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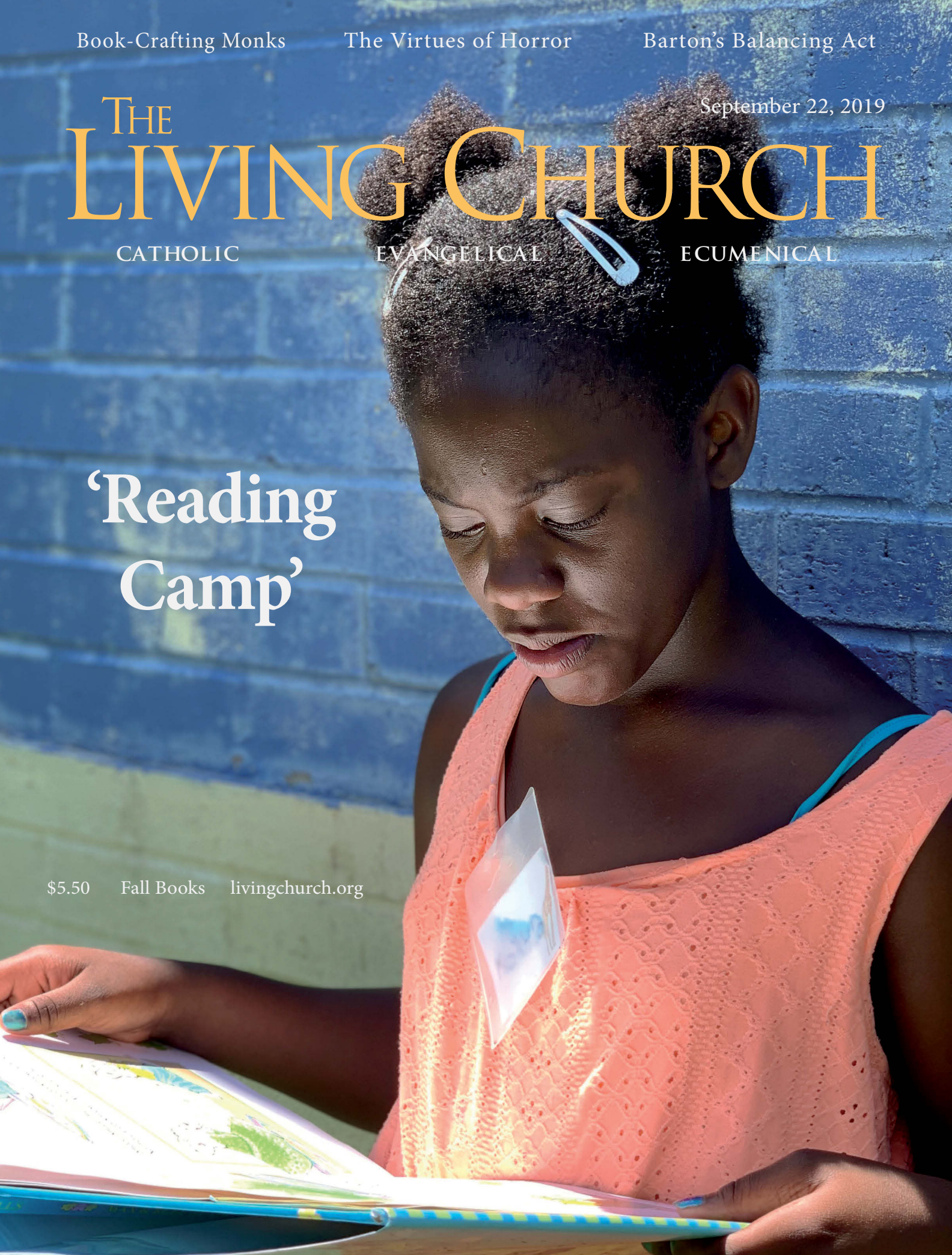

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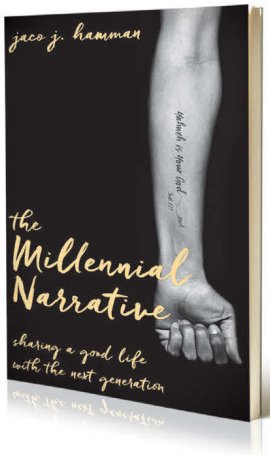

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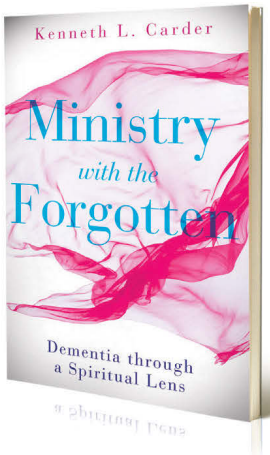

