November 27, 2016

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL

Jordan Hylden, Ian Markham, and Christopher Wells unpack the presidential election

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ON THE COVER

Jordan Hylden: "We Americans live in a country in which more and more people have more and more fears, and fewer securities. By some measures we are more free than we have ever been, but we are also more alone" (see "Free to Worship Him Without Fear," p. 10).

Michael Warren photo

The Living Church

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Living Church Partners

We are grateful to the Church of St. Michael and St. George, St. Louis [p. 25], and the Diocese of Tennessee [p. 27], 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.

In the Episcopal Church

Indianapolis Picks Baskerville-Burrows

The annual convention of the Diocese of Indianapolis elected the Rev. Jennifer Baskerville-Burrows as the diocese's 11th bishop on Oct. 28. Baskerville-Burrows led by a wide margin on the first ballot, and she was elected on the second ballot. Baskerville-Burrows serves as director of networking for the Diocese of Chicago and serves as a spiritual director.

She is from New York, ordained by the Diocese of Central New York, and a graduate of Smith College, Cornell University, and the Church Divinity School of the Pacific. She has expertise in historic preservation and a passion for issues including gun violence prevention, justice, and racial and class reconciliation.

"The Episcopal Church is where I found my relationship with Jesus some 30 years ago," she said. "It teaches me that the world is filled with incredible beauty and unspeakable pain and that God is deeply in the midst of it all loving us fiercely. So each day, nourished by the sacraments and stories of our faith, the beauty of our liturgical tradition, the wide embrace of this Christian community, I learn over and over again how to live without fear."

Her consecration as a bishop is scheduled for April 29 at Butler University's Clowes Memorial Hall.

The Rt. Rev. Catherine M. Waynick plans to retire next spring.

Baskerville-Burrows

Mediation for Diocese of Lexington

Presiding Bishop Michael Curry has recommended mediation between the Diocese of Lexington and the Rt. Rev. Douglas Hahn.

Bishop Curry and Bishop Hahn agreed to a one-year suspension of Hahn's ministry when it became clear that Hahn had committed adultery while still a priest and had not disclosed it to the diocese before he was elected.

The standing committee has asked for a dissolution of the diocese's relationship with Bishop Hahn. If the mediation does not yield a solution, the case proceeds to a committee and possibly to the House of Bishops.

Panel Denies Two Motions

In the Title IV case involving Bishop J. Jon Bruno, the Hearing Panel has denied two motions, one from the bishop seeking that it dismiss or stay complaints centered on Corporation Sole's action to sell real property in Newport Beach, and another through which the complainants sought an interim order to obtain occupancy of the church campus.

The announcement came Oct. 28, two days after the Hearing Panel's meeting in Chicago, where Bishop Bruno was represented by Canon Richard Zevnik, chancellor of the Diocese of Los Angeles.

In a separate action, the Orange County Superior Court has ruled in favor of the bishop as Corporation Sole, declaring that Save St. James the Great has no standing to challenge the property sale. An appeal hearing, "once briefing is complete, reasonably may be expected in mid-2017," Zevnik said.

Diocese of Los Angeles

More Grants for Church Growth

During its October meeting, Executive Council approved grants totaling $1,797,000 for church planting and Mission Enterprise Zones.

Resolution D005 and Resolution A012, approved by General Convention in July 2015, authorized new and continued funding for church plants and Mission Enterprise Zones throughout the Episcopal Church. Newly created grants have been and will be awarded to dioceses and already-established ministries exploring possibilities for new initiatives or expansion. The resolutions also call for the creation of a community of practice for equipping the church with resources for assessment, coaching, networking, and sharing best practices.

The Rev. Susan Brown Snook of the Diocese of Arizona, member of Executive Council and chairwoman of its Local Ministry and Mission Committee, said that church planting "is some of the most exciting work we see happening in our church today in the mission priority area of evangelism. Just a few years ago, we saw very few new church initiatives in the Episcopal Church.

Now, we see an inspiring variety of new ideas, energy, and enthusiasm for reaching new people with the good news of Christ through new and creative initiatives to plant new congregations, in both traditional and nontraditional ways."

She reported that so far this triennium, 68 applications have been received. "Of these, 34 were approved and 34 were recommended for denial," she said.

"This is an exciting new moment in the life of the Episcopal Church and we are thrilled by the energy and willingness of the church to follow Jesus in new ways into our communities and neighborhoods," said the Rev. Jane Gerdsen, chairwoman of the Genesis Group (General Convention Advisory Group on Church Planting). "This new energy is represented not only in the number of submissions, but more importantly the diversity of places, people, and expressions of the Episcopal branch of the Jesus Movement. We want to encourage and celebrate all who are part of this movement."

The 34 initiatives approved include 12 new church plants, seven new Mission Enterprise Zones, five discernment grants, seven renewal grants for church plants originally funded in the 2013-15 triennium, and three renewal grants for Mission Enterprise Zones originally funded in the 2013-15 triennium.

The new church plants include nine Latino churches, two focused on young adults, one on the homeless population, and several focused on other ethnic ministry groups. All of the Mission Enterprise Zones grants focus on populations that are under-represented in the Episcopal Church.

Office of Public Affairs

Navajoland Stands with Sioux

The Episcopal Church in Navajoland has declared itself in solidarity with the people of Standing Rock and is sending clergy to North Dakota to help provide "protective witness" for those protesting the Dakota Access Pipeline.

In an Oct. 31 statement sent to TLC by email, the Rt. Rev. David Bailey and the people of ECN said the Diné support the Standing Rock Sioux's "struggle to protect sacred lands and clean water" and said the people of Standing Rock are defending their human rights by protesting the pipeline, which would be built through sensitive native lands.

"We declare along with them that their struggle to protect their land, their sacred sites, and their water is a human rights issue, and must be treated as such, not as criminal acts," the statement said.

"To incarnate our commitment to this cause, I am sending the Rev. Canon Cornelia Eaton and Deacon Leon Sampson to represent us as we stand in solidarity with Standing Rock," Bailey said. The clergy were there Nov. 3 for a day of protective wit-

(Continued on next page)

Navajoland

(Continued from previous page)

ness in solidarity with the Standing Rock Sioux Nation and with protesters.

The statement cited ECN members' baptismal imperative as Episcopalians to "strive for justice and peace among all people, and respect the dignity of every human being."

Episcopal Church Presiding Bishop and Primate Michael Curry continued support for the protest by requesting prayers on Nov. 3 for the Standing Rock Sioux Nation and all those gathered in support of the advocacy efforts.

$14 Million Fund for Church Facilities

Partners for Sacred Places and the National Trust for Historic Preservation have announced a $14 million National Fund for Sacred Places to assist churches in need of repair and restoration. Two Episcopal churches, Christ Church in Philadelphia and Trinity-St. Peter's Church in San Francisco, are among the first 14 recipients.

The fund will provide up to $250,000 in capital grants, in addition to planning grants and an array of services, for at least 50 individual congregations from a diversity of faiths over four years.

The National Fund for Sacred Places is a collaboration that builds on Partners for Sacred Places' decades of work helping churches use best stewardship practices with their historic facilities in order to strengthen, serve, and celebrate their communities for the common good.

The National Trust for Historic Preservation is the nation's leading preservation organization, with more than 60 years of advocacy and grantmaking to preserve America's diverse history.

The fund was launched with two grants totaling nearly $14 million from the Indiana-based Lilly Endowment Inc. Through this initiative, $10 million will be disbursed for capital improvements, with the remainder used for planning, technical assistance, coaching, and program oversight.

Christ Church, Philadelphia

The initial group of grant recipients was announced Nov. 2 at Chicago's historic Quinn Chapel A.M.E. Church, one of the recipients. These houses of worship will begin receiving some services immediately and will be eligible for a capital grant in the course of the next year.

"The National Fund culminates 28 years of partners' work to affirm and support the civic value of America's older churches," said Bob Jaeger, president of Partners for Sacred Places. "We believe that the capital grants and other services provided by the Fund will encourage other donors and civic leaders to join our effort to preserve sacred places that anchor and serve our communities in powerful ways. The Fund also represents another important chapter in Partners' long and productive relationship with the National Trust."

Applications are now being accepted for the next round of grants, which will be awarded in the fall of 2017.

"We are delighted to join in this partnership with Partners and the Lilly Endowment to help more sacred places thrive, now and well into the future," said Stephanie Meeks, president and CEO of the National Trust for Historic Preservation. "Churches are often both the oldest and most beautiful buildings in our communities. They are the rock that continues to sustain us as a people,

bringing us together in service and worship."

Details about the application process, eligibility requirements, and selection criteria are available by visiting the National Fund for Sacred Places.

Episcopal News Service

Bishops Reflect on Advent

Presiding Bishop Michael Curry and three of his counterparts in North America have worked together on *Liberated by God's Grace*, a set of weekly devotions for Advent.

Bishop Curry's reflection, "Salvation — Not for Sale," is for Advent 3.

The other bishops and their topics are:

• The Rev. Elizabeth A. Eaton, Presiding Bishop, Evangelical Lutheran Church in America ("Liberated by God's Grace")

• The Most Rev. Fred Hiltz, Primate, Anglican Church of Canada ("Creation — Not for Sale")

• The Rev. Susan C. Johnson, National Bishop, Evangelical Lutheran Church in Canada ("Human Beings — Not for Sale")

The devotions may be downloaded for websites, bulletin inserts, and church programs, and used as discussion points.

In the Anglican Communion

Sobering Numbers

Not long after his appointment as secretary general of the Archbishop's Council, the top lay job in the Church of England, William Nye conceded that it would take time to reverse the trend of decline in attendance.

