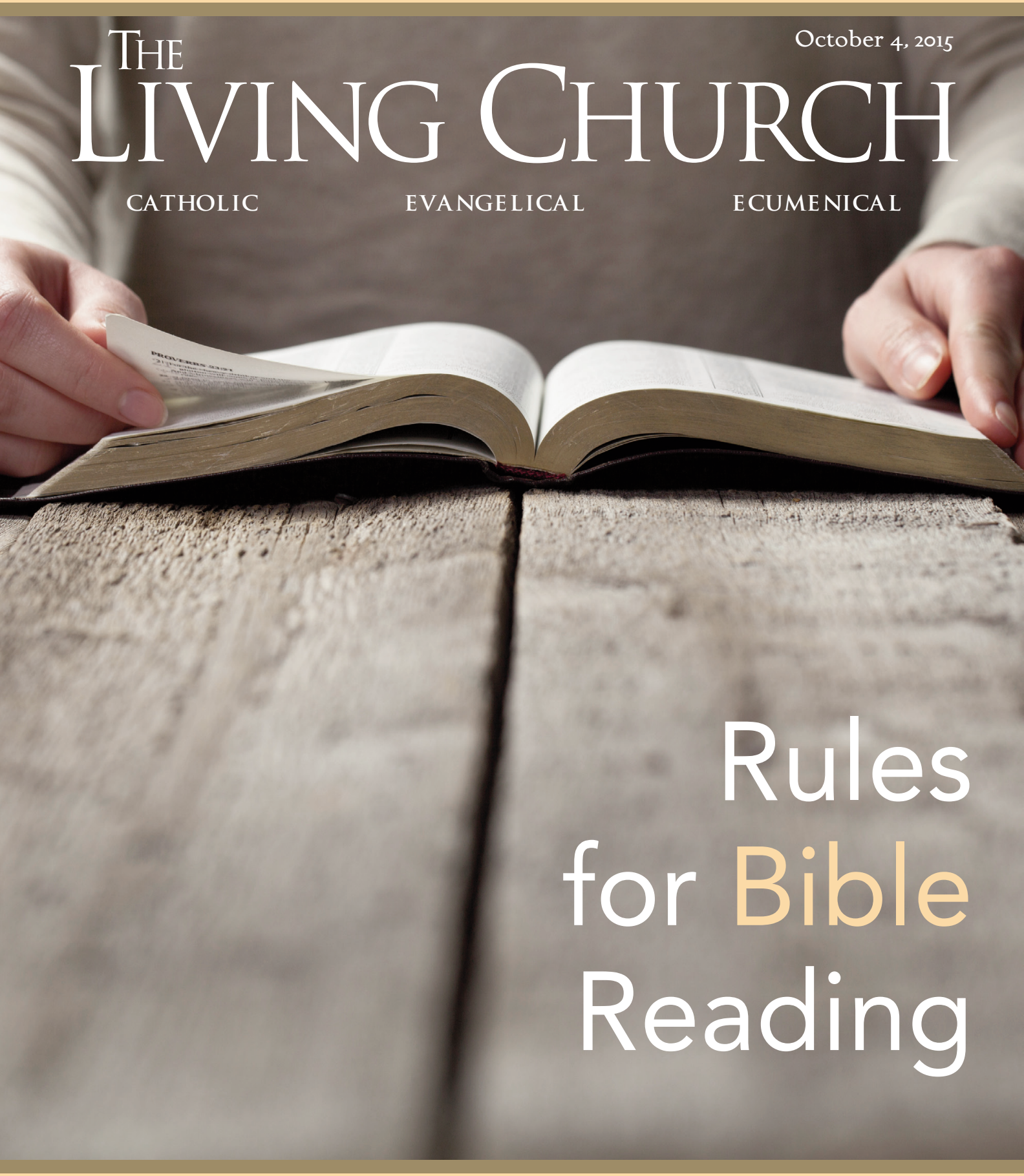

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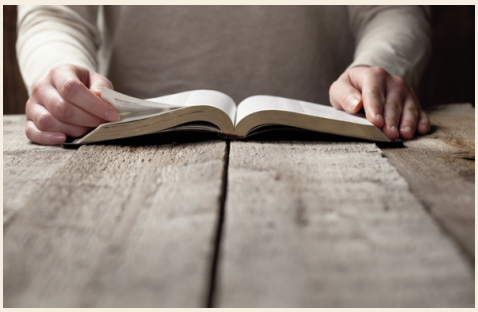
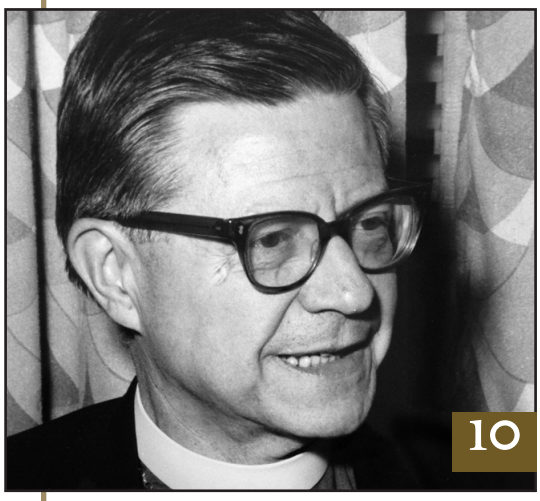


ON THE COVER

"For Christians, the Holy Scriptures are the foundational text of our faith, both the ultimate source of illumination in our relationship with God and the ultimate tether in our theological speculation" —Daniel Martins (see "Ten Rules for Reading the Bible," p. 34).



The Living Church

THIS ISSUE | October 4, 2015

LIVING CHURCH Partners

We are grateful to the Church of the Good Shepherd, Augusta, Georgia, and Trinity School, Midland, Texas [p. 39], the dioceses of Pittsburgh and the Rio Grande [p. 41], and the Diocese of Florida [p. 43], 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.

Archbishop Welby Summons Primates

For the first time since he became Archbishop of Canterbury in October 2011, the Most Rev. Justin Welby has called for a new Primates' Meeting. The archbishop announced Sept. 16 that he has invited the Anglican Communion's 37 primates to meet at Canterbury Cathedral in January.

In another first, since the founding of the Anglican Church in North America in 2009, Archbishop Welby has invited the ACNA's archbishop to attend part of the meeting.

The primates last met in 2011, and about a third of their number did not attend that meeting. The primates normally meet every two years, although they have sometimes met more often, especially in the first decade of the 2000s. Their not meeting in 2013 added to speculation about when they would meet again, and whether the Lambeth Conference would meet in 2018.

"Our way forward must respect the decisions of Lambeth 1998, and of the various Anglican Consultative Council and Primates' meetings since then," Archbishop Welby wrote. "It must also be a way forward, guided by the absolute imperative for the church to proclaim the gospel of Jesus Christ, to make disciples and to worship and live in holiness, and recognizing that the way in which proclamation happens and the pressures on us vary greatly between Provinces. We each live in a different context.

"The difference between our societies and cultures, as well as the speed of cultural change in much of the global north, tempts us to divide as Christians: when the command of scripture, the prayer of Jesus, the tradition of the church and our theological understanding urges unity. A 21st-century Anglican family must have space for deep disagreement, and even mutual criticism, so long as we are faithful to the revelation of Jesus Christ, together."

The Most Rev. Josiah Idowu-Fearon, secretary general of the Anglican Communion, welcomed the news of the meeting: "The Anglican Communion must now allow the Holy Spirit to intervene in the differences that divide us. We at the Anglican Communion Office are positioned to assist in fostering a desirable outcome." And he welcomed Archbishop Welby's invitation to the Most Rev. Foley Beach, Archbishop of the ACNA: "This is an opportunity to listen to useful ideas from this group on how we continue as a Communion in light of the search and openness to the leading of the Holy Spirit."

Dynastic Ministry among the Grays

The Rev. Peter W. Gray, rector of the Church of the Nativity in Greenwood, Mississippi, could be forgiven if he felt overwhelmed by his ancestral lineage. His father and paternal grandfather were long-term bishops who promoted racial reconciliation in Mississippi. His great-grandfather, the first Duncan M. Gray, was elected Bishop of Mississippi in 1942. His maternal grandfather was a priest.

Yet Gray prefers to speak not of legacy but of what his father — Duncan M. Gray III, who retired in February after 15 years as Bishop of Mississippi — calls the "ordinariness" of life.

"I think the challenge for me … is just to do your work and to have the integrity and courage to tell the truth when it's time to tell the truth," he says. "And that's enough."

The young Gray, who is 33, is married to the Rev. Giulianna C. Gray, priest-in-charge at St. Stephen's Church in Indianola, 30 miles west of Greenwood. His father jokes that Peter must have thought that there were not enough priests in the family.

Peter's grandfather, Duncan M. Gray, Jr., who turned 89 on September 21, is certainly the best-known of the Gray dynasty of Episcopal bishops in Mississippi, particularly for his work on behalf of racial justice during the 1960s.

Controlling that crisis, however, was not easy, as Gray learned on the

The Rt. Rev. Audrey Cady Scanlan celebrates the Eucharist during her ordination and consecration as the Bishop of Central Pennsylvania Sept. 12. Scanlan was born in New York, but has lived in Connecticut for the past 50 years. She and her husband of 30 years, Glenn, have three children.

Three generations: Peter W. Gray, Duncan M. Gray, Jr., and Duncan M. Gray III. Karin Henriksson photo

night of Sept. 30, 1962. As rector of St. Peter's Church in Oxford, he sought to calm a white mob that had gathered at the University of Mississippi ("Ole Miss") to protest the enrollment of James Meredith, the school's first African American student.

With Wofford Smith, the Episcopal chaplain at the school, and two faculty members, Gray tried to talk with students and restore order. He climbed onto a Confederate monument near the campus entrance and pleaded with them to disperse. But instead some students seized Gray and his supporters and beat them until campus police intervened. Later that night, more violence erupted. Students hurled Molotov cocktails, set cars on fire, and fired guns. Two civilians died.

Now, more than 50 years later, Gray says that his commitment to racial equality was strengthened in 1953 during his senior year at the University of the South in Sewanee, Tennessee, when trustees voted against admitting African Americans. All but one faculty member resigned, and the trustees reversed their decision several months later.

"Spending my senior year in seminary dealing with the racial issue set me up for my ministry in Mississippi," Gray said in an interview at his grandson's church in downtown Greenwood. "It was a high-priority issue for

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Dynastic Ministry among the Grays

(Continued from previous page)

all of us [and it] placed the whole issue of integration very high on my agenda from the very beginning."

Duncan M. Gray III said his father's stance on racial equality split St. Peter's Church in Oxford down the center: "He had all these people mad at him, and the church was on shaky ground." But people still loved him. "I remember thinking, at 15 years old, *Boy, wouldn't it be great to be loved like that.*"

His father would "ultimately love those folks who were saying terrible things" about him and threatening him. "That capacity to love was what really influenced me. I saw a life of fulfillment and joy."

He said he was never told to do something "because your dad's a priest."

"Quite the contrary," he said. "I remember Dad saying, 'We do this because we're Christian. … This is what Christians do.'"

Few Episcopal priests in Mississippi at the time were ardent segregationists, the elder Bishop Gray said. "That's the reason I was elected bishop [in 1974]," he said. He won the clergy order on the first ballot and the lay order on the second ballot. Then he held the office for 20 years.

The younger Bishop Gray's tipping point came in 1992, when he decided to become "a whole lot more proactive across the racial divide than I was." Through a series of pastoral letters and events he kept the diocese focused on issues of race and reconciliation.

"Part of [my father's] witness was that he was always not quite sure," he said. "And a piece of my own journey is to come to terms daily with my own blindness and my own fear."

The elder bishop Gray's ideals have held steady.

"I've always believed that improving race relations, racial equality, was an important part of the church's responsibility," he said. "We needed not just to change the laws but to change people's own perspective and inner commitment. That's been a major obligation, duty, responsibility of the Episcopal Church."

Gary G. Yerkey

Churches Help Refugees

The Diocese in Europe, part of the Church of England, has launched an emergency appeal through the Anglican mission agency Us to help fund its work with hundreds of thousands of refugees fleeing conflicts in Syria, Afghanistan, and Eritrea. The funds will initially be directed to the diocese's work in Greece and Hungary, which have seen the largest transit of refugees.

"The need for healthcare is particularly acute," the mission agency said. "Many refugees, including the elderly and children, are arriving in need of urgent medical care, but Greece's overstretched public resources, and a lack of medicines in the country, mean many refugees are going untreated."

The Diocese in Europe is "meeting refugees on Europe's frontline with both compassion and much-needed tangible support," said Janette O'Neill, chief executive of Us. "We want to play our part in helping equip them with the essentials that will signal to the refugees that their journey has turned a corner and safety and respite from war in sight."

The Most Rev. Philip Freier, Primate of the Anglican Church of Australia, praised the Australian government's

decision to allow an additional 12,000 Syrian refugees into the country.

"Prime Minister Tony Abbott's change of mind from last week is surprising but welcome, and shows how the plight of the Syrian refugees has touched Australians," Archbishop Freier said. "I also welcome the decision to focus on persecuted religious and ethnic minorities, because their position will remain desperate no matter which side has the advantage in Syria's civil war.

"I am confident there will be strong community approval at this decision, and that Anglican parishes around the country will do all they can to help refugees and smooth their path."

In the United States, both Presiding Bishop Katharine Jefferts Schori and the Rt. Rev. Andrew M. L. Dietsche, Bishop of New York, called for Episcopalians to help.

"We cannot ignore the massive human suffering in Europe, Africa, and the Middle East, nor in Asia and the Americas," the presiding bishop wrote. "We are our brothers' and sisters' keepers, and our lives are bound up with theirs. The churchwide ministry of Episcopalians has included refugee resettlement since the refugee crisis of World War II. It continues today through the leadership of Episcopal Migration Ministries, and I urge your involvement, action, and support.."

Bishop Dietsche wrote: "I am taking the immediate demands of this refugee crisis as an opportunity to commend EMM to your parishes, but I want to say that the current flood of Syrians moving toward or into Europe is just a fraction of the 60 million displaced persons around the globe, over 20 million of whom have fled across borders as refugees in search of a safe place to live. Should your church make this self-offering, you may be asked to sponsor a Syrian refugee family, or you may be asked to sponsor refugees from elsewhere in the world, but either way, you will know what it means to touch and relieve the true suffering and real needs of desperate people; what it means to welcome the stranger at the gate."

Love and Death

Brush Strokes may be the only musical to begin as a conversation at a church convention, when the Rev. Stephen Chinlund met the Rev. Herbert G. Draesel, Jr., his partner in creativity.

Based on a play by Chinlund and backed by Draesel's music, *Brush Strokes* premiered Sept. 14 at Hudson Guild Theater. Jim Semmelman, a longtime stage manager of *The View* and *Today*, wrote the lyrics to Draesel's songs.

Chinlund and Draesel, both now retired from full-time church ministry, discussed their musical, which was produced Off-Off-Broadway by the Thespis Theater Festival.

Chinlund writes in this crowded space behind a canary yellow door on a floor filled with artists' studios festooned with a rainbow of colorful doors, and he paints here as well. His paintings adorn the wall, and shelves are crowded with books and photographs of his family: his wife of 50 years, Caroline, two sons, a daughter, and grandchildren. It is a familiar setting in New York's creative world, but the priesthood brought Chinlund here.

While rector of Trinity Church in Southport, Connecticut, in the mid-1980s, Chinlund counseled many older parishioners who said "nothing moved them" once their children were grown and their careers were complete.

"I thought, *Maybe if I wrote a play and they could see themselves onstage, they could think, 'Maybe I could be like him or like her.'*"

Although he had only written one play, never produced, Chinlund gave it another try, creating a story of an older man and woman who meet at an art class, fall in love, and marry. When he shared it with friends, they were underwhelmed.