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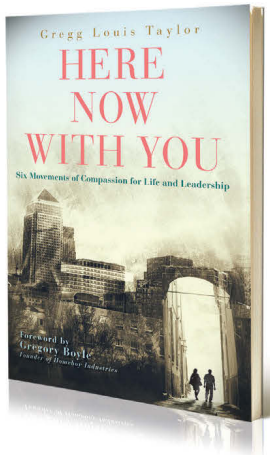

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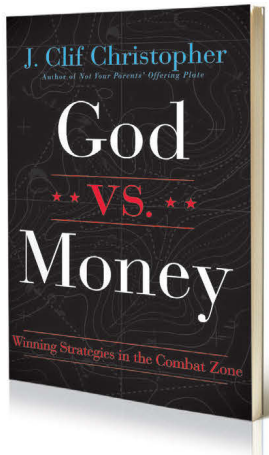

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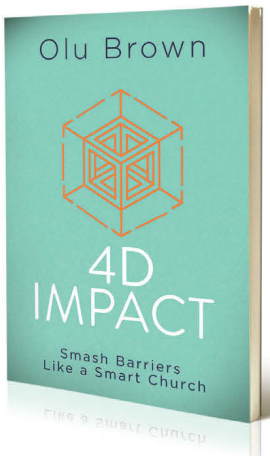

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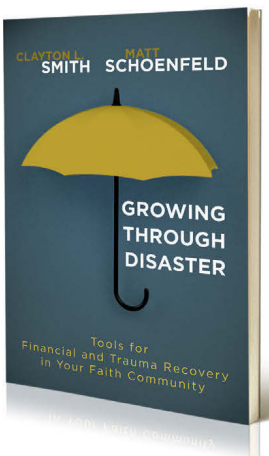

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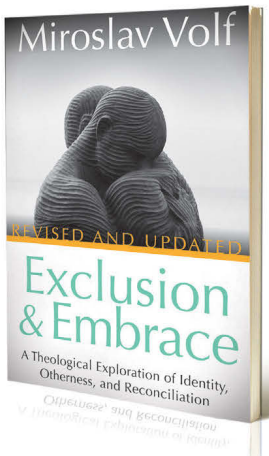

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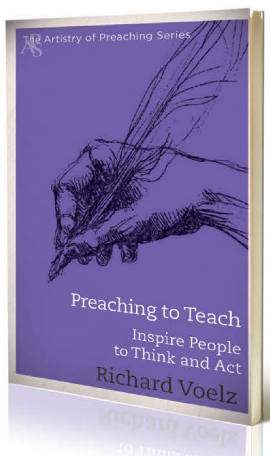

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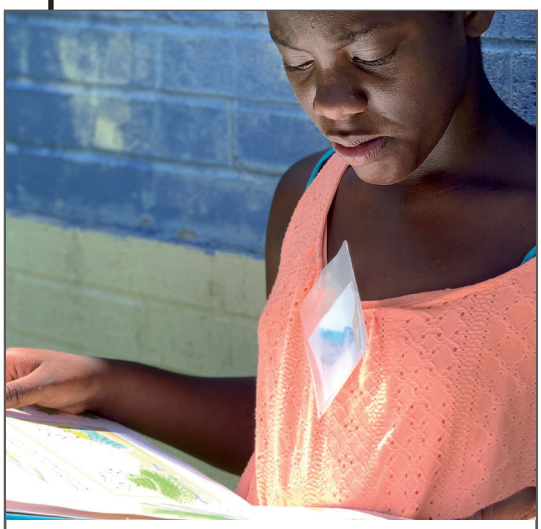

ON THE COVER

Ma'khila Fields, 10, spends a quiet moment at Reading Camp, a program of the Episcopal Diocese of Lexington (see "Appalachian Churches Help Kids with Reading Deficits," p. 4).

Sarah Harcourt Watts photo

The Living Church

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We are grateful to the St. Michael's by-the-Sea, Carlsbad and Camp Allen, Navasota [p. 25], and St. Matthew's Richmond, and St. Stephen's, Durham (p. 27), whose generous support helped make this issue possible.

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Appalachian Churches Help Kids with Reading Deficits

By Kirk Petersen

Rappelling at a "Reading Camp" in Kentucky. Photo courtesy of the Diocese of Lexington

Of the 10 counties in America with the lowest median household income, three are in the Diocese of Lexington, which covers Eastern Kentucky. Median household incomes in Owsley, Harlan, and Clay counties were about $26,000 in 2017, against a national median of $60,336. Many other counties in the diocese are not much better off.

Poverty is a daily fact of life in the Appalachian Mountains, and local Episcopalians are trying to do something about it with a program called "Reading Camp."

"Low literacy levels [are] really the root of that poverty, so Reading Camp was created to help solve that problem," said Sarah Harcourt Watts, who directs the program for the diocese.