Statistics released Oct. 28 revealed the truth of that observation. The trend of decline has not bottomed out. While the Church of England tried to put a positive spin on the figures — with 960,000 attending services each week — the latest statistics show it has lost one in seven worshippers in the last decade.

One bright note: Christmas-service attendance in 2015 jumped by more than 5 percent to 2.5 million compared to 2014. Advent services and civic carol services seem to be nudging upward. Combined Christmas and Advent services (with some overlap) attracted 2.7 million people; 1.3 million attended church for Easter.

A new statistic shows the number of children attending worship fell by 23 percent in the decade until 2015, with infant and child baptisms down from 130,000 to around 110,000.

The church is investing heavily in growth through its Renewal & Reform project.

"These figures represent a realistic assessment of where we start from in terms of weekly attendance," Nye said. "We are confident in a hopeful future where our love of God and service of neighbor will form the basis for future growth."

John Martin

St. Davids in Wales Elects a Woman

The Church in Wales has elected the first woman to serve it as a bishop. The Rev. Canon Joanna Penberthy, 56, rector of Glan Ithon near Llandrindod Wells, Powys, will become Bishop of St. Davids, succeeding the Rt. Rev. Wyn Evans, who has retired.


Penberthy

It took a 47-member electoral college two days to make the decision as it met behind locked doors in the historic St. Davids Cathedral. Canon Penberthy will become the 129th Bishop of St. Davids in Pembrokeshire, coastal mid-Wales.

The Church in Wales decided in 2013 to welcome women as bishops. The bishop-elect was educated at Newnham College in Cambridge and St. John's School of Mission, Nottingham. She completed ordination training at Cranmer Hall, Durham, in 1983. The Most Rev. Barry Morgan, Archbishop of Wales, hailed the election as a historic moment.

Canon Penberthy began ministry as a deacon in Cardiff, serving from 1985 to 1989. She then filled non-stipendiary roles in Cardiff, St. Asaph, and St. Davids between 1987 and 1995. She was the first woman appointed a canon of St. Davids Cathedral.

Anglican-Orthodox Unity on Holy Spirit

The dialogue between the Anglican Communion and the Oriental Orthodox Churches has reached further agreement on the theological understanding of the Holy Spirit. The Anglican Oriental Orthodox International Commission (AOOIC) met Oct. 5-10 in Beirut to continue its discussion of the Holy Spirit. That discussion began last year in Wales.

Last year, an AOOIC communiqué recommended omitting the Filioqué — the clause *and the son*, which Western churches added to "who proceeds from the Father" without global consensus — from the Nicene Creed. The Anglican co-chair of the commission, the Rt. Rev. Gregory Cameron, Bishop of St. Asaph, said then that it had "long been a source of contention between Western and Eastern Christians."

The communiqué said the AOOIC "continued its reflection on the second part of its Agreed Statement on pneumatology, 'The Sending of the Holy Spirit in Time (Economia)'."

The new agreement says: "In a world of enforced displacement and fearful arrival; in a world of accelerated movement; in a world of war-torn fragmentation and courageous martyrdom; the Holy Spirit, the Comforter, transcends time and space and yet inhabits both. The same Spirit is sent to commission and empower the weak to be strong, the humble to be courageous, and the poor to be comforted and blessed in a fallen world that is upheld by the providence and grace of God the Trinity who makes all things new in faith and hope and love."

Gavin Drake, ACNS

Archbisop Addresses Muslim Elders

The Archbishop of Canterbury led a delegation of Anglican leaders to a Muslim Council of Elders meeting in Abu Dhabi, United Arab Emirates. The elders met in early November to discuss integration, religious freedom, and flourishing societies.

In his keynote address to the conference, Archbishop Justin Welby praised Abu Dhabi for having "taken practical steps to enable religious minorities to meet, teach, worship, and express themselves."

"It shows a confidence in granting freedom and a self-confidence which is fitting and proper. We can only be

grateful for the clear thinking expressed here," he said.

Welby thanked Abu Dhabi's authorities for their support of St. Andrew's Anglican Church. "It is to the credit of the authorities and government here that Christian worship has been allowed to flourish and grow, and we thank you again," he said. "I am concerned that this is becoming the exception rather than the rule though in many parts of the world."

Abp. Welby said the Church of England is "at the forefront of advocating the rights of Muslim communities to establish schools, madrassahs, and mosques across the country."

"We have established and participated in faith forums where the collective voice of faith communities in a largely secular society can be heard more clearly. It is a cause for celebration that faith communities play such a vibrant role in every [stratum] of British life and society," he said. "But the increasing integration of Muslim communities within British society, in which we rejoice, is in stark contrast to the increasing marginalization of and outright hostility to Christian communities within many parts of the world, not least in significant parts of the Middle East."

The Most Rev. Josiah Idowu-Fearon, secretary general of the Anglican Communion, was unable to travel to Abu Dhabi, but in a written speech he stressed that all human beings are part of one family and all are made in the image of God. Shunila Ruth, a member of the Anglican Consultative Council from the Church of Pakistan, delivered the speech on his behalf.

"All human beings have one God, their Creator; one father, Adam; and one mother, Eve," his speech said. "I believe the plight of modernity could begin to heal if human beings remembered their common origins.

"Human beings did not appear on this earth by their own will. Rather, someone else willed that human beings inhabit earth. Someone else prepared the earth and sun in perfect balance to make life possible. I believe if people were to recall this simple fact, they would proceed in the right direction."

Gavin Drake, ACNS

More Honors for Archbishop Luwum

Nearly 40 years after the martyrdom of Archbishop Janani Luwum, the Church of Uganda has announced it wants to turn the building where he died into a place of pilgrimage. The Archbishop was murdered by the dictator Idi Amin on Feb. 16, 1977, after being detained at the Nakasero State Research Bureau, widely known as Amin's slaughterhouse.

In 2015, Uganda's President Yoweri Museveni declared Feb. 16 a national holiday known as St. Janani Luwum Day. The late archbishop was a leading critic of the Amin regime's excesses. Amin displaced President Milton Obote in a coup in 1971. In 1977 he delivered a note protesting against arbitrary killings and unexplained disappearances. Shortly afterward he and other church leaders were arrested on charges of treason.

Luwum and others were paraded at a rally organized by Amin in the capital city of Kampala. He was accused of being an agent of Obote and supporting an attempted coup. The next day Radio Uganda announced that he and two detained cabinet ministers, Wilson Oryema and Charles Oboth Ofumbi, were killed in a car collision.

The regime said the men had tried to overpower the driver. When the Archbishop's body was released to relatives, however, it was riddled with bullets. He had been shot through the mouth and three bullets penetrated his chest.

Janani Luwum was survived by his widow, Mary, and nine children. He was buried in his home village, Mucwini, in the Kitgum area of northern Uganda.

The Provincial Assembly of the Church of Uganda has formally asked the government to designate the State Research Bureau headquarters as a religious tourism and pilgrimage site.

The church has asked the same for the village of Mucwini. The Diocese of Kitgum, which owns the site, plans to use it for a university, a hospital, a martyrs' village, a TV station, and a museum.

Abandoned storefronts in Williston, Florida, southwest of Gainesville

Michael Warren photo

Free to Worship Him Without Fear

By Jordan Hylden

The morning after Election Day in America, I asked myself and a few friends: What frightens you the most? For me, it was war. But I do not have to fear for my family's safety. I am not made to feel unwelcome in any room. I am secure in my job, my home, my family, my little church, my healthcare. I am respected and not despised. The system works for me.

We Americans live in a country in which more and more people have more and more fears, and fewer securities. By some measures we are more free than we have ever been, but we are also more alone. We are free to do anything we wish, but more and more of us doubt that anything we do can make a difference. Trump voters in West Virginia, Bernie voters in California, Occupy Wall Street activists in New York, and Black Lives Matter activists in Missouri, all agree: the system is rigged. Arguably this election was won by a large new coalition of Americans who believe the system is rigged against them: rural and rust-belt working-class whites, the people J.D. Vance writes of in *Hillbilly Elegy*.

Who has rigged the system? There is usually an assumed answer to that question, *sotto voce* or out in the open: It is the financiers, the fat cats, maybe the Jews; it is Washington and all of the politicians; or maybe it's the blacks, the racist bigots out in the country, the liberals, the media, Big Oil, the haters. Anyhow, there is more than enough evidence on my Facebook feed to confirm that it is all *their* fault. I had nothing to do with it.

America is a free country, so we have always said about ourselves. The idea was that there would be no system, no rigging, no hierarchies or restricting traditions, but only free individuals joining together to make a new and better world: *novus ordo seclorum*. The trouble is that we cannot seem to get away from the System. The more we hack away at it, the more it creeps up again, but now somehow invisible, impervious, far away and outside our control. We are not pulling the levers, wherever they are, so it must be *them*.

We say we are free, but more of us feel alone, afraid, angry, despised, and powerless. The freedom America brought has begun to feel like a freedom from community, shared values, stability, security, family, and dignity. Does it need to be? Do all of those words really mean, without quite saying: *My* community, *our* shared values, *my* tribe's stability and security and not yours?

In the Bible, freedom is an ambiguous word. It was a very great good for the Israelites to be liberated from slavery in Egypt! But the very first thing the children of Israel did with their freedom was worship a golden calf. And so God brought them to Mt. Sinai, where they were given the Law and commanded to teach it to their children's children. They were given the Temple, to worship God and make atonement for sin. They were given the land and a king in Zion. But the children of Israel worshiped idols all the same, and their kings became lovers of power and money, and the twelve tribes turned on each other. And so in the fullness of time they were given the Lamb of God and the King of Kings, the great deliverer from every enemy and the perfect atonement for sin. In the Church we are given all of this too, by God's grace. Blessed be the Lord, the God of Israel! For in Christ's body we are set *free to worship him without fear, all the days of our life* (Luke 1:74).