"They said, 'A play is about drama, and drama is about conflict. You don't have any.'"

So he decided to introduce another topic, assisted suicide, which he champions. Chinlund's parents helped

(Continued on next page)

Love and Death in *Brush Strokes*

(Continued from previous page)

found Death with Dignity. "They were terrified of being hooked up to tubes," he said.

Draesel said this element drew him to the project.

"It was something both of us wanted to say, and to say it as a musical would say something that mattered rather than doing *Annie Get Your Gun* one more time," he said. "This is something the church should be discussing and grappling with. What better way than as a show?"

Chinlund hopes churches will produce the musical as a way to discuss end-of-life issues, but also to highlight positive aspects of aging, something he has urged for years in discussion groups called Happy Surprises in Life's Later Chapters.

"It was the same idea as the play, that old age is not just a time to be denied or lamented, but could be the best time of life. That's really countercultural."

So is talking about death.

"It's taboo," Chinlund says. "We don't use the D word freely. We've still got a long way to go."

Both men emphasize, though, that death is not the end of love. The inspiration behind the joyful final song, "Always Together," came from Chinlund's sister, who kept conversing with her husband after his death.

"Everyone in my bereavement group is doing he same thing," she told her brother, and that line is now in the play.

"That's just how my sister felt about her sort of ongoing marriage," Chinlund said.

"That's not morbid," Draesel said. "It's just natural."

While the Thespis Festival performances will be the first full production, the musical has been tested in public readings.

"We got a lot of encouragement from audiences," Draesel said. "People were walking out crying, happy crying, and hugging each other. But we were preaching to the choir. I'd like to get beyond that and create study guides to be given out as they leave for people to think about these things."

Joy Franz and Chuck Muckle star in *Brush Strokes*.

Both men hope the new production, which is being videotaped, will land them a producer who can take the show to an Off-Broadway run. Draesel envisions a rotating cast of A-list performers, such as Cicely Tyson and James Earl Jones.

"I pray," he said.

This foray into the performing arts is new to Chinlund, who spent nearly five decades working in prison ministry and becoming chairman of the New York State Commission of Correction.

Draesel, who spent most of his ministry in urban areas, can trace his artistic involvement to when he was 5 and listened to his sister practicing her piano lessons, which she hated. When she finished a practice session, he took to the piano bench and played her pieces by ear. He wrote his first song at 7.

"Faith and the arts have been a very happy coupling all my life," he

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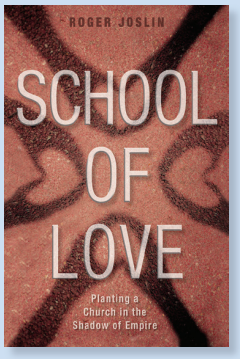
Church Publishing New Leadership Resources



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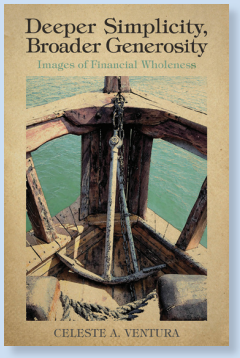

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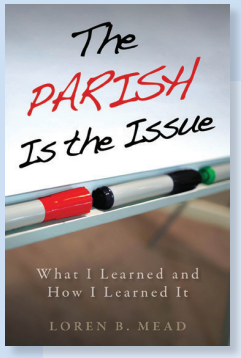

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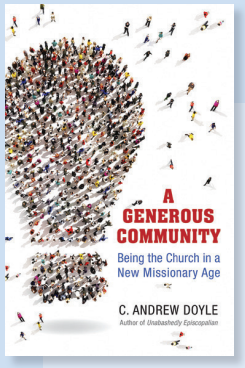

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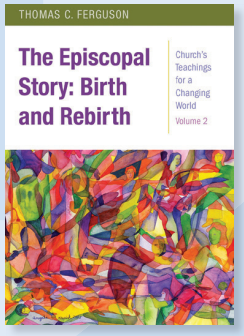

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Bishop Pike, 1964, from Living Church photo archives

Tumult Within and Without

— The 1960s in TLC's Letters Pages —

By David Kalvelage

The tumultuous years of the 1960s in America were not exactly quiet in the Episcopal Church. While the Church was near its membership peak during this period (the *Church Annual* reported there were 3.2 million members in 1960), there was discontent surfacing at the parish and diocesan levels. Segregation, the role of women, concerns about possible prayer-book revision, Episcopalians speaking in tongues, and other issues kept discussion lively in THE LIVING CHURCH.

Bishop James A. Pike continued to be in the news, which meant his name appeared frequently in the letters to the editor. Four canons to the ordinary in the Diocese of California wrote for the Jan. 31, 1960, issue to defend Bishop Pike's suggestion to take the good news to outer space. Others responded to an editorial about Bishop Pike conferring holy orders on a Methodist.

A Jan. 10 letter from John H. Woodhull, professor at the University of Buffalo, stirred up matters: "Hurrah for Bishop Pike. Hurrah for Bishop (Stephen) Bayne. These men are real leaders of the Episcopal Church. They write well and what they say needs saying. More power to them. They are newsworthy."

A news item in THE LIVING CHURCH revealed that members of a church in the Diocese of Los Angeles were speaking in tongues. Maxwell Vetters of Bremerton, Washington, wrote: "I find it quite astonishing that these people who speak in tongues have received such a naively 'good press' in our church publications without the slightest proof of whether their exotic claims are true" (Aug. 28, 1960).

Whether to include Charles the Martyr in the church calendar also lingered into the 1960s. "It was a shocking discovery to learn that the "English Churchman's Kalendar for 1961 had no mention whatever of King Charles' name on the 30th of January," wrote the Rev. Robert Lewis Weis, rector of St. Thomas', Providence (Jan. 14, 1962). "For my own part out of loyalty to the great protector of our Church I shall continue to wear the red vestments on January 30."

Advocates of ordaining women to the priesthood had been relatively quiet during the 1950s, but a letter in TLC gave the topic higher visibility. In the Dec. 4, 1960, issue, Ann T. Dwyer of Sisseton, South Dakota, wrote, "In regard to the letter from Mrs. Selden Spencer (Oct. 16), do you really suppose Mrs. Spencer is advocating ordination of priestesses? That should set relations with the Orthodox and (Roman) Catholic Communions back a few centuries. The only thing that really scares me though is that there might be a few priests in the Church who would approve of the idea."

New topics arose in 1962. The Supreme Court's decision on prayer in public schools prompted many letters, most of them negative. An editorial on the importance of the reserved sacrament also generated copious mail.

A humorous note came from the Rev. John D. Swanson, rector of Christ Church, Portsmouth, New Hampshire. "I recall that some years ago THE LIVING CHURCH ran a singularly unfortunate survey on 'What Episcopalians Think of the Virgin Mary,'" he wrote (March 29, 1963). "A priest of my acquaintance sent back the reply that he thought it far more important to discover what the Virgin Mary thought of Episcopalians."

"It is appalling that certain members of our clergy do not believe in the Virgin Birth of Christ," wrote Paul Lake of Kemah, Texas. "How can we claim to be Catholic if we cannot believe in one of the basic parts of the creed? I can think of nothing more hypocritical than a priest of our Church standing at the altar … saying the creed and not believing each part he says. If you try to explain everything physiologically and not by faith, how can you believe in the Resurrection either?"

Early in 1963, several letters commented on a news item that an Episcopal school in Atlanta had rejected an application by Martin Luther King III.

A news item in the Oct. 6, 1963, issue reported that Grace Church, Syracuse, New York had disregarded a bomb threat. An editorial in the same issue asked whether it was "a courageous act or a foolhardy act." TLC readers responded in succeeding issues.

Beginning in July 1964, letters were moved from the front of the magazine to the back, but this had no clear effect on the volume or tone of letters. An editorial in the June 21 issue addressed the matter of the church being legalistic about who should receive Holy Communion. Nine letters on the topic were published in the July 19 issue and another four appeared Aug. 9. Editorials on violence in cities, angels, and another on "Liberal Bigotry" (Oct. 8) kept the letters columns full.

When General Convention, meeting in St. Louis in October 1964, refused again to seat women as deputies, Helen Brooke of Dallas shared her thoughts. "It is like living in the United States in this year, 1964, and being forced to keep house with an ice box, a wash pot, and a carpet beater," she wrote. Jennie D. Julion of Frankfort, Kentucky, added, "The action of the deputies in denying seats to women in General Convention reveals an underlying fear that the women of

(Continued on next page)

Tumult Within and Without

The 1960s in TLC's Letters Pages

(Continued from previous page)

the Church actually might *hear* the gospel of Jesus Christ as preached by the clergy and act and vote according to its precepts."

An exchange of open letters between TLC's editor, the Rev. Carroll Simcox, and Bishop Pike toward the end of 1964 kept TLC's mailbox full into 1965.

When TLC made some typographic changes, the name of the magazine began to appear in lower-case letters. Readers were upset by the change. F.W. Adams of Huntington, New York, told readers she had "subscribed to THE LIVING CHURCH for 47 years. It grows better every year and it does deserve capitals." The Rev. Joseph N. Pedrick, rector of St. Paul's, Lock Haven, Pennsylvania, added, "No wonder people are beginning to write 'jesus,' 'god,' and 'christ,' when referring to the Trinity. Perhaps our church has been stuffy, but this certainly is *not* the way to overcome our stuffiness. If this is to be our journalistic standard, then I may look elsewhere for my religious magazine reading" (Jan. 3, 1965). And Robert Sparks of Warren, Connecticut, chimed in: "Now I feel it necessary to keep THE LIVING CHURCH out of sight! I would be ashamed to have visitors in our house see the cover."

Letters on ordaining women to the priesthood, use of the common cup, and whether to admit non-confirmed Christians to Holy Communion kept TLC's pages lively.

A letter from Norris Merchant of New York City (Sept. 5, 1965) also stirred up discussions: "I have read with astonishment of the attempts to unseat Bishop Pike on the grounds that he believes what I supposed any modern man with a reasonably equipped library of biblical and theological research *must* believe about such archaisms as the Virgin Birth, the Trinity, and the preposterous exclusion of women from Orders." He concluded, "I have a right to be excommunicated if Bishop Pike is dismissed, for I totally disbelieve in the same literalisms he has questioned and I regard the Thirty-Nine Articles as expendable, if not feudal. Surely it would be an immortal privilege to be excluded from a body that demanded fidelity to such intellectual debris in the name of the Spirit it has lost. I would, under such circumstances, demand, and be honored by excommunication."

In 1966, letters continued on the use of Protestant in the church's name but there was room for unusual subjects as well. The "God is dead" movement brought letters, especially when some of the movement's leaders spoke in Episcopal churches. The Rev. Lewis E. Coffin wrote to share tips with clergy on how to remove stains from their collars. And James Pitzer of Washington chided TLC for its Easter cover (April 10) as being inappropriate. The subject of the cover was resurrection.

The Rev. J.V. Langmead Casserly stirred up readers when he wrote an article about Bishop Pike's book, *What Is This Treasure?* (May 29, 1966), which he called "so bad and stupid a book." On June 26, TLC published 13 letters in response. After 19 more letters on the topic were published, an editor's note announced that the discussion was closed.

The Oct. 2, 1966, issue of TLC proved lively. A proposed ecumenical venture that would involve the Episcopal Church, called Consultation on Church Union (COCU, or "cuckoo" by some of its detractors), drew much interest in the letters column for several weeks, and many readers responded to an editorial on abortion.

The first issue of 1967 included an article by the Rev. Robert Cromey, rector of Trinity Church, San Francisco, on homosexuality. In the Feb. 5 issue, an editor's note said Fr. Cromey's article prompted 26 letters, 13 of them supportive. Across the next three decades, Fr. Cromey was a frequent letter-writer to TLC, most often on homosexuality.

Later in 1967, the letters column began to be dominated by opinions on possible changes to the Book of Common Prayer. The Prayer of Humble Access, the General Confession, possible movement of the *Gloria in Excelsis*, and the Penitential Order were popular topics for several weeks.

When the United States entered the war in Vietnam in 1967, Episcopalians were quick to express their opinions, and pro-and-con letters continued.

As the Vietnam War dragged on, letters in 1968 touched on a wide variety of topics. Correspondents addressed liturgical reform and gun legislation, and some followed a Dec. 8 editorial that urged reappraisal of the canons on marriage and divorce. The common cup, a perennial subject of TLC's correspondents, prompted a direct argument in the Feb. 23, 1969, issue. The Rev. Vincent Browne, rector of Grace Church, Ridgway, Pennsylvania, wrote: "At a cocktail party, I overheard a slightly 'potted' Presbyterian accuse a surgeon friend of mine of being unscientific in his attitude towards the Holy Communion. All the old arguments about the 'unsanitary' practice of the cup were pulled out. Finally my friend said, 'Tell me one thing: is it the blood of Jesus Christ or not?'"

In 1969, many letters took on an angry tone. Some attacked the actions of Executive Council. There were

concerns about the common cup, whether deaconesses should be ordained, whether churches should celebrate folk Masses, and whether guitars are appropriate instruments for liturgical music. Bishop Pike remained in the news. When an article (Jan. 19, 1969) reported his third marriage, the Rev. Henry Jesse of Reno, Nevada, wrote: "I would like to address a question to the episcopal leadership of our Church: To wit, If James A. Pike is not deposed for thumbing his nose at the canons of the Episcopal Church, how do you expect its members to be obedient to its discipline?"

A few months later, Bishop Pike announced his resignation. "The impending departure of James Pike is the greatest piece of good news since the descent of the Holy Ghost," wrote the Rev. Edmond T.P. Mullen of Southold, New York (May 9, 1969). "The prayers of many priests and laymen have been answered. No longer need we be horrified by his heresies, embarrassed by the multiplicity of his liaisons, or saddened by the nervous silence and inaction of his peers."

The late 1960s were a time of liturgical experimentation. New-age liturgies were celebrated with great fanfare and TLC readers had plenty to say.

"The 'Environmental Eucharist' [TLC, March 2] is just about the most shocking 'liturgical' experiment I have heard about to date," wrote J. Harrison Walker of Wilmington, Delaware (April 5, 1969). He quoted from the news report of the event: "his blindfold was removed and a smiling individual with toilet paper draped around his neck performed a 'declaration of absolution' by symbolically flushing the communicant's sins away."

The racial tensions of the 1960s affected the Episcopal Church as well. A document known as the Black Manifesto upset many Episcopalians, and later in 1969 the church called a special General Convention to address racial issues. Meeting in South Bend, Indiana, deputies allocated more than $200,000 for black community development. Letters to THE LIVING CHURCH reacted to the legislation beginning in the Oct. 12 issue.

David Kalvelage edited TLC from 1990 to 2009. This article is condensed from Is King Charles a Saint Yet? Letters to the Living Church across Fourteen Decades *(Forward Movement/The Living Church Foundation).*

"I recall that some years ago THE LIVING CHURCH ran a singularly unfortunate survey on 'What Episcopalians Think of the Virgin Mary,'" he wrote (March 29, 1963). "A priest of my acquaintance sent back the reply that he thought it far more important to discover what the Virgin Mary thought of Episcopalians."

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Community and Communion

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. —Acts 2:42

By Julia Gatta

Christian spirituality is not a solitary exercise. St. Luke's account of the earliest Christian fellowship testifies to that. No sooner does he recount the events of Pentecost, culminating in numerous baptisms, than he describes the new community's *way of life*. It entails four essential elements: adherence to apostolic teaching, fellowship with other Christians, the "breaking of bread" or Eucharist, and prayers. Once again, we notice that response to the gospel of Christ involves something *practical*: first, baptism itself; then, a set of community disciplines. This is a way of life that has characterized Christian discipleship since its earliest days, and candidates for holy baptism, together with the congregation, are asked about their willingness to adhere to these practices for themselves: "Will you continue in the apostles' teaching and fellowship, the breaking of bread, and in the prayers?"