Here is no rigged system, but a God in whose service is perfect freedom, in whose Son is pardon and deliverance from all our sins, and in whose Church is perfect communion, as all join together with one voice in praise and thanksgiving, now and forever. Amen!

There are no shortcuts to this freedom: no way to get there without God and his saving and sanctifying gifts. Insofar as American freedom has told us that we could, it has all been a lie, just

another golden calf. Insofar as our church has bought into this lie, we too have bowed the knee to Baal. But God has given us everything we need to follow him now, without any fear. We have the Word to teach to our children's children. We have the gospel to proclaim, sins to confess and absolve. We have all of the gifts of God we will ever need to draw together a broken, fearful, divided, lonely, angry world into one people of God, in Christ's broken and risen body. That is where God's politics begins, as it always has. *Thanks be to God.*

Five Narratives on Donald Trump

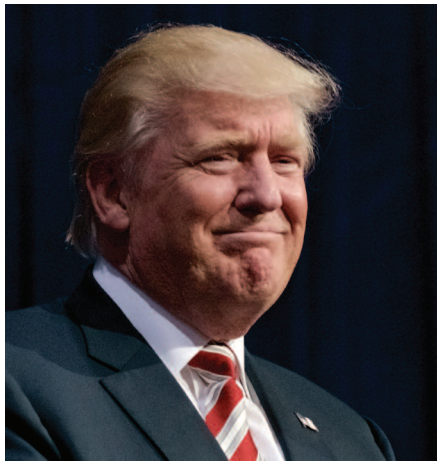
By Ian S. Markham

In the next few months and years, countless attempts will be made to understand this extraordinary election cycle; few pundits imagined that a real-estate tycoon and TV celebrity could sweep aside the Republican Establishment and then beat the Clinton machine in the General Election. The center of gravity of the Episcopal Church is firmly identified with progressive social causes. We have, in recent years, taken pride in our decisions on LGBT issues; we are delighted to have elected our first woman Presiding Bishop, then followed by the first African American. We have enjoyed telling ourselves that demographics (both in terms of American cultural diversity and the worldview of Millennials) are on our side. If any faith tradition can make it in urban, diverse, progressive America, we have felt that we can.

Then Trump won, and many are reeling. Those of us specializing in Christian ethics have an obligation to work out what is happening. We need to "read the signs of the times" (Matt. 16:3). So let us consider the main competing narratives that are already emerging.

The first is the local narrative. This is where we focus on the details of the campaign. For some, the Democrats should have persuaded Joe Biden to run. For others, the villain is FBI Director James Comey and the ill-judged letter he sent to Congress on Oct. 28. At that point, the election moved from a preoccupation with the Billy Bush video conversation to Hillary Clinton's email server; the polls moved at the same time.

The second is a reassertion of racist America. The original sin of America, so the arguments goes, is racism. Here was a candidate attractive to David Duke and the KKK, willing to ban Muslims and to build walls against undocumented immigrants. America showed its true colors: once racist America had the candidate available, they seized the opportunity to vote for this hatred.



Bastiaan Slabbers photo

The third is the American Arab Spring narrative, which blends the overthrow of corrupt regimes in the Middle East with Brexit. We are seeing a revolt against the political establishment. Left or Right, people are tired of self-serving elites who do not care sufficiently for the regular lives of citizens. Trump promised to "drain the swamp in Washington." Now the outsider has arrived.

The fourth is the reassertion of an American traditional Christianity identity. There is an irony here. Trump is no Ted Cruz. There is little evidence of any Christian practice in Trump's life. However, with a Supreme Court vacancy, there are plenty of Americans who are not ready to charge into the abortion-on-demand utopia, with all and every sexual identity affirmed, and the constriction of individual gun rights. Polls consistently show that Americans worry about third-trimester abortions, and agree that "a mother and a father committed in marriage provide the best framework for raising children." This group celebrated Trump's willingness to challenge politically correct speech. They felt they were allowed to be themselves again.

The final narrative is the economic critique. Too many communities have died at the hands of globalization and technology, and those living in these communities have finally found a candidate who articulates their frustration. Bernie Sanders tapped into the same phenomenon. Many of his supporters were not ready to support Clinton, the person who was paid handsomely for making speeches to major bankers — the very bankers who created such devastation in our economy in 2008. Trump's argument about border security and his anti-globalization rhetoric played well.

In my judgment there is truth in all five of these narratives. Indeed, one could make the case that Trump's achievement was to bring these five narratives together and build his winning coalition. Trump made effective use of Clinton's email server and the endless hacked emails. Trump did converse with the alt-right. He is a believer in various conspiracy theories that circulate in extreme right-wing groups. On the Arab Spring revolt, he was the vintage outsider up against the vintage insider. On the conservative Christianity front, he promised pro-life and Originalist nominees for the Supreme Court. And everyone underestimated the extent and despair of small-town America.

A further assessment creates an op-

(Continued on next page)

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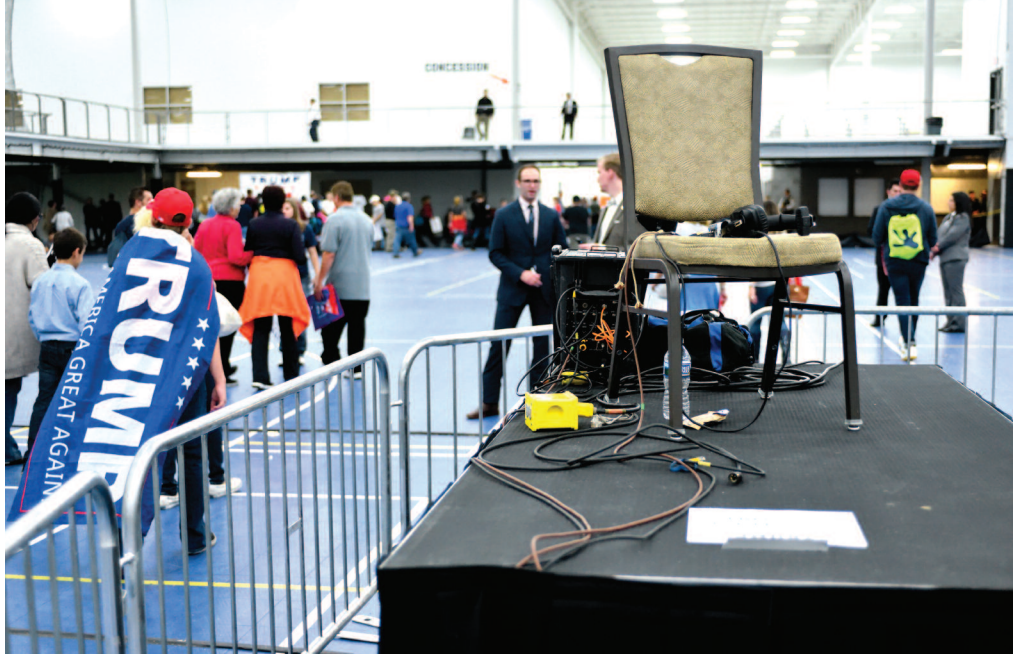
portunity for the Episcopal Church. We love the word *inclusion*, so let us reaffirm afresh that we include those who are socially conservative. We include those who live in small-town America. We honor those voices and want them at the table. But let us also recognize that an election is never the end in a healthy democracy: it is the start. Elected officials need to listen to the people. And we should be ready to oppose and demonstrate against any unjust law. We should be ready to stand alongside those who are afraid — the Muslim (afraid of being banned), the African American (afraid of unchecked law enforcement), the Latino and Latina person (afraid of being harassed), and the LGBT person (who seeks various legal protections). We need to put pressure on those who have been elected and ask them to shape legislation that is just and appropriate.

But as I finish this exhausting electoral cycle, I am left with a larger question. In *The End of History* (1992), Francis Fukuyama argued that Western liberal democracy is the final form of national government. 25 years on, this looks very misguided. Trump's convictions are not obvious, yet his criticism of global trade and advocacy of secure borders seem to run deeper than other parts of his rhetoric. The mantra of the global movement of goods, services, and people, which seemed to have done so well in the 1990s, is not working anymore. Too many people are being left behind; they are frustrated and afraid. These are questions we need to answer: Can the neo-liberal capitalism of Western democracies be modified to work more effectively for those on the margins? Or are we searching for something much more fundamental? Perhaps this is the time to dust off our copies of *Das Kapital* and look at more radical proposals.

The Very Rev. Ian S. Markham, dean and president of Virginia Theological Seminary, is its professor of theology and Christian ethics.



Bastiaan Slabbers photo

'Come, Lord Jesus'; Get Back to Work

By Christopher Wells

Commenting on a major event like the election of Donald J. Trump to the presidency of the United States within 24 hours of its occurrence is a challenge, but worth attempting for the sake of seriousness and encouragement.

The whole world is now witnessing major political shifts amid continued decline of confidence in institutions, massive migrations, and widening disparities of opportunity and resource between north and south and between the privileged few and the great majority in every nation. In such a context of destabilization, questions of law and order and fear of the Other naturally arise. Sadly, so does devolved political discourse, as too many turn to silos of right thought, carefully curated on social media and in our preferred neighborhoods, schools, and defined and defended churches. My own Episcopal Church, once "the Republican Party at prayer," now incubates the converse, with many leaders feeling no compunction about publicly endorsing one candidate, running down the opposition, and then lamenting defeat as if they have no friends or family on the other "side," and no experience or comprehension of their vulnerabilities.