Receiving Holy Communion is an occasion of profound sacramental union with our Lord, experienced with piercing personal intimacy yet shared with all.

Our growth in Christ, our formation as his disciples, takes place in community: the "fellowship" of the Church. Because baptism makes us members of Christ's body, we remain part of this spiritual network even when we are physically alone and even after death. And our communion with those who belong to Christ is practiced in flesh-and-blood relationships, most often in our parish church. For it is here that we usually engage in the breaking of bread.

Sometimes it is hard to go to church. We may have complaints about our local congregation, or our attendance may have become haphazard simply out of habit. We may be tired from the work week and look forward to sleeping in. Our do-it-yourself, highly individual culture does not encourage church attendance, and in some locales it is considered decidedly odd. For Americans, a consumer mentality promotes "church shopping" for a place that "fits my needs." We may tell ourselves we can meet God during a walk in the woods or sitting quietly on our back porch, and of course we can.

Yet the rub of other people is part of the process of sanctification. The household of faith is a lot like other households, only more so. Jesus himself applied the metaphor of family relations to those who belong to him: "Whoever does the will of God is my brother and sister and mother" (Mark 3:35). We want to think of our families as havens of comfort, security, mutual support, growth, and love, and well-functioning families often provide these blessings. All families, however, also have occasional quarrels, points of disagreement, and some aggravating personalities. Healthy families accept these difficulties in stride and grow through them. In ordinary family life and in the family of the Church, God can work on our impatience, pride, and selfishness through precisely these irritating circumstances if we are open to this grace. As St. John of the Cross said of community members in religious life, "like stones in a bag they rub each other to smoothness."

We come together on Sunday not to "recharge our batteries" or in the hope of personal spiritual uplift. We come because we're part of the family: we need them and they need us. We may eventually discover that we simply cannot live without the Eucharist. It is the place of our death and resurrection in Christ: every liturgy is potentially transformative. The disciples walking on the road to Emmaus, unaware that the Risen Lord traveled with them, nonetheless felt how their "hearts burned within them" as Jesus expounded the Scriptures. When they stopped for their evening meal, they at last recognized the Lord "in the breaking of the bread" (Luke 24:35). We follow the same pattern of engagement with the Risen Christ in the Eucharist. We begin by opening the ears of our hearts to hear what Christ may be speaking through the appointed lessons and the sermon: the Liturgy of the Word. Some saints, such as St. Anthony of Egypt and St. Francis of Assisi, had their lives turned upside-down simply by listening to the gospel read in church. Especially when proclaimed in the context of the Spirit-charged liturgy, "the word of God is living and active, sharper than any two edged sword" and "able to judge the thoughts and intentions of the heart" (Heb. 4:12).

The Liturgy of Holy Communion is even more complex. It begins with the Offertory: the bringing of bread and wine to the altar along with our monetary gifts. Today, when our relation to the natural world has become so problematic, it is worth pondering the significance of offering bread and wine. Both are agricultural goods shaped by human labor. They carry in them the giftedness of creation but also the vigor and pain of human toil. At the time of "The Offering" in his *Mass on the World*, Teilhard de Chardin prays that "all the things in the world to which this day will bring increase; all those that will diminish; all those that will die; all of them, Lord, I try to gather into my arms so as to hold them out to you in offering." We offer ourselves, our souls and bodies, with all our joys, accomplishments, worries, and setbacks — everything, in fact, along with the rest of creation.

But we do not offer these things simply on our own. In the Great Thanksgiving we are caught up in the priestly prayer of Jesus as the celebrant offers

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thanks for the sweep of salvation from creation to its culmination in the "joy of your eternal kingdom." In the act of recalling Christ's self-offering in the narrative of the Last Supper, as well as Jesus' death and resurrection, ascension, and sending of the Spirit, these spiritual realities become present to us. By the agency of the Holy Spirit, we become participants in these mysteries of the faith, infused with their saving and sanctifying power.

The Bread is broken to unite us to Christ and, in Christ, to one another. All that we have offered now returns to us transformed into Christ, just as we are transformed into him. Here we can say with St. Paul: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). Receiving Holy Communion is an occasion of profound sacramental union with our Lord, experienced with piercing personal intimacy yet shared with all: a communal mystical union.

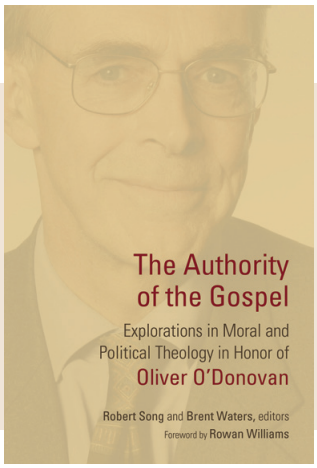
We do not leave the Eucharist in order to begin ministry, for we have just participated in the most redemptive action conceivable on behalf of the world. Rather, having been reconstituted again as the body of Christ, we endeavor to live eucharistically "wherever we may be," as one catechism describes the locus of lay ministry (BCP 1979). We continuously offer everything that touches and affects our lives *through Christ, with Christ, and in Christ.* The fellowship to which we pledge ourselves then engages us in mutual service both within and beyond the local community of faith.

The Rev. Julia Gatta is professor of pastoral theology at the University of the South's School of Theology in Sewanee. This is the third in a series of articles.

Honor for a Master

Review by John C. Bauerschmidt

This collection of essays by a distinguished group of his former students, colleagues, and other peers, commemorates and honors the important contribution of Oliver O'Donovan to the discipline of Christian ethics for the past several decades. O'Donovan, formerly the Regius Professor of Moral and Pastoral Theology at the University of Oxford, and now retired as professor of Christian ethics and practical theology at the School of Divinity, University of Edinburgh, has influenced a generation of students through his teaching, not only in these posts but in earlier appointments at Wycliffe Hall, Oxford, and Wycliffe College, Toronto. Most significantly as well, his books have helped to shape the field, reviving neglected parts of the discipline like political theology. O'Donovan's work can easily be seen as seminal, reconnecting political theology with its sources and an older tradition of Christian reflection on the subject.



The Authority of the Gospel
Explorations in Moral and Political Theology in Honor of Oliver O'Donovan
Edited by **Robert Song** and **Brent Waters**.
Eerdmans. Pp. 294. $45

The range of the 16 essays is a tribute to O'Donovan's intellectual interests and to the impact of his work. The essays concern subjects that O'Donovan has addressed in his own work without limiting themselves to commentary, striking out with new contributions as the best way of honoring his legacy. Two essays, by Jean-Yves Lacoste ("In War and in Peace: Heideggar, Levinas, O'Donovan") and Nigel Biggar ("Regime Change in Iraq"), are a reminder of O'Donovan's work on nuclear deterrence and warfare more generally, in books like *Peace and Certainty* (1989) and *The Just War Revisited* (2003), which have invited Christian reflection on matters of public policy. Lacoste's essay has what may be a solitary reference in this volume to O'Donovan's teacher Paul Ramsey, a brief but welcome reminder of an important influence; while Biggar's contribution, coming from O'Donovan's successor in the Oxford professorship, takes issue with his stated reticence in offering precise recommendations or judgments about current matters of political debate, and proposes a more definite policy of prescription, not without identified risks.

Essays by John Witte, Jr. ("The Nature of Family, the Family of Nature: Prescient Insights from the Scottish Enlightenment"), and Robert Song ("Bodily Integrity Identity Disorder and the Ethics of Mutilation") reflect O'Donovan's longstanding interest in questions of sexual and medical ethics, which he has addressed in books like *Begotten or Made?* (1984), in an earlier series of pamphlets published by Grove Books, and in the more recent *Church in Crisis: The Gay Controversy and the Anglican Communion* (2008). Witte focuses on the development of modern Western attitudes to marriage and family, a perennial concern for O'Donovan; while Song's essay sets the particular issue addressed within the overarching theme in O'Donovan of the doctrine of creation as *created order*, evidenced in *Resurrection and Moral Order* (1986 and 1994) and elsewhere. "Bodily Integrity Identity Disorder" refers to a person's desire to seek amputation of a healthy limb: a subject not addressed by O'Donovan directly but one with implications for a Christian approach to matter and the goodness of creation. Holger Zaborowski, in his offering ("Between Naturalism and Religion? Jürgen Habermas, Robert Spaemann, and the Metaphysics of Creation"), explores the same subject of creation, letting us know of O'Donovan's role as a translator of Spaemann's work and the German philosopher's influence on him.

Joan O'Donovan's contribution ("From Justification to Justice: The Cranmerian Prayer Book Legacy") builds upon her husband's short work, *On the 39 Articles: A Conversation with Tudor Christianity* (1986), and explores the relationship between Cranmer's liturgy, the proclamation of God's word of judgment, and the renewal of moral agency and action. Shinji Kayama's essay ("Augustine and Preaching: A Christian Moral Pedagogy"), in a sim-

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Honor for a Master

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ilar vein, connects moral formation to the Christian liturgical assembly, and also reminds us of Augustine's formative influence on O'Donovan, at least from the time of his doctoral work at Oxford under the supervision of Henry Chadwick. This DPhil thesis later became *The Problem of Self-Love in Saint Augustine* (1980).

An offering by Bernd Wannenwetsch ("A Love Formed by Faith: Relating Theological Virtues in Augustine and Luther") conjures with themes surfaced by O'Donovan in that same work, as does O'Donovan's own contribution to the collection ("Know Thyself! The Return of Self-Love"), which also evidences the influence of Spaemann, and reminds us of his recent *Self, World, and Time* (2013), the first volume of the three-part *Ethics as Theology.* John Webster's essay ("*Dolent gaudentque*: Sorrow in the Christian Life") starts with Augustine but moves quickly on to Aquinas, pointing to their common affirmation that sorrow always has an element of good, a witness to the asymmetrical relationship of good and evil.

A large number of the essays are on themes of political theology — not surprising considering O'Donovan's influence here, through *The Desire of the Nations: Rediscovering the Roots of Political Theology* (1996), *Common Objects of Love: Moral Reflection and the Shaping of Community* (2002), and *The Ways of Judgment* (2005). Also important are the texts collected in *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought* (1999), edited with Joan O'Donovan, and *Bonds of Imperfection: Christian Politics Past and Present* (2004), a collection of essays by both O'Donovans that includes versions of earlier journal articles like "The Political Thought of the Book of Revelation" and "Augustine's *City of God* XIX and Western Political Thought."

Eric Gregory ("The Boldness of Analogy: Civic Virtues and Augustinian Eudaimonism") returns to Biggar's theme of O'Donovan's reticence in the political sphere, an "Augustinian judiciousness" that is rooted in "an eschatological patience" in the here and now. Gregory brings forward other elements in O'Donovan's work that indicate an "Augustinian boldness" in seeing politics as the arena where God reveals himself (pp. 73-4). Jonathan Chaplin's contribution ("Governing Diversity: 'Public Judgment' and Religious Plurality") explores O'Donovan's 2008 Kuyper Prize Lecture and his critique of modern pluralism. Brent Waters's essay ("Communication") deals with a theme (*koinonia*) developed in *Common Objects of Love* and *The Ways of Judgment* and shows how O'Donovan deploys it to undermine late modernity's twin libertarian and authoritarian tendencies, its contemporaneous devotion to autonomy and dependency. Waters characterizes O'Donovan as one who embraces neither liberal individualism nor Hegelian collectivism; who advocates neither for the accommodation of modernity nor for its rejection in favor of antiquity or a sectarian withdrawal from the world. "O'Donovan portrays the late modern world for what it is, namely, another moment in the historical and providential unfolding of God's vindicated creation, and it cannot be overemphasized that this unfolding is ongoing" (p. 143).

Brian Brock ("What Is 'the Public'? Theological Variations on Babel and Pentecost") mines some of the same territory in exploring O'Donovan's use of the Augustinian definition of a society as a people defined by "common objects of love," and Bonhoeffer's use of another Augustinian strand, that a society based on a false love is not a true society. The latter brings forward the importance of repentance and reconciliation in sustaining our political life. Hans Ulrich's essay ("The Ways of Discernment") builds upon *The Ways of Judgment* and expounds on the importance of the act of understanding. Understanding or discernment is predicated on distinguishing or differentiating, rooted in wisdom, and inextricably linked to judgment itself.

It ought to be mentioned that the collection begins with an introduction provided by the editors that acts as an excellent guide to the essays and to the corpus of O'Donovan's work, while a foreword by Rowan Williams, his former colleague at Oxford, offers yet another personal appreciation. Williams contends that O'Donovan's work is a coherent expression of a classical Reformed divinity that has engaged the Holy Scriptures and Christian tradition in fresh ways that are far from the formulaic orthodoxies of any party, in a sustained engagement with the modern age and particular issues. "The present volume is a worthy tribute to one of the most serious thinkers the Anglican family has nurtured in the last century or so; a learned, subtle, compassionate voice, ambitious for truthfulness and obedient to grace" (p. viii).

It is difficult to find much to add to such an intelligent and appreciative volume, which not only offers guidance to the work of this important theologian but also makes contributions to the continuing theological task that are not simply derivative. There are, however, a few characteristics of Oliver O'Donovan's work alluded to in this volume that might be brought forward for our attention. The first worth mentioning is his use of Holy Scripture. O'Donovan is a man who returns to the sources over and over again, not least of all to the primary source of Christian doctrine. He often deploys a text in a way that is unconventional but not idiosyncratic, faithful to the mainstream of Christian interpretation but bringing fresh insight to bear, not only on the text but to our understanding of reality. In the world of interpretation it is easy to shock and to set a text unnaturally on its head (there are many examples); what O'Donovan does is much more powerful and satisfying. O'Donovan

O'Donovan has "a subtle, compassionate voice, ambitious for truthfulness and obedient to grace."

himself has pointed to the primary task of the theologian as exegete, and he stands as an outstanding example.

Another characteristic, not unrelated, is O'Donovan's ability to take a theological issue and to "turn" it in a way that sheds new light and invites a new perspective. One instance is his consideration of "Judge not, that you be not judged" (Matt. 7:1), "the Gospel warning against the pretensions of government" (*The Ways of Judgment*, p. 234), itself an illuminating remark. Here O'Donovan invites us to consider the antidote to judgment, at the point of transition between politics and the counter-political claim of the gospel, not as tolerance or forbearance (which many would reflexively reach for), but as obedience. Judgment is abandoned as Christians leave off the practice of judgment in favor of obedience to God and the judgment he has already given. O'Donovan also points toward the dangers of abdicating judgment in the political realm, where the cry of "Judge not" is taken up by citizens against their government, who then proceed to judgment themselves. O'Donovan, with an assist from Kierkegaard, identifies the press as the modern instrument of the public's judgment; but the observation is a fresh one today in the age of social media, bringing fresh insight.

The ability to "turn" a subject in this way, joined to his enormous command of our theological tradition and its sources, and his unfailing generosity as a mentor and teacher, have guided Oliver O'Donovan's students and colleagues and many others over the years. Often his students have been motivated to seek out and grasp the connection between ideas that the teacher has already seen and sketched out but which the students are only beginning to glimpse. We stand in his debt. This collection is a tribute to the substance of his work and its influence, and a reminder of the thought and study it continues to inspire.

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

Diverse Themes in the Gospels

Review by Stephen Platten

In his remarkable Bampton lectures for 1948, *The Glass of Vision*, Austin Farrer set out an epistemological understanding of biblical revelation rooted in a symbolic and imaginative approach to Holy Scripture. Richard Burridge's introductory book to the gospels stands in that same tradition, and Burridge is a worthy recipient of the 2013 Ratzinger Prize conferred by Pope Francis.