People of good will with college educations and those who may be characterized as economic liberals, for whom the system generally works well: *we* "moderate," middle-class folks, who know how to speak in acceptable ways and who have good taste, need to face into the divisions in our country (and the world) by learning to listen, and speak respectfully, to non-secular non-elites. More than that, our ideals, including freedom of worship and expression and "the principle that we are all equal in rights and dignity" — values that we "cherish and defend," as Secretary Clinton insisted in her concession speech: these very values must lead us to work across party lines in a spirit of cooperative friendship. In the process, we *will* find that justice and good order, and the rule of law, are best defended in reasonable partnership with those across the aisle. For Christians, these are simply non-negotiables, baked into the cake of our identity and witness in truth and reconciliation when they are faithfully borne.

Much of what Mr. Trump said on

the campaign trail, and aspects of his character and past behavior, are distressing. I worry, with David Brooks, about the "scary" drift of world politics — across England and Europe, Asia, the Middle East, and the global South — as too many turn to "authoritarian personality types." While legitimate questions may be asked about global trade and national borders, and about larger patterns of development and under-development, we should reject facile anti-immigrant policy proposals and any and all retrievals of nativist sentiment. On *Anglican* principle we should uphold and defend the continued usefulness of the post-World War II institutions that have done so much to ensure peace and prosperity among nations, notwithstanding the nearly endless wars of the last 75 years.

At the same time, we need better, fairer protections for the most vulnerable in our country, and here Mr. Trump and Senator Sanders at least agreed in diagnosing our ills. It seems significant that many protest votes were cast — by not voting, or voting for a third-party candidate — by evangelicals, persons of color, and millennials, and this ate into Clinton's carrying what was the Obama coalition. As noted by Amy Walter, while Trump turned out the white vote by just one more point than Mitt Romney according to national exit polls, Clinton did "markedly worse among non-white voters" than President Obama in 2012. To be sure, Trump captured the working class and poor, post-industrial vote, but it was not monochrome and it was more than Republican. Most deeply, the division of our moment separates the often-secular elites from the often-religious ordinary folks tired of being talked down to, dismissed, and disrespected. We all should read J.D. Vance's *Hillbilly Elegy*, and understand how vulgarity, racism, and tribalism have long since been set loose in our politics and culture, on right *and* left, for which all must take responsibility in the name of civilization.

President-elect Trump, President Obama, and Secretary Clinton need our prayers and gratitude for their readiness to serve, and they will need our help to ensure that their gracious statements in the wake of the election are amplified and put into practice. We all, moreover, owe Mr. Trump "an open mind," as Mrs. Clinton counseled, and we may take comfort in knowing that the work of government, when it is done, calls forth compromises that defy easy classification and can be claimed by all. Perhaps, God helping him, President Trump may make some progress here, and all persons of good will should provide encouragement to this end.

Most deeply, the division of our moment separates the often-secular elites from the often-religious ordinary folks tired of being talked down to, dismissed, and disrespected.

Christians will not quite be able to agree with President Obama's statement that we are all Americans first. But Christians in our country are at least Americans *second*, and we should strive to be good ones as the president has urged, by presuming the good faith of our fellow citizens and seeking common ground whenever and wherever these may be had. Prescinding from the process, perhaps to keep our hands clean, is not helpful, and cynicism is always a practical failure, rooted in spiritual despair.

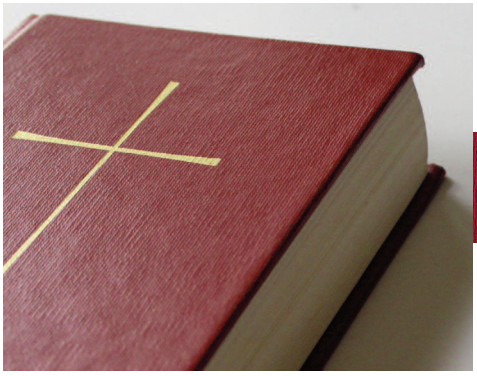
These are, in fact, *Christian* encouragements that we should know well and be expert in exemplifying, modern political democracy being, after all, a Christian bequest to the secular world in the wake of our own wars of religion and recrimination. The school of Christian unity-in-truth, indeed the gospel itself, *includes* politics properly practiced in the classical sense, and in the sense presumed by our commitment and call to good order, governance, and shared faith (see Eph. 4).

It would be hard to think of a better theme for the season of Advent, which inculcates preparation for the promised *apocalypse* of our Lord: the final revelation and unveiling of his return, judgment, and right ordering of all things. As Scripture and our tradition teach, these are *always* upon us, in this time between the times, and they form our faith and hope for both justice and mercy. Their practical payoff is due "fear" that leads to humility and awe in the face of our fleeting and fragile lives; repentance for our sins, not shifting blame to others (Luke 18:9-14); resolve to remain focused on the most important, ultimate concerns; *and* the commitment to living faithfully in the interim, that is, with courage, joy, and confidence in the promises of God.

This last issues in a curriculum for our *ecclesial* life, before the eyes of the watching world: Can we love each other, and if so how? We talk a lot about peace and reconciliation, but what might they look like? How can they be structured and invested in? These are political questions that strike to the heart of building and protecting institutions. Christians — certainly Anglicans and Episcopalians, drawing on the deep wells of Augustinian theology — have never been wary of thinking through such things; they have been a particular strength and calling card. *Have* been. We need now to go back to school, but not in the name of unanimity in all things and not in the name of silencing the opposition. Rather, with *good disagreement* in view, we need robust argument and respectful push and pull on the way to reasonable compromise and protection of conscience. Many of our leaders have proposed this very thing as an urgent task.

If and as we take up the challenge for the sake of our church and churches, for the one Church, and for the salvation of our souls, it will also be an earnest of humble service to the kingdoms of this world in which we have been placed to be light and life, to uphold truth, and to seek justice.

"Come, Lord Jesus" (Rev. 22:20). And make us instruments of your peace. ❑



Necessary or Expedient?

A teaching series on prayer book revision

It's Never *Just* About the Music

By Hannah Matis

Any church musician will tell you: the reason parish conflicts about worship are so bitter is because it's never *just* about the music. Music *is* the community; choices made about music and worship are choices made about communal identity, both who is invited in and who is subtly shut out. The Episcopal Church, poised between traditional prayer book worship and evangelical, contemporary music, faces the challenge of rethinking evangelism while remaining faithful to its traditions. When poor innocents, smartphones in hand, wander into an Episcopal church, is the first thing they meet a small library? Do we meet them or do they have to walk a long, long way to meet us?

On October 15, Virginia Theological Seminary hosted a conference, "Liturgy, Music, and Context," in association with our Missional Voices series. Held at Immanuel Chapel, the conference was a balance of worship, two keynote addresses, panel discussion, and small group interaction, designed to prompt people's thinking about these questions.

The first keynote address was by April Stace Vega, a talented harpist and lecturer in theology and religious studies at Marymount University in Arlington. She has recently served as a consultant to the Diocese of Washington. Her background as a contemporary Christian musician gives her keen insight into what issues are in play when a community talks about, frets about, and fights about its music.

Music, she argues, is neither a "product" nor something incidental to faith, but a substantial part of how faith and theology are expressed and lived by individuals in their daily lives. Music in church encompasses the entire web of human relationships that make up that church; it's always a conversation. She also encourages us to expand the emotional range and content of worship. Worship does not always have to be happy or affirming, she argues, and it should be able to engage with grief, sadness, and lament.

A panel discussion, including worship leader Akila O'Grady, Ellen Johnston (co-director of the seminary's Center for Music and Liturgy), and VTS student Rick Bauer, addressed questions and issues familiar to parish clergy wrestling with worship in their communities. They discussed the proper place for technology in worship, paper vs. paperless services, the pastoral role often played by worship leaders within the church, the challenges of tailoring music and musical genres to different age groups within a congregation, and the often fraught relationships between clergy and church musicians, particularly when one party is trying to implement change. Humility, respect, and clearly expressed expectations are at a premium in such conversations, which, after all, rely on mutual trust.

The second keynote lecture was by the Rev. James W. Farwell, professor of theology and liturgy at VTS. Planning liturgy is a paradox, Farwell argued. Because liturgy is worship offered to God, it has no other goals and should not be planned as a means to an end, and yet we must plan. How?

Farwell suggested that using the Ordo (1979 BCP, p. 400) remains the best model for planning creative liturgy within the Episcopal tradition. This list of necessary texts and structures is not really a script for Rite III, but a blueprint for faithful worship in our tradition. The Ordo's governing structure can be used to shape (and control) the rest. Good liturgical advice is good liturgical advice, whether for a contemporary-feeling Ordo Eucharist or for a formal Rite I service. The overall shape, sequence, and consequence of liturgy are consistent, reflecting the movement of God's mission. As such, liturgy must *move*: no one bit, not even your personal favorite, not even special music, should attract undue attention or stop or stall the service. (This includes you, passing the peace.)

Farwell suggested additional guiding principles that may strike a distant chord among graduates of Virginia Seminary. An excellent way to involve parishioners in liturgical planning is to have them write the Prayers of the People, unique to their particular context. Music within liturgy should not be allowed to overwhelm or undermine the conviction that it is God who calls us into relationship, which makes our response possible. In light of this, opening a service with music or poetry is potentially risky if we want to underscore that we are gathered together in the name of the Lord. Likewise, the breaking of the bread should be done in silence, without rushing too quickly into the fraction anthem.