Burridge's use of the symbolic is there throughout, but it also acts as the structure upon which the entire book hangs. So, he begins effectively with the four characters depicted in the vision of the prophet in the first chapter of the prophet Ezekiel. Memorably these characters are four creatures: a human being, a lion, an ox, and an eagle. In most traditions for the past two millennia, Matthew has been associated with the human being, Mark with the lion, Luke with the ox, and John with the eagle.

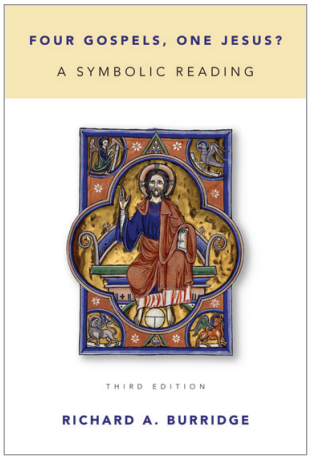
In his first chapter, before embarking on the gospels, Burridge sets out the various critical tools that have been developed within the realm of biblical scholarship. All are valued, but with a proper, constructively critical eye. They are presented with clarity and so the book offers a useful introduction to critical biblical scholarship. Burridge effectively accepts the four-gospel hypothesis established by Burnett Hillman Streeter almost a century ago, but he also describes the plethora of critical methods that have been developed since then. Perhaps most significantly, he shows how redaction criticism has illustrated the creative and individual nature of the four gospels. He establishes a genre of biography that if not unique to late antiquity is certainly in strong contrast to critical biography as we would now generally understand it.

In the following four chapters, Burridge applies the various critical tools that he has described to investigate the contribution of the four evangelists and to establish their individuality whilst also pointing to confluences. He begins with Mark, assuming it to be the earliest of the three synoptic gospels. In the "Roar of the Lion" we see Mark as a fast-moving gospel in which Jesus is an enigmatic and hunted figure. The gospel is spare and the Greek brisk; *euthus* (immediately) appears with great frequency. There are no birth narratives or resurrection appearances, and the gospel ends on a challenging note: the women at the empty tomb said "nothing to anyone, for they were afraid" (Mark 16:8).

Matthew, the human being, is the "Teacher of Israel" and writes by far the most Jewish of the gospels. Matthew uses Mark as the framework for his gospel but adds much new material, including a "new Pentateuch" in the Sermon on the Mount. Matthew is unafraid to correct Mark where he sees inaccuracy, notably in his use of the Jewish Scriptures. Matthew's Jesus is far more transparent and explicit, and a "secret" motif in Mark is softened and almost disappears. Only 26 verses of the Passion are unique to Matthew, which is dark as in Mark but also adds more supernatural references. The *teacher's* "vindication" is there in the resurrection narratives, notably concluding on a mountain with a clear commission to his followers.

Luke, the ox, is the bearer of burdens. Here again, Mark offers the skeleton and there is material common to Matthew, assumed to come from a common source, widely known as Q. But there is much material too that is unique to Luke, including many more parables. Luke's introduction implies a careful historical approach, perhaps hinting at a correcting of earlier narratives. Luke is more measured than Mark, and his concern for the outcast, the poor, and the place of women is clear. Again there are (different) birth narratives and resurrection appearances that effectively act as a bridge into Luke's second book, the Acts of the Apostles.

Finally, and in a very different style, rooted in different traditions and perhaps even sources, we arrive at John, the "High Flying Eagle." Burridge notes that this gospel is effectively independent of the other three. The structure is quite different, with incidents, encounters, or miracles leading into dialogue and then monologue from Jesus. There is no "Last Supper" and instead the eucharistic elements are gathered together in an extended reflection on the feeding of the 5,000, one the few common tradi-



Four Gospels, One Jesus?
A Symbolic Reading
Third Edition
By **Richard A. Burridge**.
Eerdmans. Pp. xviii + 217. $20

tions found in the synoptic gospels. John sets Jesus "cosmologically," as in the remarkable prologue (1:1-4).

In his final two chapters, Burridge draws together the four gospels and one Jesus. In a very poignant afterword he looks back at the book and its reception across 20 years. Burridge is keen to avoid harmonisation of the four texts and is sensitive to their use in the liturgy. He sees plurality as a gift. Resurrection, Burridge believes, helps bring the four portraits together in one theological tradition.

This is an excellent introduction to the gospels. To quibble much would be ungenerous. Sometimes the use of the "four beasts" can be overplayed. It would have been interesting to hear more of those who query the existence of Q. I was reading this book alongside A.N. Wilson's excellent new monograph, *The Book of the People: How to Read the Bible*. The two complement each other in a fascinating manner. Burridge's book remains a crucial tool for any teachers or students beginning a study of the four gospels.

The Rt. Rev. Stephen Platten is rector of St. Michael, Cornhill, and assistant bishop in the Diocese of London.

A.W. Elson & Co. Boston

Yours in Christ

Charles C. Grafton

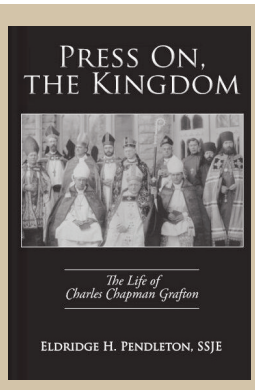
American Catholic

Review by John D. Alexander and Phoebe Pettingell

Charles Chapman Grafton (1830-1912) was one of the titans of 19th-century American Anglo-Catholicism. Born into a wealthy Boston family, he became an Episcopalian under the influence of the Tractarian movement, and was ordained in the Diocese of Maryland. After the Civil War, feeling drawn to a monastic vocation, he moved to England to observe the revival of religious orders in Anglicanism. He sought advice from Edward B. Pusey, and befriended John Mason Neale and Thomas T. Carter, among other prominent Anglo-Catholics of the day.

Delaying his return to the United States for seven years, he became one of the cofounders of the Society of Saint John the Evangelist (SSJE), also known as the Cowley Fathers, together with Richard Meux Benson and Simeon Wilberforce O'Neill. In 1872, he was called to be rector of the Church of the Advent in Boston. Sixteen years later, at an age when many clergy are ready to retire, he was elected the second Bishop of Fond du Lac in Wisconsin. A prolific author and celebrated preacher, he became an internationally known ecumenical figure, particularly in relations with the Orthodox. The lack of a published biography of Grafton has long constituted a serious gap in the historical literature. Eldridge H. Pendleton's *Press On, the Kingdom: The Life of Charles Chapman Grafton* comes as a welcome remedy to this deficiency. Despite some flaws, this book represents a valuable contribution to the history of the Anglo-Catholic movement both in the Episcopal Church and in the wider Anglican Communion.

The publication of this book also marks a significant moment in the reconciliation of historic enmities. In 1882, while rector of the Advent, Grafton resigned from SSJE as years of mounting tension with Richard Meux Benson, the society's English Superior, came to a head. Siding with Benson and SSJE, the sisters of the Society of St. Margaret, whom Grafton had brought from England to Boston, asked Grafton to resign as their chaplain. Grafton did so, but then over half of the sisters left the order to form the Sisterhood of the Holy Nativity under Grafton's leadership, with Mother Ruth Margaret Vose as superior. These separations engendered a legacy of mutual resentment that persisted well into living memory.



Press On, the Kingdom
The Life of Charles Chapman Grafton
By **Eldridge H. Pendleton**, SSJE. Blurb. Pp. 210. $15

As a Cowley Father himself, Pendleton might have been expected to take Benson's part, but instead he has succeeded in telling the story with supreme sensitivity and fairness to both sides; if anything, he goes out of his way to vindicate Grafton. The greatest strength of the book is its unparalleled coverage of Grafton's break with Cowley and estrangement from Benson, drawing on extensive research in the SSJE archives in both the United States and England, and in the Sisterhood of the Holy Nativity archives, now located at the SSJE monastery in Cambridge, Massachusetts, and the Society of Saint Margaret archives as well.

Both Grafton at the Advent and his fellow American and former mentor, Oliver Prescott, SSJE, at St. Clement's, Philadelphia, had to supervise English Cowley Fathers who seemed to be taking their orders from Benson across the Atlantic in Oxford rather than from their rectors, and whose behavior often distressed American diocesan bishops to whom they considered themselves unanswerable. Furthermore, Benson refused to issue a written rule for the order, something he had originally promised to do. Pendleton's research shows that Grafton's physician and warden at the Advent believed Grafton's health had so weakened under the strain of his work that he had become unfit for it, and was feeding this diagnosis to Benson in letters. When Grafton felt he had no choice but to resign from SSJE, the superior never forgave him, and some of the English Cowley Fathers continued to spread malicious stories about his mental state as late as his election to Fond du Lac. The story has never before been told so fully, and this achievement alone makes Pendleton's book invaluable.

Although the Sisterhood of the Holy Nativity's split from the Society of St. Margaret has been documented elsewhere, here again Pendleton has added to its richness by quoting from the di-

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ary of Mother Louisa Mary, SSM, and by adding the telling detail that the order's convent on Beacon Hill had been the dower of an American sister, Ruth Margaret Vose, who became the mother foundress of the new sisterhood. (For some reason, however, Pendleton repeatedly refers to Ruth Margaret Vose as "Harriet." Is he perhaps confusing her with Mother Harriet of the Community of St. Mary in New York?)

Pendleton has also fleshed out the remarkable story of Grafton's relationship with Bishop Tikhon of Alaska and the Aleutian Islands, later Patriarch of Moscow and a martyr and saint after the Russian Revolution. In 1900, at the consecration of Grafton's coadjutor, Reginald Weller, he invited both the Polish National Catholic bishop, Antoni Kozlowski, and Tikhon to the ceremony, and placed the Orthodox bishop on his episcopal throne. The subsequent picture (published by THE LIVING CHURCH) became infamous as "the Fond du Lac Circus," less because of the presence of eight Episcopal bishops in copes and miters but because the group included two Slavs. Indeed, one paper described the Russian as "a man of alien faith," a disagreeable reminder of the ethnic and denominational prejudices of the era. Grafton would have liked to have these fellow bishops from other churches lay hands on the newly consecrated, but a threat of presentment from Bishop William E. McLaren of Chicago made him abandon this plan.

Later, when Tikhon had become Patriarch of Moscow, Grafton visited him there, and was received with great cordiality; ecumenical relations seemed to be blossoming. Alas, not long thereafter, a deposed Episcopal priest, Ingram Irvine, asked to be received into Orthodoxy. Because of his deposition, the Russians decided to reordain him at their new cathedral in New York, but the bishops of the Episcopal Church, Grafton included, took grave offense, seeing this as a sign that the Orthodox did not recognize the validity of Anglican orders. Tikhon's attempts to explain his reasoning failed because the Episcopalians could not grasp the nuances involved in the Russian ordination. The dialogue was broken off, as was the friendship between the two men. Yet, as Pendleton notes, after the death of Tikhon in 1925, a picture of "the Fond du Lac Circus" was found under the floorboards of the room where he had been incarcerated, suggesting that the relationship remained important to him.

Pendleton stresses the importance of Grafton bringing to the United States the Confraternity of the Blessed Sacrament (CBS), an Anglo-Catholic devotional society founded in 1862 in England by T.T. Carter. Its influence soon made weekly and in some cases even daily Eucharists available in Anglo-Catholic parishes. Pendleton rightly points out that the CBS's work and witness was a significant factor in moving the Episcopal Church in the direction of recognizing the Holy Eucharist as the principal service on Sundays and Holy Days in the Book of Common Prayer (1979).

While Pendleton has made good use of the archives of the religious orders, he has neglected other sources, including the diocesan archives in Fond du Lac, that would have made for a more complete and accurate account of Grafton's years as bishop. There is only one passing reference to René Vilatte (1854-1929), a wily Frenchman taken in by Grafton's episcopal predecessor to serve Belgian National Catholic congregations in Door County, Wisconsin. Vilatte hoped to become a bishop, and sought consecration from Grafton, who rightly discerned that he was a charlatan. Later, as "Mar Timotheus," Vilatte became the *episcopus vagans* from whom a number of small North American churches derive episcopal successions of dubious validity. More on Vilatte would have been helpful, since documents in the Fond du Lac archives vindicate Grafton against a number of charges made by members of these churches.

Elsewhere, Pendleton's ecumenical information is not up to date. He repeatedly refers to Bishop Antoni Kozlowski of the Polish National Catholic Church (PNCC), a purely North American body, as an "Old Catholic," which is technically accurate but misleading since that term normally refers to the Old Catholics of the Utrecht Union headquartered in the Netherlands. Pendleton remarks that the Episcopal Church established close ties with Old Catholics in 1946, but that the Episcopal Church's decision to ordain women to the priesthood in the 1970s "strained this bond." In actuality, the Episcopal Church had been in communion with the Utrecht Union since 1934, and extended full communion to the PNCC in 1946. The PNCC broke this communion in 1978, but the Episcopal Church remains in full communion with the Utrecht Union to this day.

Pendleton almost entirely neglects another important aspect of Grafton's work: his ministry among the Oneida Indians, whose presence in northeastern Wisconsin provided much of the *raison d'être* for the Diocese of Fond du Lac. A related point that Pendleton could have brought out was Grafton's active promotion of evangelization among the burgeoning Scandinavian and Central European immigrant populations of Wisconsin. Despite his years in England, his vision for the Episcopal Church was entirely American. He was among those calling for it to be renamed "the American Catholic Church," believing it capable of offering a non-Roman but truly Catholic ecclesiastical home to many peoples of diverse national origins and ethnicities in the new country.

Grafton rebuilt the cathedral in his see city, a burnt-out shell when he came to the diocese, not only by raising money, largely from wealthy patrons back east, but also by patronizing local young artists: in some cases, helping to train them by sending them to study abroad. Both Grafton's sister and one of his sisters-in-law were patrons of the arts, instrumental in building up the collections of the Museum of Fine Arts in Boston and the Metropolitan Museum of Art in New York City. Grafton's own deep interest in art was part of a family legacy, and deserves greater exploration.

Because we both serve at St. Stephen's in Providence, we are keenly aware of a significant omission. Pendleton limits the discussion of Grafton's relationship with George McClellan Fiske, rector of St. Stephen's, to a passing mention of Fiske's having declined election as Bishop of Fond du Lac in June 1888, which led to Grafton's subsequent election. Pendleton also inaccurately reports that Grafton's last Sunday as rector of the Advent was April 15, 1889, just ten days before his consecration as Bishop of Fond du Lac on April 25. While Grafton did preach at the Advent that Sunday, he had actually resigned as rector of the Advent in April 1888, and had moved to Providence, intending to develop a nationwide ministry of giving retreats and preaching missions, and to press ahead with plans for an American men's religious order. After his election as Bishop of Fond du Lac, he left the Sisters of the Holy Nativity in Fiske's care; their motherhouse remained in Providence for 17 years until they moved to Fond du Lac in 1905, and they kept a branch house in Providence until 1983. On his frequent trips to the East Coast, Bishop Grafton would always visit the sisters at the Providence house and Fiske at St. Stephen's.

Pendleton surmises that, had he lived today, Grafton would doubtless have supported women's ordination because of his strong interest in women's ministries. That is an anachronistic fallacy, more revealing of Pendleton's own commitments than of anything about Grafton himself. If Grafton lived today, he would not be Grafton but someone else. Apart from the futility of predicting what historical figures might have done outside their context, such speculation fails to grasp Grafton's understanding of the Universal Church as founded by the apostles and sent forth by Christ, not to be changed in any of its essential sacramental structures by any one of its branches acting without the consensus of the rest. Grafton's own *Christian and Catholic* (1905), one of his principal works, provides a key formulation of this conception.