Keeping these guidelines in mind still allows for a considerable degree of freedom and creativity in liturgical planning. For Episcopalians, holding to the anchor of the Ordo goes some way toward answering what Vega identifies as one of the principal concerns of more traditionally minded congregations: the tendency of contemporary worship to slide into individualistic performance.

The initial liturgical learning curve for a new member of the Episcopal Church is high. On the other hand, that learning curve appeals to a certain kind of millennial turned off by very stilted efforts to Make Church Cool Again. How one squares that circle and how that seems to work for each particular context will vary; regardless, we need to be aware that no decision about worship is "neutral" or "normal," and all decisions express the nature and identity of the community gathered in the name of the Lord. What gave the Oxford Movement its foundation of moral seriousness, as much as its commitment to ecumenism, was its commitment and service to parishes of urban poor. Evangelism and liturgy have gone together before in the Anglican tradition and, God willing and the people consenting, can do so again.

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Hannah Matis is assistant professor of church history at Virginia Theological Seminary and a contributor to Covenant.

Assisi, the hillside birthplace of St. Francis, comes alive every Oct. 3, which marks the saint's death in 1226. For many tourists the celebration may involve nothing more than parties that last late into the night. But piety and refreshment await pilgrims.

Celebrations occur between the piazzas of the medieval Umbrian hill town and in the churches of Santa Maria degli Angeli, a *frazione* (subdivision) at the foot of Assisi about 5 kilometers away.

Another festival, Calendimaggio, occurs in the first week of May. It is said to be Assisi's largest, grandest, and richest in medieval atmosphere. But for Franciscan pilgrims, October is the time to come.

Photos by Matthew Townsend

Candlelight procession outside the Basilica of Santa Maria degli Angeli

The Piazza del Comune on the east side of the town offered historical and musical entertainment with distinctly European — but not necessarily Italian — flavor. Actors brought colorful and exquisitely made costumes to the celebrations, while the Scottish sounds of the Glaswegian St. Francis Pipe Band echoed through the town's narrow streets into the wee hours of October 3.

Religious events hit a fever pitch, with hourly Masses during the morning of October 4. Many are held at the Basilica of St. Francis, on the westernmost side of Assisi. Worship attracts Christians from all walks of life — including pilgrims who dress the part.

A chalk artist creates a portrait of a hooded man. At the artist's knees is an image of a wolf, a creature St. Francis was said to miraculously tame, which the artist incorporates later.

Tourists explore Assisi during the Feast of St. Francis.

Military and police were highly visible during the feast days.

The Specter of Authority

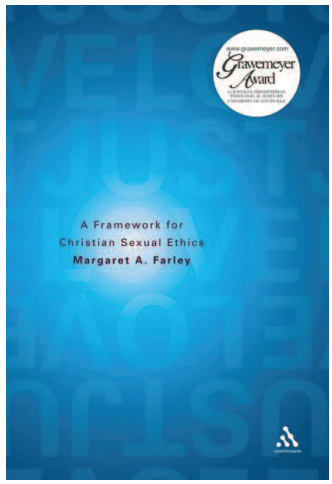
Review by Stewart Clem

Margaret Farley may not be a household name, but many who are not familiar with her work are at least familiar with the debate surrounding her 2006 monograph, *Just Love: A Framework for Christian Sexual Ethics*. The book was scrutinized by the Vatican's Congregation for the Doctrine of the Faith and judged to be discordant with the Church's teaching on sexual ethics. Following an unfruitful period of correspondence between Farley and church officials, the CDF released a notification in 2011 that Farley's book was not "in conformity with the teaching of the Church. Consequently, it cannot be used as a valid expression of Catholic teaching, either in counseling and formation, or in ecumenical and interreligious dialogue." Farley has never claimed to represent the Church's positions, however. She is an independent Christian ethicist and moral philosopher, albeit one who belongs to a Roman Catholic religious order, the Sisters of Mercy. Yet it is precisely Farley's relationship with the Church that makes her so interesting.

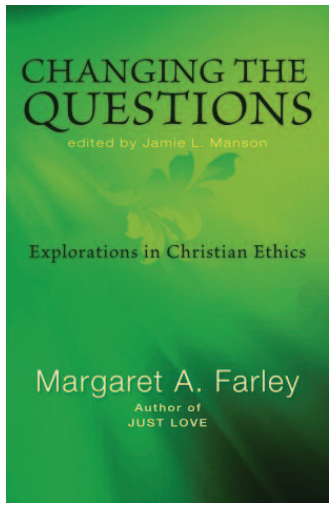
Despite Farley's independent status as an academic theologian, the issue of authority — and *ecclesial* authority, in particular — stands out as a central theme in her *oeuvre*. Even when she is not writing explicitly about authority, it is often there between the lines, hovering like a specter. Farley has written about her fraught relationship with the Church and has expressed concerns about the relationship between ecclesial authority and the discipline of Christian ethics. If nothing else, the clash with the CDF has surely made her sensitivity to such issues all the more acute. While some readers (especially Protestants and traditionalist Catholics) might be tempted to dismiss her as a writer who is preoccupied by a contrarian stance against the magisterium, I suggest that such readers have all the more reason to hear what she has to say. One of the many things that Farley's work reveals is that the Church's authority in the domain of morals can never simply be taken for granted.

Farley's *Just Love* has understandably attracted a great deal of attention since its publication a decade ago. Throughout her career, however, Farley has written on a vast range of topics, including bioethics, ecclesiology, and fundamental moral theology. Until recently, her writings on these subjects were scattered throughout monographs, journal articles, lectures, and sermons, spanning several decades. Many of these have now been collected in a single volume, *Changing the Questions: Explorations in Christian Ethics*. The appearance of this volume reveals the breadth of Farley's scholarship, but it also provides some new hermeneutical insights for rereading *Just Love*. As the title of this new volume suggests, Farley is often more interested in challenging the reigning assumptions in contemporary discourse — whether in the Church or in society at large — than she is in promoting a new agenda of her own design.

This questioning impulse is displayed even in her earliest work. In the essay "New Patterns of Relationship," first published in 1975, Farley postulates that the most recent developments in the Church's understanding of gender had not yet permeated to the Church's hierarchical structures. While she applauds the Church for correcting its former reliance on faulty biology and anthropology that often rendered women inferior to men, she likewise challenges theologians and church authorities to press their considerations to the very heart of the matter. For Farley, this means that the questions must be truly *theological*. "If we are to pursue the question of whether women as women can be understood to be in the image of God," she writes, "we must ask whether God can be imagined in feminine as well as masculine terms"



Just Love
A Framework for Christian Sexual Ethics
By **Margaret A. Farley**
Continuum. Pp. 336. $34.95



Changing the Questions
Explorations in Christian Ethics
By **Margaret A. Farley**
Orbis. Pp. 376. $30

(p. 16). In other words, can we really say that women and men are equally created in the image of God if at the same time we insist that God can only be referred to in masculine terms?

After making a case that God can be rightly described in both feminine and masculine terms (using arguments that are now commonplace in feminist theology), she then turns to the practical implications of these considerations. She suggests that when we consider the non-gendered, non-hierarchical relationship that exists within the Trinity, we find a model for just and loving relationships among human beings. More specifically, we find a model for gender relations within the Church. If the Church has truly come to the point of recognizing full equality between men and women, and if God's own trinitarian relationship is non-hierarchical and non-gendered, then it would seem that there are no grounds for proscribing female leadership within the Church. Farley declares: "[A]ll arguments for refusing women equality of opportunity for the sake of safeguarding the 'order' of society, church, or family must fall" (p. 22). This is the challenge presented simply by changing the questions.

Contemporary readers are likely to find Farley's arguments in this essay unoriginal, even if they happen to agree with her. I imagine that Farley would gladly recognize this. After all, the essay was published more than 40 years ago, and much work has been done in feminist theology and feminist ethics in the meantime. But its inclusion in this volume is important, and it reveals two things. First, it reminds us that the Roman Catholic Church still has much work to do as it seeks to articulate and clarify its understanding of gender. No one can deny that Rome speaks about gender in a different key than it did even 50 years ago, but, as the recent Synod on the Family reminds us, there are still some weighty theological questions that have yet to be fully answered. Second, this essay reveals the foundation of Farley's theological method, and it would set the trajectory of her work in theological ethics for years to come.

Insight and *motivation* are the operative notions in Farley's conception of authority; external authority is ancillary at best.

Another earlier essay, "Moral Discourse in the Public Arena" (1987), brings the issue of authority to the forefront. Despite its generic title, Farley is more specifically concerned with the silencing of dissent by church authorities. Her argument is built on the claim that authoritarian control over theological discourse is both unjust and counterproductive. More specifically, she finds it peculiar that a tradition that emphasizes the natural law and the inherent reasonableness of its moral claims simultaneously emphasizes fidelity to the magisterium and the force of its own authority. She sympathizes with her fellow Roman Catholics who find the church's teaching to be at odds with their ways of life and their understandings of justice and holiness. "In a tradition that affirms a natural-law approach to morality," she contends, "it is inconceivable that moral norms can be formulated without consulting the experience of those whose lives are at stake" (p. 79). In my judgment, however, this misconstrues natural law as a purely epistemological doctrine. More important, Farley's optimism regarding the average person's capacity and desire for moral discernment is so strong that it drives a wedge between authority and autonomy, such that it becomes difficult to imagine an instructive (let alone disciplinary) role for the Church in matters of morality.