Despite these flaws, Pendleton has produced a readable and highly valuable study of Grafton. It fills a number of gaps in the story of this important figure in the Episcopal Church, a figure whose importance will abide as we face new ecumenical and liturgical challenges in coming decades.

The Rev. John D. Alexander is rector of St. Stephen's Church in Providence, Rhode Island. Phoebe Pettingell is a literary critic and liturgical writer who lived for many years in the Diocese of Fond du Lac.

Accessible and Scholarly

Review by Hannah Matis Perett

In *Aquinas at Prayer*, Father Murray seeks to broaden the popular conception of Thomas Aquinas as a purely rational systematic philosopher-theologian. Murray focuses instead on the poetry and prayers of Thomas, drawing together in a single study material from a variety of manuscript sources. The result is a portrait, if anything, of the spirituality of Thomas Aquinas — its range, depth, and clarity — and reveals the extent to which Thomas turned to poetry to convey theological paradox.

The book is divided into three sections, each concentrating on a different set of source material: the first section on the short devotional *Piae preces*, in which Murray includes both translation and his own commentary on the text; the second section on Thomas's biblical commentaries, specifically on the Pauline Epistles and the Psalms; and the third section on Thomas's eucharistic hymns and canticles. Murray argues for Thomas's authorship of the *Piae preces* and the eucharistic hymns, although he acknowledges that Thomas had the usual medieval habit, so distressing to modern scholars, of occasionally borrowing from other scholars' works without attribution, in this case Humbert of Romans.

Murray's work is deeply indebted to that of the Dominican scholar Jean-Pierre Torrell, as well as to the great medievalist Marie-Dominique Chenu. His overall approach can also be seen as part of the recent re-envisioning and "humanizing" of Thomas's thought by scholars like Robert Barron and Denys Turner. Murray's focus is far narrower than these studies, however, and he can simply sidestep much of Thomas's philosophical thought for close textual analysis.

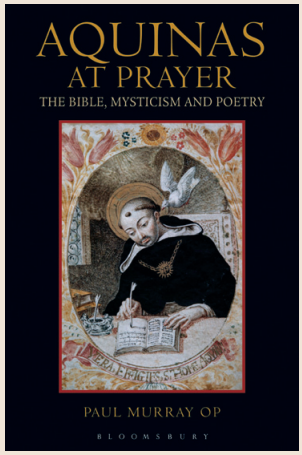
This, indeed, is the real strength of the work: the evident love and care Murray has lavished on these small jewel-like works. On balance, the first and third sections of the book are the strongest, in part because they are most self-contained, but also because in them Murray is dealing with his most explicitly "poetic" material. Where his second section, on Thomas's biblical commentaries, fits with his other two, I think there are some flaws.

I vehemently applaud any scholar willing to tackle the strange world within a world that is medieval biblical commentary, and in particular Murray's willingness to see biblical commentary as a source for understanding medieval spirituality. That said, Murray generally lifts isolated topical passages from these commentaries, in this case those dealing with prayer, rather than tackling the overarching themes of the works as a whole.

Moreover, in using this approach Murray lays himself open to reading as Thomas's unique insight statements that are commonplace throughout the genre as a whole. This is not a problem unique to Murray, however: what I would not give for a monograph or six on medieval exegesis of the psalter.

On the whole, the book achieves a fine balance between being accessible to the general reader interested in the history of Christian spirituality and fulfilling the requirements of a scholarly monograph. The book is written and produced well, and I was happy to see footnotes rather than endnotes, increasingly the norm.

The original Latin text of the prayers and hymns Murray discusses has been included in two appendices, and in the text of the book they are accompanied by English translations — most, although not exclusively, by the author. I hope that this will give this primary source material, which would make excellent fodder for a seminar at either the undergraduate or graduate level, a wider circulation.



Aquinas at Prayer
The Bible, Mysticism and Poetry
By Paul Murray, OP.
Bloomsbury. Pp. 288. $27.95

Hannah Matis Perett is assistant professor of church history at Virginia Theological Seminary.

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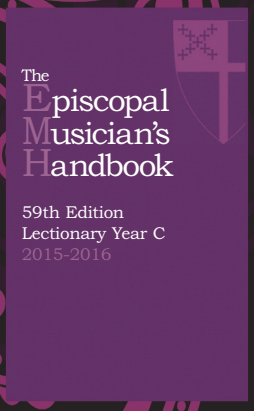

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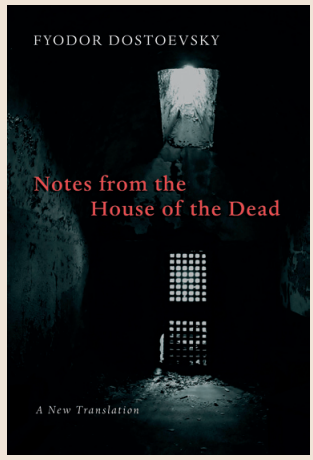
Dostoevsky, Revived



Notes from the House of the Dead
By Fyodor Dostoevsky.
Translated by **Boris Jakim**.
Eerdmans. Pp. 344. $24

Review by Carla Arnell

Imagine a dark, stony prison cell, its floor littered with dust and detritus, the cell barred by a stolid door that blocks all access to the outside world, yet lit from above by a single window, shot through by an almost ghostly shaft of light. That is the cover photo adorning a handsome new edition of Dostoevsky's *Notes from House of the Dead*. It subtly captures the complicated emotional dynamics of Dostoevsky's four-year experience as a political prisoner in a Siberian labor camp, which he recorded as a fictional memoir in *Notes from House of the Dead*, originally published in 1861. This new translation by Boris Jakim represents the third in a series of translations of novels from Dostoevsky's middle period, a period that saw three quasi-autobiographical works (*House of the Dead*, *The Insulted and Injured*, and *Notes from Underground*), all of which have now been published by Eerdmans.

Dostoevsky's *Notes from House of the Dead* is narrated from the perspective of Alexander Petrovich Gorianchikov, a nobleman supposedly sentenced to a Siberian labor camp for murdering his wife. Of course, that crime is very different from the purported political crimes that landed Dostoevsky in prison from 1850 to 1854, causing some scholars to speculate that Dostoevsky used a fictional narrator and slightly altered details of his prison experiences in order to avoid the risk of his work being censored. (It was not, and the novel became a quick best seller.) However, Gorianchikov's experiences in *House of the Dead* so closely match what Dostoevsky describes in his notebooks and letters that it is clear the book largely reflects his own prison experiences, lightly veiled as a fiction.

Dostoevsky's novel covers significant territory, from first impressions of prison life to character portraits of different criminals to observations about criminal psychology and graphic scenic descriptions of prison conditions. One of the most vivid scenes in the novel is of the bathhouse, rare visits to which the prisoners relish, despite its sordid reality: a hot, squalid place, where prisoners are squished together like anonymous fish in a barrel. It is, in Gorianchikov's description, like a scene out of Dante's *Inferno* — one of many hellish scenarios in the novel, making all too clear why Dostoevsky regarded these years as a sojourn in the house of the dead.

Hellish, too, is the conduct of some of the convicts toward one another. Gorianchikov describes them robbing and shaming their fellow convicts, berating and betraying each other. Initially these impressions demoralize him, leaving him with little faith in humanity. Over time, as he observes even the worst criminals approach Christmas with reverence, receive priests with deference, and respect the prayers and religious observances of other inmates, his perception of his fellow convicts is subtly transformed so that he comes to see a shaft of divine light piercing the corners of even the shadiest characters. In that sense, Gorianchikov's narrative chronicles the slow, subtle resurrection of Dostoevsky's faith in God and humanity, a light discovered in darkness.

Beyond the historical and imaginative value of Dostoevsky's narrative, there are many virtues to this edition and translation of it. Jakim's translation is written in clear, lucid prose, which captures, as Jakim himself notes, the different linguistic registers of the text: the narrator's refined, intellectual discourse and the ordinary language of invective used by the common criminals, the Jewish inmate's "broken Russian," and the sexual repartee between the convicts and the women who lurk around the prison.

This edition contains an extraordinarily illuminating introduction by James P. Scanlon, author of *Dostoevsky the Thinker* (Cornell, 2010). Scanlon's introduction addresses a number of important topics: the historical context of the Russian exile

system, the novel's relationship between biography and fiction, the character types Dostoevsky develops in *House of the Dead* and metamorphoses in his later fiction, and Dostoevsky's developing view of Russia and its people.

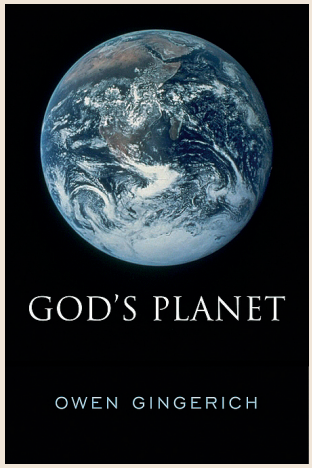
This edition includes "The Peasant Marey," which was published a few years after *House of the Dead* as an "addendum" to his earlier prison memoirs. As Scanlon explains, this short piece, written in Dostoevsky's own voice rather than that of Gorianchikov's, "belongs chronologically with Dostoevsky's record of his prison years" and "has direct bearing on the question of his changing attitude toward his fellow convicts and the Russian people in general during his incarceration" (p. xxii).

In sum, this new edition sheds a welcome light on the fictional memoir of the darkest days of Dostoevsky's life. With the help of Jakim's new translation, *House of the Dead* makes accessible to modern readers a dramatic historical record of one man's experience of 19th-century Russian prisons. More importantly, it illuminates how the Dostoevskeian imagination transformed those experiences, seeding ideas about freedom, work, love, and human potential that he was later to harvest in his masterpieces *Crime and Punishment* and *The Brothers Karamazov*.

Carla Arnell is associate professor of English at Lake Forest (Illinois) College.

Separated Friends

Review by Kevin Dodge



God's Planet
By **Owen Gingerich**.
Harvard. Pp. 170. $19.95

One of the popular assumptions of our age maintains an irreconcilable conflict between science and religion. For example, Jerry Coyne, a biology professor at the University of Chicago, writes that "religion and science are engaged in a kind of war: a war for understanding, a war about whether we should have good reasons for what we accept as true." By contrast, John Polkinghorne, a Cambridge physicist turned Anglican priest, counters: "The question of truth is as central to [religion's] concern as it is in science." Unless religious belief is true, he adds, "it would amount to no more than an illusionary exercise in a comforting fantasy."

Into this breach steps Owen Gingerich's short and engaging book, *God's Planet*, which offers a unique look at the interaction between science and religion in history. Gingerich is Harvard University's professor emeritus of astronomy and of the history of science and is known for his 2004 volume *The Book Nobody Read*, in which he recounted his remarkable 30-year search for all surviving manuscript copies of *De Revolutionibus* by Copernicus. By examining marginal notes in the manuscript copies, Gingerich showed early readers had engaged vigorously with Copernicus's argument for heliocentrism, but had missed its implications. Their Aristotelian worldviews got in the way of their analysis.

God's Planet recounts three important episodes from the history of science to show how metaphysical questions played important roles. He concludes that the strict separation of science and religion is good neither for science nor for religion.

Gingerich first retells the story of how Copernicus, Kepler, Galileo, and Newton gradually overthrew the Ptolemaic conception of the universe. Only a select few believed in a heliocentric universe for 150 years after Copernicus because of its seeming absurdity and lack of hard proof. Far from ignoring religion, Copernicus's conception of God led him to a revolutionary discovery that drew on aesthetics and assumptions about God's simplicity.

Gingerich next recounts Darwin's discovery of natural selection and inquires why religious believers, particularly in the United States, are so

(Continued on next page)

Separated Friends

(Continued from previous page)

Gingerich's book shows why religion and science should be friends, not enemies.

skeptical of evolutionary claims. Once again, interpretive assumptions drive belief, both for science and for religion. Thus, some believers are hostile to the evidence for evolution while some scientists are hostile to the evidence for design. Yet both sides ignore key pieces of evidence, which helps neither ascertain the truth.

Lastly, Gingerich tells the story of why Fred Hoyle, one of the greatest astrophysicists of the 20th century, initially rejected the big bang theory in favor of an eternal universe. Hoyle conducted a series of popular BBC lectures in the 1950s hostile to Christian belief. Yet Gingerich recounts how Hoyle's atheism was badly shaken when trying to explain the remarkable fine-tuning which holds the universe together. Hoyle thus exhibits what Gingerich calls "the atheist's dilemma": how to account for the idea of purpose in the universe (p. 129).

Gingerich's book shows why religion and science should be friends, not enemies. His volume serves the causes of science and religion well, reminding each of its debt to the other.

A parishioner at Church of the Incarnation in Dallas, Kevin Dodge is author of Confessions of a Bishop: A Guide to Augustine's Confessions *(2014).*

Radical Friendship

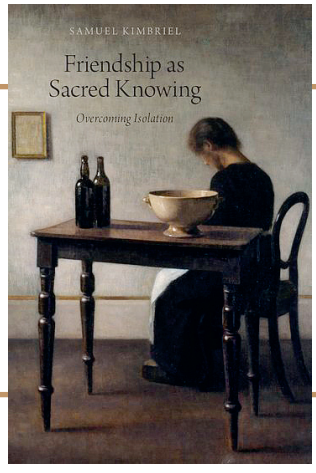
Review by Natalie Robertson

If you have ever wondered if the isolation felt in modern times is unique (a strangely meta question, "Are we alone in our loneliness?"), Samuel Kimbriel's deep and astute book *Friendship as Sacred Knowing* will help to illuminate things. Writing partly in response to Charles Taylor's works about modernity, Kimbriel argues that isolation became such a powerful force the moment we lost the idea of our cosmological place in the universe. He laments that "ours is an age of lonely-mindedness," now that we are adrift. We are unable to be "porous" to our lately detached environment.

This detachment, or disengagement, has overcome everything — from our interactions with the natural world to our interactions with ourselves. We are left hungrily trying to manipulate our lives to fill the void we feel, meanwhile keeping everything at a safe distance. (Kimbriel notes the infinitely regressive contradiction this creates.) Also because of this disengagement — possibly the most discomfiting of his claims — we are unable to be open to God in the way we once were.

From this beginning, he journeys back to review Plato, Aristotle, John the Evangelist, Augustine, and Aquinas for their ideas about friendship. Within a world so disengaged, it might seem odd to go to friendship as the model that could re-engage us. However, Kimbriel reminds us that in the classical and Christian view, the whole purpose of virtue was as a path towards friendship with the gods, or with God himself. Kimbriel's look back is far more than just classical and medieval nostalgia; he also casts a Johannine-shaped vision for what Christian engagement with God and fellow creation was meant to look like.

Friendship with God comes with a few problems, however, perhaps the greatest of which is how to consider this relationship a friendship, since it is between two such disparate persons. We tend to understand friendship as having an element of mutuality: even if there are differences between two friends, they are surmountable or ignorable in the face of their similarities. How do we ignore the fathomless differences between the infinite God and a finite human?



Friendship as Sacred Knowing
Overcoming Isolation
By **Samuel Kimbriel**.
Oxford. Pp. 240. $78

To answer this question, Kimbriel eloquently crafts an argument that draws heavily from Aquinas, infused with St. John. If the ancient idea of being friends with the gods is startling, the mystery of the Incarnation of Christ is sublimely shocking. Christ is our "first friend," he argues, and in the Incarnation, our ability to befriend God is created in a full way. He goes further, and claims that the possibility of friendship first stirred God to creation. It is friendship that draws us nearer to God, and ultimately, helps us to be like him. (There is something throughout that is reminiscent of Eastern Orthodox language about divinization.)

For all his time spent with ancient sources, Kimbriel is not interested in going backward in time. He believes we are capable of becoming more engaged and less buffered from where we are now — partly because we have never been able to pull off full disengagement, a point he develops along the way. This is a helpful perspective, which softens his daunting claim that proper engagement can only come through a complete overhaul of our stance towards the universe. To get back to where the ancients stood is practically impossible from our position; our imaginations can barely consider the cosmological ideas they held as tacit. But if we honor and expand the parts of our culture that are still touched by engagement, and follow those signals, we will find a viable path to reconnection.

Friendship as Sacred Knowing is a beautifully written piece of philosophy and philosophical history that calls for a revolution away from our modern disengagement. While it is certainly not beach reading, one should not shy away from the effort simply because of its sometimes complex language. This is an academic book, but it is far from dry or inaccessible: the subject matter, and Kimbriel's tender, respectful approach to it, make this a joy-saturated volume. It begins with asking *Why?* about a broken situation, and answers with informed hopefulness. While there may not be many concrete suggestions for what to do, there is a heady vision that can help us to fashion a way. Thought-provoking and winsome, this book could change the way we think and speak about approaching God and our fellow creatures.

Natalie Robertson lives in Fresno, California, where she interns for the city's Historic Preservation Commission, and is a student of literature and languages.

The Resurgence of Traditional Icon Painting

Part 2

By Dennis Raverty

Perhaps because the ancient Greeks preferred to represent their gods in sculptural form, usually nude, the Greek Orthodox Christians after them preferred painted images of their saints chastely clothed. Painted two-dimensional images lacked the material substantiality of sculpted, three-dimensional forms. These icons could achieve a higher degree of abstraction and expressive distortion, which their creators associated with transcendence. The Western Catholic Church, on the other hand, preferred sculptural forms. Even today, statues dominate Catholic parishes, while Eastern Orthodox churches favor icons and murals.

It's not that icons were entirely unknown in the West, but post-Renaissance Roman Catholicism tended to prefer either Renaissance idealization or the Baroque realism that followed it. After the fall of Constantinople to the Turks, the practice of icon painting among the Orthodox slipped into a long decline. The 20th-century Greek painter Photios Kontoglou revived a more abstract style. He died 50 years ago, but his work inspired a widespread resurgence of the older tradition. This stylistic renewal has swept through all the Eastern churches, from Russia to Egypt, with breathtaking rapidity.

This revitalization of the mystical iconographic tradition among Orthodox Christians has since spread to Western Christian iconographers, especially over the past few decades. Sometimes this has led to the development of new prototypes that present historically Western saints not recognized in the East, such as Augustine of Hippo or Francis as well as recently beatified saints like Mother Teresa or Pope John XXIII.

In Nicolas Markell's impressive icon of St. Francis, the Roman Catholic artist has invented an archetype of the popular saint with bandaged hands covering his stigmata and a dove, which represents the Holy Spirit and recalls the saint's legendary love of animals (fig. 1). The severity of expression, so often found in Byzantine icons, is softened somewhat in Markell's depiction of this gentle Catholic saint.

(fig. 1)

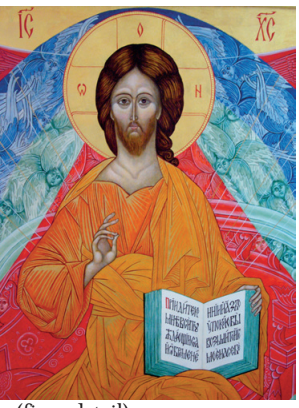
Occasionally the freedom afforded Western artists, unconstrained by Orthodox censure, has led to the creation of highly unorthodox iconic depictions of persons not officially considered saints by any church, such as Archbishop Oscar Romero or Martin Luther King, Jr. Most daring among Roman Catholic iconographers stretching the tradition is Robert Lentz, a Franciscan friar now in his late 60s. Many think Lentz has gone too far by depicting in the traditional Byzantine style non-Christian, if highly regarded, spiritual heroes like Mahatma Gandhi or Albert Einstein.

Markell, a generation younger than Lentz, is more conservative in adapting the tradition he has received from the East. In his large wall painting, *Mater Ecclesia* (one of the cycle of superb Byzantine-style murals he has executed for St. Peter's Catholic Church in North Saint Paul, Minnesota), Markell has painted an iconic representation of St. Mary as "Mother of the Church," a title for the Blessed Virgin that Pope Paul VI solemnly proclaimed in 1964. Her title is rendered below the mural/icon in Latin rather than in the customary Greek.

Although the majority of his work is well within orthodox tradition, Markell has occasionally represented unofficial worthies in the iconic style, such as Thomas Merton (fig. 2), the influential and beloved Roman Catholic monk of the 20th century, renowned for his appropriation of Buddhist practices to Christian belief. In this large cruciform-shaped picture, Merton appears more frontally and formally than did St. Francis in Markell's earlier icon. The folds in Merton's habit are more geometric and regular than in *Francis*, less revealing of a solid, rounded

(fig. 2)

body underneath; note the flat frontality of the belt. The face is more austere, closer to the Byzantine ideal than the Westernized Francis, yet the artist captures a recognizable likeness of Merton, striking a nearly perfect balance between stylization and resemblance. In his left hand Merton holds a long candle, and with his right he blesses in an open-handed gesture borrowed from Buddhist iconography that means "have no fear." Markell designates Merton not as a saint but as a "Child of God," inscribed in English to the right of Merton's austere face. It might not be an icon, technically speaking, but Markell's sacramental picture cannot accurately be described as merely a portrait.



(fig. 3, detail)

Christ in Majesty at the Cathedral Church of St. Paul in Burlington, Vermont (fig. 3), is a work of Anglo-Catholic iconographer Zachary J. Roesemann. Unlike Markell's work, this large icon is inspired by Russian rather than Greek prototypes. Christ incarnate emerges out of a nimbus of unearthly six-winged seraphs and a barely-perceptible, almost transparent throne, leaving his former glory to take on human nature.

(fig. 4)

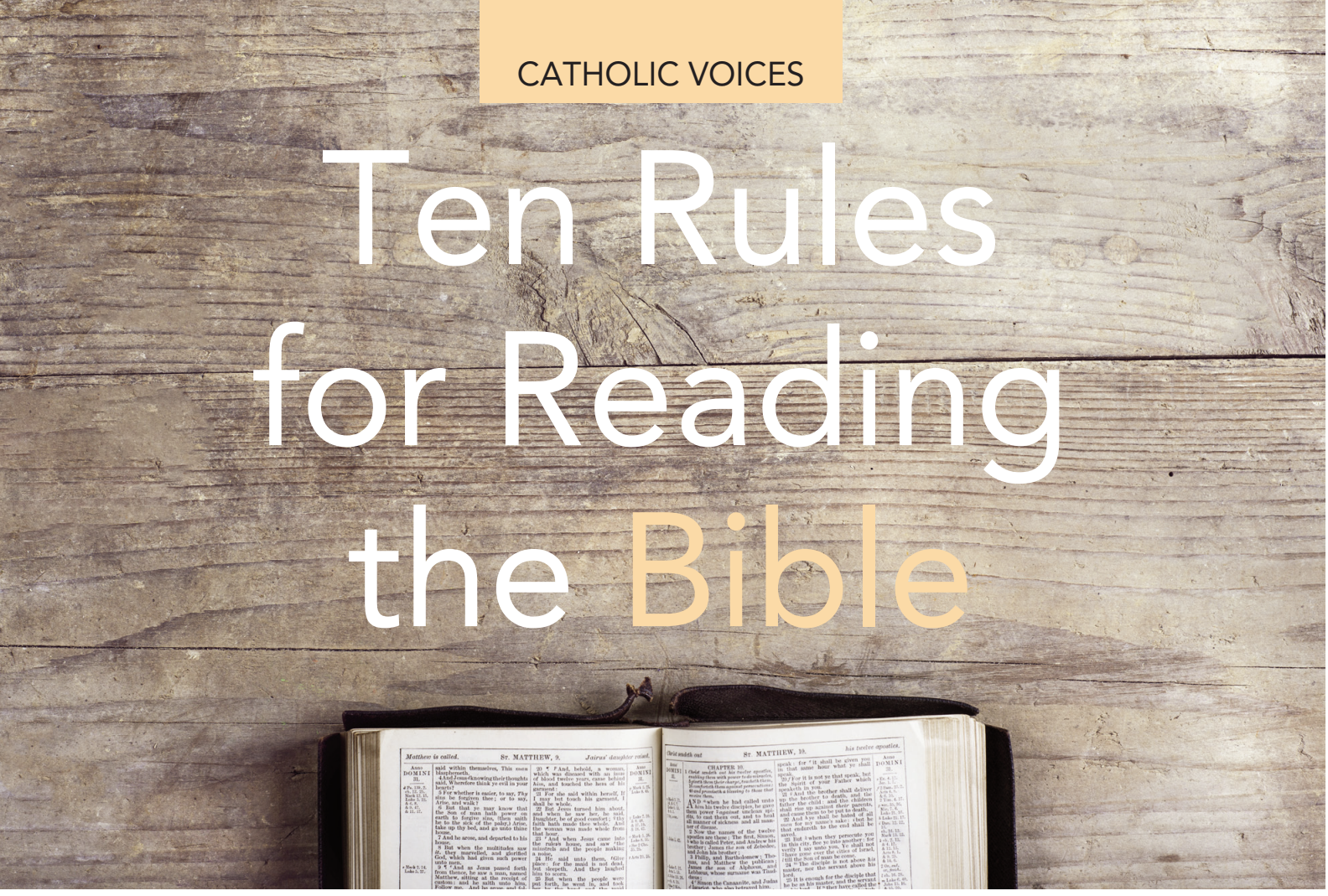
While most of Roesemann's icons would seem at home in an Orthodox setting, he has invented new prototypes for a few commissions. Anglican monks in South Africa ordered an icon of St. Benedict (not recognized as a saint by the Eastern Church) wearing the hooded white habit of their own order of the Holy Cross rather than the black, Benedictine habit (fig. 4). Roesemann also includes a species of African crow rather than the conventional raven associated with Benedict, set within a scene of plants and trees native to the region. More recently, Roesemann portrayed Archbishop Thomas Cranmer, a leader of the English Reformation and author of the Book of Common Prayer (fig. 5); and he recently received a commission from a Lutheran church in Washington, D.C., for a large work that will include both St. Augustine and Martin Luther (among other signatories of the Augsburg Confession).

(fig. 5)

Any tradition, if it is truly living, changes over time and adapts to new situations, while preserving its essential nature. Photios Kontoglou encountered great resistance among the Orthodox when he reintroduced the older, more severe Byzantine style of icon painting almost a century ago. Western Christians have developed their own variations on the Byzantine tradition, the radical conservatism of which continues to surge up and out, like branches of a tree deriving sustenance from old roots in ancient soil.

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

Ten Rules for Reading the Bible



By Daniel Martins

For Christians, the Holy Scriptures of the Old and New Testaments are the foundational text of our faith, both the ultimate source of illumination in our relationship with God and the ultimate tether in our theological speculation. The practice of using one or more particular interpretive methodologies when reading Scripture is known as hermeneutics. I offer these ten hermeneutical principles to launch discussion rather than to conclude it.

1. The Bible is the Church's book

The texts of sacred Scripture did not fall mysteriously from the sky; they were not "discovered," either intentionally or accidentally, hidden away in a cave; and they are not the proprietary work of a single human author. Rather, they arose organically out of the dynamic life of a community of people — first the community of ancient Israel, then the community of the earliest Church, the first two or three generations of Christians, of followers of Jesus and witnesses to his resurrection. Because the Bible is a tool at the disposal of the Holy Spirit, a person may on occasion meet and come to know God merely by opening and reading a Bible. But such events are outliers, not the norm. An academically detached scholar can learn a great deal and still encounter nothing of its power. The only way reading the Bible can be an "eye-opening experience" is when one reads it as an insider, as a member of the community that is its natural home.

2. The Bible is many books

Though familiarly published between a front and a back cover, the Bible is actually a *collection* of astonishingly diverse documents ranging in length from the one-page brevity of Philemon to the enormous batch of poetry known as the Psalms, from more authors than can be determined precisely, writing in at least two different languages, and who lived across at least a millennium. Each of these documents (and documents within documents) has its own integrity, its own "voice." Each of those voices should be allowed to sing out clearly, and be appreciated for what it is simply in its own right, before being heard in harmony with the other voices. For instance, Christians may with very good reason "see Jesus" in Isaiah 53, and use it liturgically during Holy Week. But the "suffering servant" songs meant something to their author and to their original readership, and it is good for Christians to discern that meaning even as we see it fulfilled most fully in Jesus.

3. The Bible is one book

This is the opposite bookend to Rule 2. Both are essential; both need to be held in dynamic tension. Billy Graham is famous for declaiming "the Bible says," and this can understandably provoke a wince on the part of someone who has studied the Bible and is aware of the amazing diversity of voices represented in its pages. Yet, even as that diversity must be honored, so must the essential unity of the Scriptures be honored at the same time. There is a golden thread that binds this array of documents together, from Genesis to Revelation, pointing to a metanarrative that might be likened to the formulaic plot of a romantic comedy: "Boy" (God) meets "Girl" (humankind) in Creation, Boy loses Girl in the Fall, Boy loves and pursues Girl (a long series of plot developments that begins with the Protoevangelium in Genesis 3:15 and culminates in the resurrection of Jesus), Boy wins Girl and they live happily ever after (from Pentecost to the Marriage Supper of the Lamb in Revelation). The Bible is a chorus, but if you listen carefully, you will hear those climactic moments when the chorus sings in perfect unison.

4. The Bible is God-breathed

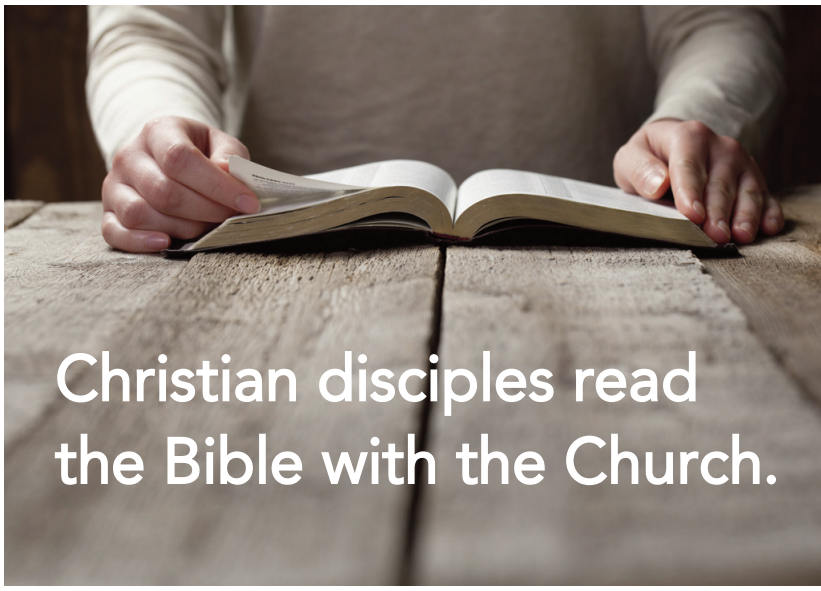
There is a reason, of course, for these moments of unison choral singing, because the conductor of the chorus is none other than the Holy Spirit. Despite artistic renderings of the Holy Spirit-as-dove perched on the shoulders of the gospel evangelists, we are not bound to accept a crude dictation understanding of the inspiration of Holy Scripture; the process was more artful and organic, working with and through the natural proclivities of the various human authors. Nonetheless, the result is *canonical*: it stands as a measuring stick, a rule of faith. Ordinands in the Episcopal Church must solemnly and publicly attest their belief that the "Holy Scriptures of the Old and New Testaments are the Word of God." There's not much room for ambiguity in that statement. It means that whatever is in the Bible is there because God intends for it to be there, and that the Bible reveals what God wants us to know about himself, about ourselves, and about our place in this world. Some might be quick to add that the ordination declaration adds "and contain all things necessary to salvation," and perhaps argue that the Scriptures are the Word of God only insofar as matters of salvation are concerned. But surely the latter phrase is an elucidation and amplification of the former, and not a qualification.