This moral optimism was also a defining feature of Farley's analysis in *Just Love*. In her analysis of the sources of Christian ethics, and sexual ethics in particular, she writes: "When Christian ethicists consider Scripture, tradition, secular disciplines, and contemporary experience as authoritative sources, it is precisely because they find in and through these sources access to moral insight and motivation" (p. 195). *Insight* and *motivation* are thus the operative notions in Farley's conception of authority; external authority is ancillary at best. Her sanguine approach to individual moral discernment is matched by her commitment to the perspicuity of Scripture. She explains: "As a revelation of truth, [the biblical witness] asks for something less like a submission of will and more like an opening of the imagination — and hence the whole mind and heart" (*ibid.*). If this is the case, then it is not difficult to see why we should find strict institutional authority — for example, a church that prohibits divorced and remarried members from receiving Eucharist and prohibits artificial contraception despite 80 percent of its members approving of such methods — to be severely problematic. When the Catholic Church makes such universal and binding claims, Farley argues, it shuts down moral deliberation and discernment that should begin with the individual in the context of the individual's community.

Farley's own context and community have been formative in shaping her reflections on a number of ethical issues and pastoral issues. For 36 years, she served as a professor and mentor to hundreds of students at Yale Divinity School, where she often preached at the students' ecumenical gatherings. In "No One Goes Away Hungry from the Table of the Lord," an important inclusion in *Changing the Questions*, Farley develops a position in favor of "inter-

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communion," that is, the practice of administering and receiving the Eucharist across denominational boundaries, including Protestant and Catholic. Her interest in this issue is far from merely theoretical: her divinity-school students frequently expressed concern and frustration at the inability to participate in fully integrated worship services on campus. She rightly acknowledges that, while much progress has been made in ecumenical relations between Protestants and Catholics, there remain painful realities on the ground for members of both churches. One of the most obvious is that these churches do not have a shared Eucharist. While many laypersons desire intercommunion, it is ecclesial authority that presents the primary barrier to such efforts. Farley argues that it is time to overcome this barrier, and she makes her case on historical, theological, and ethical grounds. She proposes the principle that a fundamental unity among Christians *already* exists, and the Eucharist should be shared on the basis of this existing unity rather than as a *means* to full unity. She insists that this does not suggest a "lowest common denominator" among Christian traditions, but it is not entirely clear that she has dispelled such concerns. What is perhaps most illuminating in this essay, however, is the trajectory she describes of the Catholic Church's teaching on shared Communion, including "exceptions" in current canon law, to suggest ways in which the church might develop its stance in the future.

As the title of her recent volume suggests, one of Farley's greatest contributions to the field of Christian ethics is her ability to change the questions of a debate, thereby challenging many regnant assumptions. My estimation of Farley's work is that it becomes far less interesting when she moves from changing the questions to offering constructive proposals. Moreover, her ability to draw from such a wide variety of sources and disciplines often serves to dilute the force of her arguments. While her own context for moral inquiry is unmistakably Roman Catholic, her constructive paradigms are often reminiscent of Immanuel Kant, John Rawls, second wave feminism, and liberal Protestantism. There is no doubt that she offers serious challenges to many traditional Catholic moral arguments, but when removed from this context her "controversial" positions lose their edge as well as their cohesiveness.

Reading Farley's work in the wake of the recent crisis in the Anglican Communion over the Episcopal Church's change in marriage canon is both instructive and illuminating. There are many places at which Farley seems to be gently pushing the boundaries of magisterial teaching on gender and sexuality, but there is no need for such timidity in parallel Anglican discourse, simply because there is no mag-

isterium in the Anglican Communion. As a result, Anglican theologians, church leaders, and laypersons are left to their own arguments in the open ecclesial square. This seems to be the kind of discourse that Farley desires, but what we find is that the force of "tradition" cannot be reduced to the ecclesial hierarchy. That is to say, the current debates cannot be reduced to a conflict between the Church's "rules" and "taboos," on the one hand, and the pastoral needs of its people, on the other. If Roman Catholics think that their crises over sexuality and marriage could be resolved simply by loosening the Church's authoritative structures, they need only to glance at their sister churches in the Anglican Communion. There is a genuine conflict among well-meaning people on every side of the issue over the nature of authority — and not simply *ecclesial* authority, but the authority of Scripture and the broader tradition, as well as the role of human experience and insights from the sciences. The tension between the Church's tradition and progressive ideals is something that transcends the Church's current hierarchical structures, and I do not think that Farley is as sensitive to this fact as she ought to be.

Despite these criticisms, Farley's writings are a gift to the whole Church. Although I often disagree with her conclusions, I am equally grateful for her sharp analysis and her ability to pinpoint where fundamental disagreements really lie. While her work is representative of many Roman Catholics who dissent from official church teaching, she never shies away from specifying where and how she believes the church has gone wrong. She is to be applauded for addressing and challenging our most difficult ethical questions rather than dismissing them. Like all of us, Farley is doing her best to make sense of Scripture, tradition, and every available source of insight. Her many years of experience and thoughtful reflection have equipped her with a voice that deserves to be heard.

The Rev. Stewart Clem is assisting priest at St. Paul's Church in Mishawaka, Indiana, and a doctoral candidate in moral theology and Christian ethics at the University of Notre Dame.

Renewed Love for the Psalms

Review by Kevin Dodge

The Psalms are central to the Anglican tradition and to Christian worship, but they present a particular challenge for modern biblical scholarship. Since the historical background of the text is often ambiguous, this has sometimes confounded critical scholarship's attempts to assess the original, historical meaning of a psalm. As James Muilenburg pointed out in a presidential address to the Society of Biblical Literature a generation ago: "The truth is that in a vast number of instances we are indeed left completely in the dark as to the occasion in which the words [of the Psalms] were spoken" (*Journal of Biblical Literature*, 88.6).

Premodern interpreters encountered few such interpretive problems, largely because they assumed that all Scripture, and particularly the Psalms, should be read in light of Christ. Thus, ancient Christian interpreters demonstrated great conviction in their readings because they held in common a belief that Christ was the hermeneutical key to understanding Scripture.

The Harp of Prophecy, an investigation into the early Christian interpretation of the Psalms, is an outstanding set of essays written by a diverse group of scholars associated in one way or another with the University of Notre Dame. Its contents originated in a conference on the Psalms held at Notre Dame in 1998. Although several of these articles have been published elsewhere, they have been usefully collected into this volume.

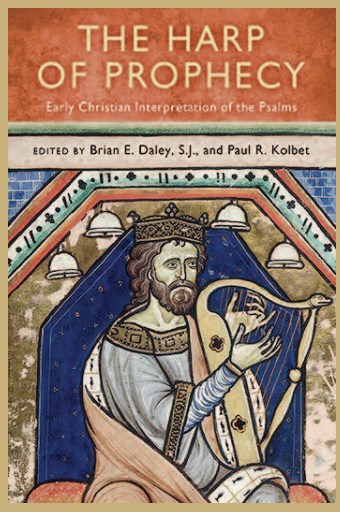
These essays remind readers just how rich the patristic interpretive tradition is regarding the Psalms. Although there are real differences in approach and interpretation, the Fathers represented in this volume mined the Psalms in uniquely insightful ways, bequeathing to the Church an incomparable treasure that Christians today would do well to rediscover.

The Rev. Paul Kolbet, a professor at Yale Divinity School best known for his work on Augustine, reminds us in the introduction that the Fathers saw the Psalms as a summary of the whole of Scripture (one reason why they held an honored place in the contemplative practice of early Christians). Later in an essay on the *Letter to Marcellinus*, Kolbet shows how Athanasius applied the Psalms in the daily struggle for moral formation (pp. 77-78).

The Rev. Brian Daley, professor of historical theology at Notre Dame, agrees with Kolbet that the Psalms were read within the context of the whole Bible (p. 23) and points out that the Fathers approached the Psalms as a means for fulfilling our natural desire to praise God (p. 16). Since they portrayed the whole range of human emotions, the Psalms acted as a kind of divine "therapy" for the soul (p. 19).

Gary Anderson, best known for his recent volumes on sin and charity, offers a remarkable look at the ancient use of the imprecatory psalms as "the prayer book of David." Far from being embarrassed by the raw language of the imprecatory Psalms, patristic readers turned their gaze onto themselves, attempting to imitate David in his ultimately successful battle to overcome the anger and hatred that was within him (p. 34). For those who have suggested expunging our regular reading of the imprecatory Psalms, this chapter is a useful corrective.

This volume includes three essays on Psalm 45, a text that held great christological significance to the early Church. Nonna Harrison, an Orthodox nun, shows the complexities of gender language (p. 128) while David Hunter, a former president of the North American Patristics Society, demonstrates how the virgin bride was read by Ambrose, Jerome, and Augustine. Ronald Cox rounds out this section by comparing Cyril of Alexandria and Theodore of Mopsuestia's interpreta-



The Harp of Prophecy
Early Christian Interpretation of the Psalms
Edited by **Brian E. Daley**, SJ, and **Paul R. Kolbet**.
Notre Dame Press. Pp. 332. $39

tions. Both Cyril and Theodore use Psalm 45 to demonstrate what is praiseworthy about God (p. 187), even if their methods and assumptions differ.

There are two chapters on Augustine's interpretations of the Psalms. Michael McCarthy shows how central ecclesiology is to Augustine's readings of the Psalms (p. 233) while Michael Cameron, author of an excellent study on Augustine's figurative reading of the Psalms (*Christ Meets Me Everywhere*), shows the centrality of the *Totus Christus* theme. Those who have puzzled over Augustine's seemingly forced allegories in his Psalm interpretation will be startled to learn how Augustine's methods enabled readers to "project themselves into the text as the present subject of the past" (p. 206). Cameron's offering alone is worth the price of the book.

Finally, there are also fine essays by Ronald Heine on Origen, Luke Dysinger on Evagrius Ponticus, John O'Keefe on Theodoret, and Paul Blowers on Maximus the Confessor.