5. The Bible that we read is a translation

The original biblical languages (that we know about) are Hebrew and Greek, with a little Aramaic in some books. The oldest commonly obtained English version is 404 years old. Most of the translations that contemporary Christians currently use have only been extant for a matter of decades and, in some cases, only a few years. There is an aphorism in Italian: *traduttore*, *traditore* (translator, traitor). This is perhaps harsh, because most translators do not *mean* to be traitors. But translation is a tricky craft, even between contemporary languages, and still more when an ancient language is involved. So, in personal and group study, it's probably best to consult a variety of translations, and not load too much theological or spiritual freight onto one or two words of any particular translation.

6. The Bible contains different literary genres

These genres include poetry, hymnody, historical narrative, correspondence that contains exhortation and teaching and theological explication and speculation, aphorisms, apocalyptic, prophecies, legend and myth, and even subgenres. Each of these must be discerned (scholars will not always agree), and then respected. One would not read the automotive ads in the Sunday newspaper with the same interpretive expectations that would be appropriate for the lead news story on the front page; the op-ed page would require yet another kind of filter. Hermeneutical train wrecks happen when one genre of biblical literature is read as if it were another.



7. Each text has a literary and historical context

Yes, God speaks to us through the pages of Scripture as we read it today. But our ability to hear what God intends to say is tied at least in part to our willingness to understand what he also meant to say to the text's original readers. For example, to know that the two extant letters from St. Paul to the Thessalonians are the earliest of Paul's epistles, that he had himself planted the church in Thessaloniki, and was writing to them only weeks after leaving them before he would have liked to, for fear of his personal safety, is perhaps not essential but nonetheless tremendously helpful in understanding and applying that text to a contemporary setting.

8. Christian disciples read the Bible with the Church

The Church discerned the canon of Scripture (the list of documents included therein) under the guidance of the Holy Spirit, across three to four centuries. This canonical list is quite clear, and most churches now consider it part of the unchangeable deposit of faith. But there is also a strong, albeit informal and unofficial, tradition of *interpretation*, and this tradition of interpretation is most clearly revealed by looking at how biblical texts are deployed liturgically, in the form of lectionaries for Sundays and other occasions. To the naked eye, Psalm 78 is a poetic narrative of Israel's wilderness sojourn, including the Lord's provision of manna in response to the complaint of a hungry people. To the eye attuned to liturgy and lectionary, there is a harbinger of the Eucharist, culminating in the affirmation that "mortals ate the bread of angels; the Lord provided for them food enough" (v. 25). This is but one of an abundance of such examples.

The risks attendant on ignoring the tradition of biblical interpretation became evident in the life and work of an American in the 19th century who was dismayed by the multiplicity of beliefs professed by the several denominations of professed Christians. He devoted himself to inferring a purified form of Christian faith, based on the Bible and the Bible alone. He studiously avoided any tradition of biblical interpretation, relying on the insights derived from his own direct reading of Scripture. His name was Charles Taze Russell, and the members of the sect he founded call themselves Jehovah's Witnesses. Let the reader beware.

9. The Bible may profitably be read devotionally

It helps to distinguish devotional reading from other forms. Not every Christian has either the charism or the vocation to become familiar with the Scriptures in an academic way. It is certainly an abuse — although not one that is beyond the Holy Spirit's capacity and will to exploit — to open a Bible, point to a verse at random, and attempt to draw concrete and immediate guidance (cf. Augustine of Hippo's conversion). But there are ways of engaging biblical texts using practices that are completely non-academic and quite prayerful. One thinks here of classic lectio divina, discursive meditation in the Jesuit tradition, and the African Bible Study method, among others. Of course, this presumes one is also regularly encountering Scripture in a liturgical context, whether in the Eucharist or the Office.

10. Depiction is not endorsement

Just because one of the *many* books that make up the Bible speaks descriptively about a pattern of behavior or a social institution does not justify the inference that the *one* book that is the Bible condones that behavior or institution. The Bible *per se* does not "approve" of polygamy, slavery, racial discrimination, necromancy, monarchy, or gratuitous violence any more than it can be said to "approve" of adultery, incest, murder, or theft. Characters in biblical narratives engage in each of these behaviors (even characters that are otherwise exemplary), and in contexts where there may not be any immediate judgment or adverse consequences. But it is facile to suggest that the Bible therefore endorses them.

It is meet and right that every literate Christian "read, mark, learn, and inwardly digest" the words of sacred Scripture. Those words then form the grammar and syntax and vocabulary of our lives in Christ; they tutor us in our eventual destiny of living in the unmediated presence of the Holy One. But reading the Bible is often a challenge. It can be confusing and troubling, and it is easy to be deceived. These ten guidelines are not the Alpha and Omega of successful biblical interpretation. But perhaps they are useful touchstones.

The Rt. Rev. Daniel Martins is Bishop of Springfield. His essay is adapted from TLC's weblog, Covenant.

LETTERS

Plainchant Memories

I was amused by and can relate to "One Basso Profundo's Sotto Voce Confessions" [TLC, Sept. 20]. I sang in church choirs for over 70 years, and much of that time I was working to extend my natural baritone range to cover the lower notes best sung by real basso profundos. Real basses are hard to come by in church choirs.

My experience with processions in my riper years matches Don Keller's, and the hours of standing while singing have taken their toll and I have finally retired from church choirs.

I am interested in his mention of the proper that the late Mason Martens, author of much of the plainchant in the 1982 Hymnal, called "The Proper Anthems of the Eucharist." I became familiar with these anthems in the 1960s when I sang in the choir of an Anglo-Catholic parish in Saint Paul, Minnesota, and later in one of the Episcopal Church's European parishes. We sang the Proper Introit, Gradual, Alleluia, Offertory, and Communion from the little "blue books," the "Burgess English Gradual."

The Burgess is actually a psalmtone simplification of the full plainchant Proper, which has unique through-composed melodies based on the classical Gregorian Modes I through VIII and *Tonus Peregrinus*. These original tunes are more difficult than the Burgess Psalm tone formulaic tunes, and can be found in Latin in the *Liber Usualis* and *Graduale Romanum*.

There are good Gradual translations into English texts if that is desired, the Bruce Ford Gradual being especially good. The Anglican Use Gradual, which is online, is another source, though it is a hybrid of the full melodies and the psalmtone simplifications.

It would be good if choirmasters educated singers more about these plainchants. I did not know, for example, that the Burgess English Gradual was not the full (some have said "real") thing until I ended up singing the full version out of the *Graduale Romanum* in Latin with English translations in the weekly worship leaflet.

Men sing the plainchant very well alone, and women sing the plainchant very well alone. Combining the two groups an octave apart for emphasis is very effective. Plainchant is not a male thing by any means.

This note is an oversimplification of a complex subject, but one that is near to the heart of many Anglicans. The plainchant gives a sense of the antiquity of Western Christian worship and can immensely enrich the Liturgy.

David Strang
Wilkes-Barre, Pennsylvania

An Appalachian Response

I am writing in response to "Mary: Model, Advocate, Companion" [TLC, Aug. 16]. I was very offended on my behalf and on the behalf of my fellow "hillbillies."

First of all, although we may "self-describe" ourselves as "hillbillies," we object to being called that by outsiders. We represent a rich Appalachian culture, which is in real danger of being lost.

I was offended by the Rev. F. Washington Jarvis's description of his college summer work. Like many of the people described in the article, my family comprised proud railroad workers and coal miners. My father worked most of his life with the Chesapeake and Ohio Railroad, and he was the oldest of 12 children his coal-miner father tried to raise in what was then an isolated section of West Virginia. He dropped out of school in the 11th grade, in order to help support his siblings. His income helped to support his family when my grandfather developed black lung from his years in the coal mines.

My mother was from Tennessee. She dropped out of school in the 9th grade. Like my father, she migrated to the Detroit area in search of work. Our whole neighborhood was composed of primarily Appalachian migrants. Though I was Northern born, I was Southern bred.

Both of my parents could read and write, though not as well as a student from Berkeley Divinity School at Yale. I was the first child in my family to graduate from high school. I am also the only child who has ever gone to college. Such educational activities

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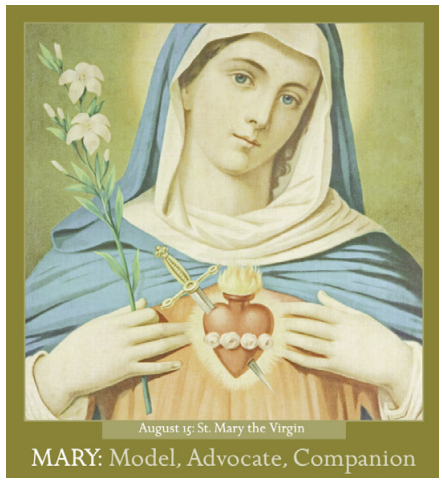

(Continued from previous page)

were the last thing on my grandparents' and parents' minds. They struggled to put food on the table, shoes on our feet, only to be called in this article as "self-described hillbillies."

In the future, would you please caution your authors about using racial or cultural epithets? I am sure there would be a huge outcry if you allowed any other derogatory terms in your articles. Somehow, we "hillibillies" are one of the few groups that can still be characterized as ignorant, illiterate, and fair game for satire. I was saddened and, to be honest, a little bit shocked that a publication like THE LIVING CHURCH would sanction such treatment of any cultural group.

The Rev. Judy Spruhan
Salem, Virginia

F. Washington Jarvis replies:
The wonderful men I worked with on the railroad used the term "hillbilly" with great pride regarding themselves, which is why I used the term "self-described hillbillies." To them the term was not "derogatory," and it was certainly not intended as such by me. I learned a great deal of wisdom from them — arguably more than I learned at two Ivy League institutions — and I was deeply touched when they sent me a present at the time of my ordination.

Assisted Suicide Measure Fails

The House of Commons has resoundingly rejected state-approved assisted suicide in the United Kingdom by a three-to-one vote (330 to 118). Faith groups led the public argument against a "yes" campaign that had vastly more funding, almost daily celebrity pronouncements, and maximum publicity from deaths at the Dignitas suicide clinic in Switzerland.

The "no" campaign had the support of Prime Minister David Cameron, apparently confident enough about the result that he skipped the debate and watched a cricket match between Australia and England 200 miles away in Leeds.

Doctors played a considerable role in the lead-up debate. Members of the Christian Medical Fellowship and Guild of Catholic Doctors were successful in ensuring that the British Medical Association, the representative body of doctors, resisted pressure to "go neutral" on the issue.

During the debate doctor MPs made telling interventions. A Scottish MP, surgeon Philippa Whitford, urged MPs to help people "live every day of their lives until the end." She spoke of her experience of treating cancer patients. She wants to allow terminally ill people a "beautiful death" rather than hastening their death. Liam Fox, a former defense secretary, said a change in the law would force doctors and nurses into an ethical trap.

The Church of England opposed the bill, arguing that a change in the law would create pressure on elderly and feeble people. The Archbishop of Canterbury said the issue was one of the "biggest dilemmas of our time" but that a "slippery slope" would likely lead to further difficulties.

Cardinal Vincent Nichols, Archbishop of Westminster, and the Most Rev. Barry Morgan, Primate of Wales, opposed the bill, as did Shuja Shafi, secretary general of the Muslim Council of Britain; Ephraim Mirvis, chief rabbi; and Sikh leader Lord Singh of Wimbledon.

"We are heartened that MPs have decided not to change the law on assisted suicide," said the Rt. Rev. James Newcome, Bishop of Carlisle and lead bishop for the Church of England on health-care issues.

"We believe that the proposals contained in the Assisted Dying Bill would have exposed already vulnerable people to increased risk," Bishop Newcome added. "The vote in the House of Commons sends a strong signal that the right approach towards supporting the terminally ill is to offer compassion and support through better palliative care. We believe that all of us need to redouble our efforts on that front."

John Martin

Love and Death in *Brush Strokes*

(Continued from page 8)

says. "Most of the things I've written have been labors of love and explorations of faith."

He composed another musical, *Walden*, about the abolition movement and the Underground Railroad.

"Those are issues dear to my heart from my years in urban ministry," he says. "The church is not always terribly responsive. It says it's interested in the arts, but there's not a lot of expression."

"We have to find God in the ordinariness of life and we have to celebrate at every possible moment."

Chinlund agreed.

"I hope people will find in the play reasons to feel fulfilled in life that have nothing to do with a checked-off list.

Retta Blaney

Briefs

Heather Cook Pleads Guilty: Former bishop Heather E. Cook has pleaded guilty to manslaughter and three other criminal charges in the December drunken-driving death of bicyclist Thomas Palermo. Prosecutors said they would ask for a sentence of 20 years, with all but 10 years suspended, to be followed by five years' probation. Judge Timothy Doory will impose a sentence Oct. 27.

Secretary General Commissioned: The Most Rev. Josiah Atkins Idowu-Fearon was commissioned as Secretary General of the Anglican Communion Office on Sept. 4. Idowu-Fearon is the fifth person and the first African to hold the office. After the commissioning, he attended his first meeting of the Anglican Consultative Council's standing committee. The four-day meeting covered a wide agenda, including a report that Peru wishes to become an Anglican province in its own right. A search process has failed to date to find a director of communications to succeed Jan Butter. The standing committee received a report from the Lambeth Conference Company, which administers the decennial conference, but without any hint whether there are plans for such a conference in this decade.

Welby Criticizes Refugee Policy: The Archbishop of Canterbury met with Prime Minister David Cameron to express concern that the government's refugee policy is discriminating against Christians in Syria. Welby reportedly told Cameron that Christians in Syria will largely be excluded from the 20,000 refugees allowed to immigrate to the United Kingdom during the next five years. He said rogue Islamic groups are harassing Christians in refugee camps.

Upbeat Funerals: A new poll of U.K. funeral directors says one in 15 funerals do not use hearses and urge mourners to wear bright clothes, not the traditional black. Mourners are choosing buses, motorbikes, horse-drawn carriages, and even white vans instead of hearses. "What we're seeing is a culture shift in the way that we deal with loss," said Sam Kershaw, operations director for Co-operative Funeralcare. "It's becoming ever more common to hear people refer to funerals as a celebration of life."

Bishop to be Sentenced: A retired bishop due to be sentenced on October 7 for sexual offences should have been charged 22 years ago, the Crown Prosecution Service says. The Rt. Rev. Peter Ball, 83, pleaded guilty last week to 18 charges involving men between the 1970s and 1990s and to misconduct in public office. The CPS said Ball was cautioned in 1993, although there was enough evidence to prosecute him. He was Bishop of Lewes between 1977 and 1992 and Bishop of Gloucester from 1992 until his resignation in 1993.

Second Woman Diocesan: A woman who retired in November 2012 has been named as Bishop of Newcastle. The Ven. Christine Hardman, 64, is the second woman to become a diocesan bishop in the Church of England. She will be fast-tracked to membership in the House of Lords alongside the Rt. Rev. Rachel Treweek, Bishop of Gloucester. Highly experienced, she gave long service as a General Synod member and is considered "a safe pair of hands."

New Primate for South East Asia: The Anglican Province of South East Asia has a new primate. Province leaders elected the Rt. Rev. Datuk Ng Moon Hing, Bishop of West Malaysia, on Sept. 2. He will be the fifth archbishop to serve the province, and his term runs to 2020. Moon Hing is highly regarded for his pioneering mission work in village communities in remote parts of Malaya. He succeeds the Most Rev. Bolly Lapok.