Many readers will likely find this volume tough sledding. It is written in a scholarly fashion and thus requires patience and some fortitude to wade through. In particular, Heine's reconstruction of the prologue to Origen's Caesarean commentary of the Psalms, while insightful, is both long and demanding.

But, given the centrality of the Psalms for Christian formation and worship, this volume rewards the effort. One would be hard-pressed to find a better treatment of patristic readings of the Psalms in a single volume. As Brian Daley writes, the Psalter is "characterized not primarily by its contents … but by its 'sweetness,' its beguiling effect" (p. 16). Reading the Psalter with the Fathers is not easy, but it is uniquely profitable for building a deeper spiritual life.

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

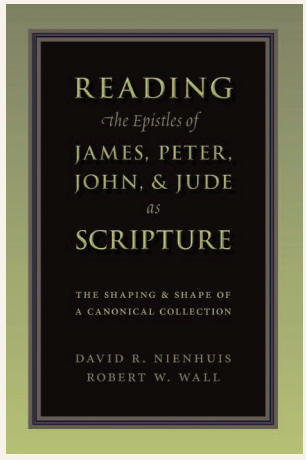
Reading the Epistles of James, Peter, John & Jude as Scripture

The Shaping and Shape of a Canonical Collection

By **David R. Nienhuis** and **Robert W. Wall**. Eerdmans. Pp. 313. $30

As ever in Christian history, now is a great time to be engaged in Pauline studies. *Reading the Epistles of James, Peter, John & Jude: The Shaping and Shape of a Canonical Collection* is meant to help readers better engage those *other* New Testament letters, the oft-neglected Catholic epistles.

The authors argue that these seven letters were intentionally linked together by the Church late in canonization to serve as a "unifying safeguard" against many aspects of Pauline theology that are prone to misunderstanding. The linguistic and thematic unity of these epistles leads the authors to commend a "unified reading strategy," one that interprets each of these epistles in light of the others within the canonical collection.



Once they make the case for reading the Catholic epistles in light of one another, Nienhuis and Wall spend the rest of the book doing just that. They introduce and comment on each of these epistles, organized by author. The theology of each biblical author's work is presented at the end of each chapter in a way that is in keeping with the book's primary thesis. Five theological themes are identified: the Creator God, Christ Jesus, the Community of the Spirit, Christian Discipleship, and Consummation in a New Creation. Each epistle's contribution to these five theological loci is explored at the end of their respective chapters. This leads to a final section of the book: "The Unifying Theology of the Catholic Epistle Collection."

After focusing primarily on what each individual epistle has to say in light of the theological themes found throughout the rest of the collection, this section offers a glimpse of the "theological coherence" of the collection. Each of the five previously addressed theological loci are handled again in light of the polyphony of voices throughout the collection. This final section explores the contribution of the Catholic epistles to the theology of the New Testament.

Throughout this project, Nienhuis and Wall are pushing the reader to move the interpretive focus from the *composition* of each epistle to the point of their collective *canonization*, and to read and interpret each of the epistles in light of the entire collection. Readers who are familiar with canonical criticism will appreciate that their indebtedness to Brevard Childs's work does not stop Nienhuis and Wall from disagreeing with or expanding upon many of his theses. Regardless of whether their initial thesis is granted, the exegetical and theological work is trustworthy as a guide for preaching and teaching, and as an aid to nourishment by the Catholic epistles.

Jon R. Jordan
Dallas

Reading Sacred Scripture

Voices from the History
of Biblical Interpretation

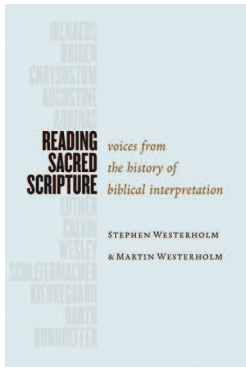
By **Stephen Westerholm** and **Martin Westerholm**.
Eerdmans. Pp. 480. $40

Review by Cole Hartin

A professor once told me that books are the tools of the trade for teachers and pastors. Like tools in any trade, some books are more heavily used than others, and *Reading Sacred Scripture* by Stephen and Martin Westerholm is one such crucial book.

The best way to think about *Reading Sacred Scripture* is as an entrée to a group of friends who love to read and talk about Scripture. The theologians in this volume span centuries and write from different perspectives, but they are united in a desire to understand what God says through the sacred text. The Westerholms offer a portrait of these figures, how they think about the Bible, and how they read it. This reading of Scripture in the company of the saints provides an eminently helpful contribution to the ferment of pastoral and scholarly thought.

The text introduces some of the brightest lights in the history of interpretation. The Westerholms move through the Fathers (Irenaeus, Origen, Chrysostom, and Augustine), pause at Aquinas, and then treat the Reformers (Luther and Calvin) and the modern period (Wesley, Schleiermacher, Kierkegaard, Barth, and Bonhoeffer).



This is a handy, compact text that strikes a balance in offering commentary as well as snapshots of the masters at work.

The introductory chapter, "The Voice of Scripture," is the weakest. The Westerholms suggest that many of the authors of Scripture intended to some degree or another to write inspired words and not merely another book. The Westerholms make a solid case, but I wonder why they invest so much effort in arguing that the human authorial intent was to write something inspired. What follows from this? Does it matter if the human authors intended to write Scripture?

The second chapter, "Before the Christian Bible," deals helpfully with the historical question of canon and the formation of the Old Testament. Referring to the deeper sources for their conclusions, the Westerholms provide a useful survey.

In turn, Stephen Westerholm writes the chapters on the first ten interpreters while his son, Martin, covers the last two (Barth and Schleiermacher). While the discussion of each author is different, every chapter can be divided into roughly three sections: life and background of the figure, what he thinks Scripture is, and how he interprets it.

The final chapter provides a synthesis and prescription for interpreting Scripture in tradition. We receive the tools and wisdom that have been handed on, along with various shortcomings, on the way to our own lifelong work of faithful reading and practice.

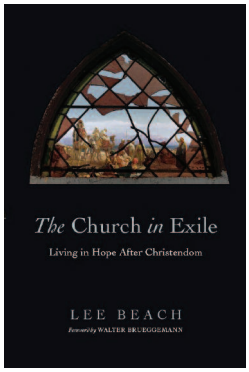
Cole Hartin is a doctoral student in theological studies at Wycliffe College, Toronto.

The Church in Exile

Living in Hope After Christendom

By **Lee Beach**. IVP Academic. Pp. 240. $25

Lee Beach offers an accessible introduction to a practical biblical theology of exile in *The Church in Exile: Living in Hope After Christendom*. Seeking to circumvent participation in the culture wars that still rage in some parts of North America, Beach offers insights for how the Church might live more faithfully, imaginatively, and honestly in the twilight of Christendom, tapping into the exilic identity that has informed the life of God's people in the world throughout much of its history.



In the first part of the book, "A Theology of Exile," Beach offers a biblical exploration of how the experience of exile for Israel and the early Church informed and reframed the community's understanding of holiness, mission, and God's presence in the midst of displacement. He focuses on the books of Esther, Daniel, and Jonah as prominent examples of "diasporic advice tales" (p. 67) that provide "a rich resource for discerning an appropriate theological response to the experience of exile" (p. 66). Then, after looking generally at the exilic experience of Second Temple Judaism and its influence on the life and ministry of Jesus and the early Church, he concentrates on the epistle of 1 Peter as a central example of the exile motif as it informed the early Church's life.

In the second part of the book, "The Practices of Exile," Beach looks at the themes of leadership, theology, holiness, mission, and eschatology, and explores how these might be undertaken and embodied by the Church today, which increasingly finds itself in "theo-sociological exile" in North America (p. 23). This section could use greater subtlety, but for Christians who are just beginning to reckon with the emerging post-Christian culture in North America, Beach offers many good introductory insights for how "the exilic identity [that] has helped to fuel the existence of God's people throughout many epochs of their history" may inform the Church's self-understanding and mission today (p. 110).

Even if his reasoning sometimes demands more nuance, the topics he addresses and the humbly confident and non-alarmist spirit with which he does so are poignant, and should not be ignored by those of us seeking to live faithfully as the Church today in North America.

The Rev. Samuel Adams
Nashville

PEOPLE & PLACES

Appointments

The Rev. **Meredyth Albright** is rector of St. Augustine, 39 S. Pelham St., Rhinelander, WI 54501.

Donald James Allison is chancellor of the Diocese of Western Massachusetts, 37 Chestnut St., Springfield, MA 01103.

The Rev. **Mary Balfour Dunlap** is associate rector of Emmanuel, 350 E. Massachusetts Ave., Southern Pines, NC 28387.

The Rev. **Mike Fulk** is rector of All Saints, 499 N. Reagan St., San Benito, TX 78586.

The Rev. **Francisco J. Garcia, Jr.**, is rector of Holy Faith, 260 N. Locust Street, Inglewood CA 90301.

Deaths

The Rev. **Warwick Aiken, Jr.**, died Feb. 1 at Hospice of Rockingham County, North Carolina. He was 95.

A native of Memphis, he was a graduate of Louisiana State University and Dallas Theological Seminary, and completed a year of Episcopal studies at Philadelphia Divinity School. He was ordained deacon in 1950 and priest in 1951. Aiken served parishes in Mississippi, North Carolina, and South Carolina, and for a year at St. Botolph's Church in Barton Seagrave, England. Aiken worked for many years at Morehead Memorial Hospital in Eden, NC, as a volunteer chaplain and was known as "the candy preacher," because he offered candy as part of his ministry there. He served on the board of the St. Paul's House rescue mission in New York City, for 35 years, and was chairman of the board for most of that time.

Fr. Aiken is survived by Marianne, his wife of 70 years; a son, Dr. Warwick Aiken III; a daughter, Everall Peele; three grandchildren; and three great-grandchildren.

The Rev. **Donald Conway Latham**, a U.S. Navy chaplain during the Vietnam War, died March 5. He was 82.

Born in Rockville Centre, NY, he was a graduate of Hobart and William Smith Colleges, Adelphi University, and Yale Divinity School. He was ordained priest and deacon in 1958. He served parishes in Stony Brook and Rockville Centre; was Archdeacon of Nassau County for the Diocese of Long Island from 1979 to 1984; and was chaplain of the Nassau County Police Department from 1991 to 1994. After retirement, he was vicar of All Saints Church in Round Lake, NY.

Fr. Latham is survived by Peggy, his wife of 56 years; a daughter, Victoria Starr; and grandchildren Joshua, Alexa, and Jacqueline Starr.

The Rev. **Alice Irene Sadler**, assistant rector of St. John's Church in Tampa, died March 3.

Born in Charlotte in 1949, she was a graduate of Erskine College, the University of North Carolina-Charlotte, and Trinity Episcopal School for Ministry. She was ordained deacon in 2001 and priest in 2002. "Alice was an active priest in the diocese whose kindness of heart impacted the lives of not only the people she served but her colleagues in ministry," said the Rt. Rev. Dabney Smith, Bishop of Southwest Florida. Sadler was associate rector at Trinity-by-the-Cove, Naples, from 2001 to 2014. In Naples, she established a chapter of the Order of St. Luke and led the creation of a small All Souls Chapel in the parish yard.

"Alice was one of the most generous and kind human beings I have ever known," said the Rev. Michael Basden, former rector of Trinity-by-the-Cove. "She was the quintessential Southern Lady with grace and charm."

She is survived by her brother, James, and her nieces Anny, Bess, Irene, and Marian.

The Rev. **John William Stephenson**, a U.S. Navy veteran of the Vietnam War, died March 5. He was 69.

He was born in Seattle, grew up in Galena, KS, and was a graduate of Missouri Southern State University. He was ordained deacon and priest in 1988. He served both St. Mary's Church in Galena and the former St. Stephen's in Columbus, KS. He was stationed aboard the USS Kitty Hawk during the war. After his service he was an agent with the Bureau of Alcohol, Tobacco, and Firearms until his retirement in 1984.

Fr. Stephenson is survived by his wife, Norma Geraldine (Gerry); daughters Traci and Hillary; and four grandchildren.

The Rev. **Emery Washington, Sr.**, a priest, community organizer, and educator, died Sept. 21, 2015, from pancreatic cancer.

A native of Palestine, AR, he was a graduate of Philander Smith College, Virginia Theological Seminary, and Arkansas State University. He taught English and social studies at his alma mater, Christ Church School in Forrest City, before attending seminary. After returning, he also taught religion. He served as the school's headmaster in 1967-71. He was appointed by Gov. Winthrop Rockefeller as the first African American member of the Arkansas State Board of Education, serving in 1971-76. He was a field educator for Eden Theological Seminary in the 1990s. He was a fellow at Christ Church College in Canterbury in 1988. He served as vicar, priest-in-residence, rector, and canon to the ordinary during his 40 years of active ministry.

He was a deputy to six General Conventions, and was a member of the International Affairs and Social Issues committee, among others. He was an ecumenical officer in the dioceses of Missouri and Arkansas. He brought racial integration to Camp Mitchell in Arkansas and served as a camp director for many years.

Fr. Washington is survived by Alice, his wife of 51 years; children, Jaycee, Ekila, Marie, and Emery Jr.; a sister, Annette; grandchildren; and great-grandchildren.

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Isa. 2:1-5 • Ps. 122 • Rom. 13:11-14 • Matt. 24:36-44

The Hour

The Word is very near you. It is not a strange and distant prognostication by a man called Jesus, a man called Paul, or a few unknown writers riding on Paul's reputation, all of whom thought the end was near. They were not wrong. In the daily goodness of a beautiful world, people eat, drink, marry, and are given in marriage. As one day tells its tale to another, disaster strikes. Two are in the field, one is taken. Two are grinding at the mill, one is taken. After the politics, business, opinion, science, health, and sports of the day's news cycle, there is a list of compelling and moving obituaries. The time is at hand. The end is near.

Alert to life's brevity, one is awakened. The end will come, but always, as promised by the life-giving Son of God, "at an unexpected hour." Keep awake! This is not a pensive and agitated high-alert panic caused by threat. Rather, it is a calm and sober look at a solid bedrock truth of human existence. Time runs out. With the progression of days, salvation draws nearer. Death's approach is, at the same time, the approach of a death-defeating life once put on at the moment of baptism and the infusion of grace and faith. Death is a grave and gate that opens onto the vista of faith's landscape, our joyful resurrection (Burial I, BCP, p. 480).

Salvation is secure in Christ, a measure of which we know in time, the fullness of which we will behold in eternity. In time salvation is both a gift and a work. The Lord Jesus is given as a garment, free and beautiful. We put him on. Vested in this coat of color, we change. Or rather, consenting to grace and the secret work of God and the demands of discipline, we may change.

"Let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy" (Rom. 13:13). It may help to rescue the word *honorably* from its almost exclusive military use in modern English. The Greek adverb implies doing something "properly" or "in a seemly manner." One acquires by grace an "aptitude" that coordinates one's disposition and skill with the moral and spiritual demands of a particular circumstance. Reveling, drunkenness, debauchery, and licentiousness impede this delicate and important balance. Grace perfects nature only if nature is clear-eyed, sober, and alert to the supple movement of divine prompting. Again, alertness is not panic, nor is it a prohibition of happiness and joy. "I have said these things to you so that my joy may be in you, and that your joy may be complete" (John 15:11).

Salvation in Christ is like a high mountain, the highest of the mountains where the house of God rests. Ascending the mountain, throwing one foot in front of the other, turning at switchbacks, thoughts arise, thoughts of God's law and God's path, of going toward the gate at the summit of the mountain. Inside the gate, the city is secure, the ground firm, people bound together, peace within each and every soul. God's judgment is righteous in the establishment of peace. Every step toward this beautiful summit is taken in time, and time is short.

Ascending this holy mountain, anticipating entrance into the city through death, everyone has some work to do, however humble. Everyone is given grace and with grace a work that is *fitting*. In fact, it fits so well that it fits no one else. Only you can do the work for which you have been elected.

Look It Up

Read Ps. 122.

Think About It

Among your appointments, remember the *unexpected hour*. It will come.

Isa. 11:1-10 • Ps. 72:1-7, 18-19 • Rom. 15:4-13 • Matt. 3:1-12

Faith and Hope

Living by faith and daily doses of grace, there is no doubt that life has come forth from the stump of Jesse, confirming a promise made to the patriarchs (Isa. 11:1, Rom. 15:8). More wonderful still is the deep-down knowledge that life has come to history from a storehouse of being, a hidden ground of limitless love. God is in the midst of things, in the flesh and blood, in the body and bone, of a Son born, yet not made. God is among the circumcised and the uncircumcised, calling Jews and Gentiles to universal praise: "Rejoice, O Gentiles, with his people" (Rom. 15:10). It is finished. Christ has come. Faith is not an endless, meandering, frivolous question mark. Faith is firm and sure.

Faith is anchored to the past, lives in the present, and moves into an open future directed by prevenient graces no human eye foresees. God is, therefore, always "the God of hope" (Rom. 15:13). And hope does not disappoint because it is fed by the promise of God. Thus, while confident in the truth of Christ, the kingdom of Christ has both come and is yet to come. One arrival is complete; another, called the close of the age, is a work to be engaged, a kingdom to be built, a peace pursued for the common good.

So, in union with Christ, a disciple works toward a peaceable kingdom in which the poor are judged with righteousness and the meek with equity (Isa. 11:4). Nature's transformation is the goal of Christ too: "The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, … the lion shall eat straw like the ox. … The nursing child shall play over the hole of the asp," which "will not hurt or destroy. … [F]or the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isa. 11:6-9). Is this pure illusion, a dream that fades? Is it better to admit that harm and destruction upon many are a necessary price paid for the comfort of a few? God forbid that the sons and daughters of the resurrection should give themselves to devils of death. Hope lives because Christ lives evermore.

And yet the establishment of God's peaceable kingdom includes a strange and alien work. "[God] shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked" (Isa. 11:4). Even this is instruction giving life to hope, if and only if interpreted correctly. Wheat will be gathered and chaff thrown to the fire, both of which are mixed in varying degrees in every human life. The great defeat of wickedness is shown in the agony Christ bears and overcomes. "He slew hatred in His own flesh; and, after being lifted on high by His resurrection, He poured forth the spirit of love into the hearts of men" (*Gaudium et spes*, n. 78). The old Adam is put to death, a new creation called forth.

In this new creation, there is joy and peace in believing (Rom. 15:13) and the forward thrust of hope and struggle and commitment to the work of civility and peace, justice and love, the righteous use of power and the liberal outpouring of mercy. The cross of Christ is the crown of a Christian, a sorrow to be carried and a struggle to accept in full confidence of an irrevocable word of life and resurrection, joy, and peace.

Look It Up

Read Matthew 3:12. Your life is on the threshing floor.

Think About It

Purgation is a train bound for glory.

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(Continued on next page)

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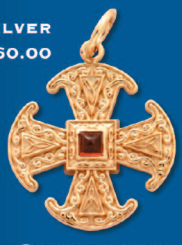

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