Appointments

The Rev. **Paul Kemper Anderson III** is rector of St. James', 302 West Ave., Cedartown, GA 30125.

The Rev. Canon **Ted Babcock** is director of administration for the Diocese of Pittsburgh, 325 Oliver Ave., Ste. 300, Pittsburgh, PA 15222.

The Rev. **J. Barrington Bates** is interim rector of St. Peter's, 271 Roseland Ave., Essex Fells, NJ 07021.

The Rev. **Edward M. Cardoza** is transitional deacon/priest-in-charge of St. Mark's, 116 South St., Foxborough, MA 02035.

The Rev. **Don Davidson** is interim rector of St. Christopher's, G-9020 S. Saginaw St., Grand Blanc, MI 48439.

The Rev. **Tommy J. Dillon II** is rector of Grace, 8595 N.E. Day Rd., Bainbridge Island, WA 98110.

The Rev. **Martin Elfert** is rector of Grace Memorial, 1535 N.E. 17th Ave., Portland, OR 97232.

The Rev. **David Erickson** is canon for congregational development at St. John's Cathedral, 256 East Church St., Jacksonville, FL 32202.

The Rev. **Donald Fishburne** is assistant to the rector for stewardship and congregational development at St. John's, 211 N. Monroe St., Tallahassee, FL 32301.

The Rev. **Ashley Freeman** is curate at Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808.

The Rev. **Sarah Getts** is archdeacon of the Diocese of Arizona, 114 W. Roosevelt St., Phoenix, AZ 85003.

The Rev. **Rob Gieselmann** is priest-in-charge of Ascension, 800 S. Northshore Dr., Knoxville, TN 37919.

The Rev. **Earnest N. Graham** is regional canon of the Greensboro and Winston-Salem convocations for the Diocese of North Carolina, 301 N. Elm St., Ste. 308-C, Greensboro, NC 27401.

The Rev. **Shirley Smith Graham** is rector of Christ Church, 5000 Pouncey Tract Rd., Glen Allen, VA 23059.

The Rev. **Joseph Harmon** is priest-in-charge of Epiphany, 105 Main St., Orange, NJ 07050, and continues as part-time rector of Christ Church, 422 Main St., East Orange, NJ 07018.

The Rev. **Rose Cohen Hassan** is priest-in-charge of St. Luke's, 346 High St., Hackettstown, NJ 07840, and St. Mary's, 408 Third St., Belvidere, NJ 07832.

The Rev. **R. Christopher Heying** is rector of St. Paul's, 101 E. Vermilion St, Abbeville, LA 70510.

The Rev. **Mark Hudson** is deacon at St. John's, 2109 17th St., Kenner, LA 70062.

The Rev. **Erin Hutchinson** is minister to children and youth at Christ Church, 2000 S. Maryland Pkwy., Las Vegas, NV 89104.

Deaths

The Rev. **Gilbert Stiles Avery III**, who was active in the civil rights movement, died Aug. 10. He was 84.

Born in Mason City, IA, he was a graduate of Southern Methodist University and Episcopal Divinity School. He was ordained deacon and priest in 1955 and served in the dioceses of Massachusetts, New York, Oregon, Pennsylvania, and West Texas.

He was arrested in Jackson, MS, in 1961 while protesting against segregation in interstate travel and was acquitted on appeal. He participated in Freedom Summer and the March on Washington.

He is survived by his wife, Laura; a son, Mark; a daughter, Elizabeth Radke; and nine grandchildren.

The Rev. Canon **Clayton Kennedy Hewett**, a civil rights activist in the 1960s, died Aug. 1. He was 88.

Born in Providence, RI, he was an alumnus of Virginia Theological Seminary. He was ordained deacon and priest in 1958, and served parishes in Delaware, Illinois, and Pennsylvania.

He was arrested April 24, 1964, while protesting segregation in Chester County public schools. He directed protesters to "lock arms and stand fast" when police tried to arrest them, and he placed himself between a police officer and a young protester.

He is survived by his sons the Rt. Rev. Paul C. Hewett, SSC, Philip William Hewitt, and Matthew Kennedy Hewitt; daughters Darryl Jeanne Martin, Joan Nina, and Therese-Marie Carper; 11 grandchildren; and four great-grandchildren.

The Rev. **James Arthur Johnson**, a U.S. Air Force veteran of the Vietnam War, died Aug. 8. He was 67.

Born in Washington, DC, he was a graduate of Shorter College, Virginia Theological Seminary, and Drew University. He was a licensed marriage and family therapist. He was ordained deacon in 1975 and priest in 1976. He served parishes in the dioceses of Atlanta, Georgia, Newark, West Virginia, and Western North Carolina.

He is survived by his wife, Betty Jean; his mother, Lily Ruth Bright Johnson; a daughter, Laura Elizabeth Johnson Wilburn; a son, Jacob Nathaniel Johnson; and two granddaughters.

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SUNDAY'S READINGS | 19 Pentecost, October 4

First reading and psalm: Job 1:1, 2:1-10 • Ps. 26

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

What God Has Joined

At first the Gospel reading today seems to focus on the issue of marriage and divorce, issues as controversial then as now. But Jesus goes on to elevate children and childlikeness to center stage. Not only are we to receive children, but children in their trust and ready love portray the ground of Christian being. We too are to trust, to open ourselves, to offer love. We are not made to be ourselves alone. The ultimate question is not who I am but who I am in relationship to God and to others. The lessons chosen for today underline this. Genesis, in describing the relationship between a man and a woman, gives us the foundation for marriage. After a lonely man names every creature and plant, and in so doing gives them reality, he remains solitary, lacking something essential to complete him.

Left alone with his pets and his garden, Adam might have been content. Many humans are content to live in such a state and live happy and contented lives. They may be fruitful and multiply as their faith and trust draws to them friends and acquaintances. On the other hand they may draw into themselves and live morose and miserable lives, repelling contact and living in suspicion and fear. Adam sleeps. Sometimes sleep is the refuge of the troubled or the lonely. He awakes to discover that God has given him a companion, a woman, sharing the frame of mutual humanity.

Jesus is confronted with a question about failure, about whether the union of a man and a woman, a union forged by God, for the benefit of a man and a woman, as they live for each other and for him, may be set aside. Jesus laments an easy legalism that puts a woman at the mercy of a man's whim. Instead he sets a high standard that applies equally to both. Jesus does not replace one legalism with another, harsher one. He takes his listeners back to the Genesis story, and anchors marriage in creation. Marriage is not just a social convention.

Any action we commit that in practice denies what God has made and wills is sinful. Sin is living as if God is not. It is practiced atheism. God created marriage. He made it not only to give comfort and abiding friendship to a man and a woman, but also to secure a safe and nurturing environment for children. That intention may fail. We may fail. Marriages fail, and people remarry. Jesus names the sin involved: adultery. If he had not named the sin, it would have no reality. Of course we flinch and recoil when we hear the sin defined. We may plead a special case to justify what we have done. In the end, we kneel and confess. That God forgives our failures does not lessen the sin; it magnifies grace.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Look It Up

Read Gen. 2:18-24 and Mark 10:2-16.

Think About It

Why is it so hard for us to admit our sins and failings and to believe with the trust of a little child?

SUNDAY'S READINGS | 20 Pentecost, Oct. 11

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

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

Two Kinds of Giving

Salvation is not a solely personal transaction between a person and God. "Give your life to Jesus and you will be saved," says the preacher. "Hang on a minute," says Jesus. Giving involves more than a mental determination. It means signing on to be part of Israel's calling and mission. The mission of Israel is now the mission of the Church, and that mission is inexorably linked to the Cross. On the cross Jesus sacrificed himself. He died to everything he was, everything he thought, said, and did.

A rich young man asks Jesus how he might be saved. In Jesus' day, the Jewish concept of salvation was communal. It involved the question of how one truly became part of God's chosen people, and how one embraced the vocation and calling of this people. It was so easy to reduce that vocation to a legal formula, expressed in the Law. The Torah, the expanded code of duty and conduct based on the Ten Commandments, was the defining test, establishing whether one was a good child of the Law.

"You know the commandments," Jesus says. The rich young man tells our Lord that he has kept all the commandments from his childhood onward. Notice Jesus does not delve into the veracity of such an impossible boast. He gives the young man the benefit of the doubt.

"You lack one thing; go sell all you have and give the money to the poor." The young man left, sorrowing, because he owned a great deal. Jesus' response did not add to the commandments, but went to the heart of them. Jesus' command involved two aspects: giving up and giving to. These two aspects remain at the heart of Christian vocation today. The Church exists to continue Israel's vocation. It is to be a light to nonbelievers as it glorifies God. As the Church lifts high the cross, it embraces sacrifice. It exists not for itself but for God and God's world.

The Church's mission is rooted in compassion and care for those who have nothing. To give is to give up, to surrender that which we value. We exist for that mission, for that suffering self-sacrifice. The hard part is the thought that our gift may be abused. Rather than take that risk, we justify hanging on to what we own and mutter about the undeserving poor. Salvation is God's gift to us, as he pours his gifts lavishly into our undeserving lives. Jesus poured out his life for us on the cross. We do not deserve his sacrifice.

Peter reminds Jesus that he and the disciples have given up everything. Jesus reminds Peter and us that, although we give up that which we value most, in the fellowship of the Church we find everything replaced. But the sting is in the tail. It all comes with persecutions, with suffering.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Look It Up

Read Heb. 4:12-16.

Think About It

"Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age — houses, brothers and sisters, mothers and children, and fields with persecutions — and in the age to come eternal life. But many who are first will be last, and the last will be first."

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RECTOR: The Episcopal Parish of Alton (Diocese of Springfield) is looking to call its next rector. The parish consists of St Paul's Church (est. 1836) in "lower Alton" and Trinity Chapel, about two miles away, in "upper Alton." While in two locations, there is one vestry, one membership roll, and one set of finances. The early Sunday liturgy is at Trinity; the later celebration at St Paul's. This is a community in the mid-range of the "pastoral" size category. It is financially stable, and has a good record of happy and modestly long clergy tenures. Alton is on the east bank of the Mississippi River and is part of the greater St Louis metro area. Interested priests should contact **Archdeacon Shawn Denney (archdeacon@episcopalspringfield.org — 217.525.1876)**.

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FULL-TIME ASSOCIATE RECTOR: St. Mary's is a large church of 600+ families prominently positioned in the city of Stuart, Florida. Our mission statement says it all: Growing into Jesus, Reaching Out in Love. We are seeking an associate rector who will be the primary leader for our growing and dynamic Contemporary Family Worship service, and who will work with our Director of Youth and Director of Christian Education to provide pastoral leadership to young families. The associate will also participate fully in the overall life of the parish, including worship, teaching, and pastoral care. Send a cover letter, resume, and OTM portfolio to **The Rev. Dr. Todd Cederberg, Rector**, at t**cederberg@msn.com**. Please also visit our website at **www.stmarys-stuart.org**.

PART-TIME RECTOR, St. Christopher's Episcopal Church, Northport, MI. We seek a part-time ordained, experienced Episcopal priest for a small ecumenically oriented parish located in Michigan's beautiful Leelanau Peninsula. We are an inclusive, educated, committed congregation, many of whom are now retired. Responsibilities include celebration of weekly services, strategic leadership of the congregation, pastoral care, and commitment to active community outreach. This position could be full time in a shared ministry with nearby Bethany Lutheran Church. For more information contact the OTM Episcopal Diocese of Western Michigan (**wspaid@edwm.org**) or Ed Ruffley, St. Christopher's Search Committee, **eruff9@gmail.com**.

ASSISTANT PROFESSOR: Seminary of the Southwest in Austin, TX invites applications by October 15, 2015 for assistant professor of counselor education beginning Fall 2016. Details are available at **www.ssw.edu.**

FULL-TIME PROFESSOR: Seminary of the Southwest in Austin, TX invites applications by October 15, 2015 for a full-time professor of pastoral theology and director of field education to begin Fall 2016. Details are available at **www.ssw.edu**.

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(Continued on next page)

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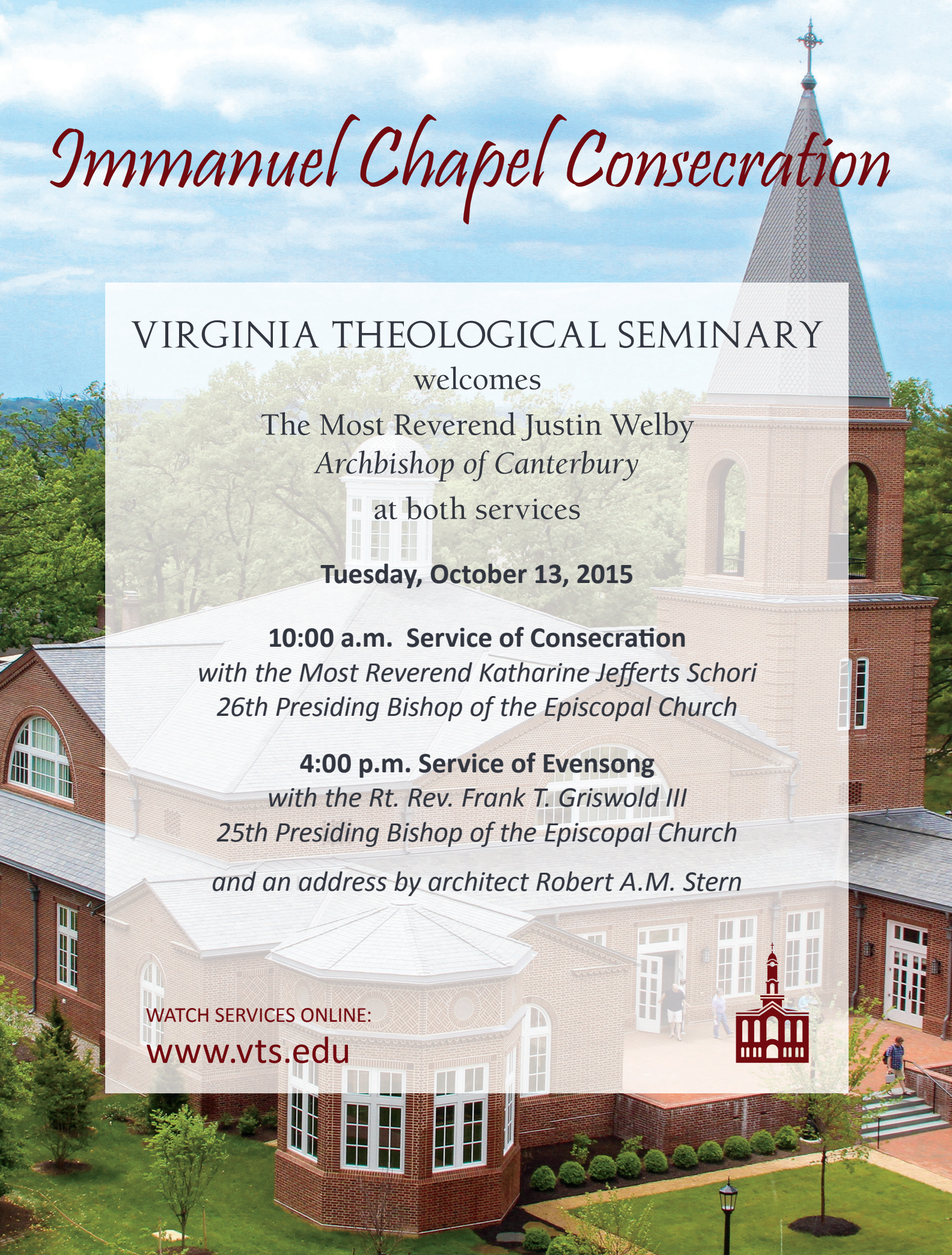

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10:00 a.m. Service of Consecration
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