The program was started in 2002 by the Rt. Rev. Stacy Sauls, who was then the Bishop of Lexington. "What we've developed to now is a combination of day camps and overnight camps," Watts said. "Kids will come for a week. Then we also have after-school programs, book clubs, set up in the schools. All of our programs are free, they're for kids who are at least a year behind in reading for elementary schoolers."

Reading Camp was so successful that it spun off similar programs in other dioceses, most notably in neighboring West Virginia, where McDowell County also is one of the nation's 10 poorest counties. The Diocese of West Virginia, encompassing the entire state, coordinates several weeklong day camps.

"What you can do in a week isn't much," said Sally Lane, the West Virginia director, but the program can "encourage a love of reading, or just awaken a love of reading, and maybe reduce … a little bit of the summer learning loss that kids can experience."

"There's no such thing as failing at reading camp, because the instruction is designed to make them feel successful," Watts said. "So we keep things really light and fun, we work in small groups where the kids can get a lot of attention, it doesn't feel like school, it's more based in games and other fun activities."

Lane said in the mornings, volunteers will read aloud to the kids, reinforcing things like phonics, comprehension and the pleasure of reading. The afternoon is time for fun. In West Virginia, depending on the theme of the camp, the kids might go to a train museum, explore nature or get swimming lessons. At the end of the week, published children's authors will visit and read from their own books, with each child receiving a free autographed copy.

In Kentucky, Watts explained: "Say you're at an overnight camp and a kid feels like they can't read a text that they haven't seen before, but then that afternoon we take them rappelling down a 30-foot rock wall. You can kind of convince a kid that if they're successful at that, they can transfer that confidence and these newfound skills to being confident enough to try new things in reading. The camp is as much of what we're trying to do as the reading part."

The "business model" of the camps is based on volunteers and partnerships with other local organizations and agencies, such as the United Way, the public schools, and churches from other denominations. "Even though the Episcopal church may be leading the camp, they're holding it in the Methodist church because they have a nice parish hall," Lane said, and other churches may take turns providing lunch. "The model is not to have any organization take full ownership. The goal is for the community to be invested."

Each diocese runs or coordinates several church-based camps, serving about 100 kids per diocese. Lane gets a small stipend from the diocese and has an expense budget of $5,000, "but I don't spend it all. That's the beauty of it, nobody's demanding money. They ask for it if they need it."

She said one year the program received a $3,000 grant, and she offered each camp $250-$300 to spend. One church asked for $87. "They just ask for what they need, because there might be someone who needs more."

In addition to West Virginia, the Lexington model has inspired spinoffs in Maryland, Florida, and even South Africa, where Bishop Sauls and his wife, Ginger, live for part of the year. "Ginger Sauls is still involved in the one in South Africa, and she volunteers for us, too," Watts said.

Reading Camp has become part of the fabric of the community. "Now we're starting to get some of these kids coming back as counselors," Lane said.

Uganda's Mama Mary Luwum Dies at 93

Mama Mary Luwum, the widow of martyred Ugandan archbishop Janani Luwum, died on August 6 in Kampala. She was 93.

Born Mary Lawinyo, she was an orphan living with relatives near Kitgum when she met her future husband in 1947, who was then a teacher in the local primary school. The couple had nine children.

While serving as the Church of Uganda's third archbishop, her husband became a vocal critic of the violent regime of dictator Idi Amin, who came to power in Uganda through a military coup in 1971. Luwum refused to back down when threatened by government officials, though Mama Mary and their children fled to Kenya for safety. Archbishop Luwum was killed in cold blood, allegedly by a high civic official, on February 16, 1977. He is honored as a martyr on the liturgical calendar of the Episcopal Church and many other churches of the Anglican Communion, and the anniversary of his death is a civic holiday in Uganda today.

Luwum

Last February, on the anniversary of her husband's death, Luwum and members of her family participated in a dramatic reconciliation ceremony with kinsmen of Idi Amin, the man who ordered her husband's death. A group of Christians from Amin's Kakwa tribe led by Canon Stephen Galenga offered an emotional apology on behalf of the tribe. The two families prayed together and the Kakwa delegation spent the night with Luwum's family in their ancestral home, a powerful cultural sign of forgiveness.

The current Ugandan archbishop, Stanley Ntagali, said in tribute to Mama Mary, "She will be remembered as not being ashamed of the Gospel and as one who supported her husband's decision to not flee Uganda when threatened by then-President Idi Amin. That decision ultimately led to his martyrdom on February 16, 1977. In the 42 years following her husband's assassination, she continued to dedicate her life to preaching the Gospel and supporting the social-economic growth of the Church of Uganda."

Luwum was mourned by the nation, and her body lay in state in Uganda's Parliament Building before being flown to Kitgum, where she was buried next to her husband. She is survived by six of her children and many grandchildren.

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Church's Membership Decline Continues

The Episcopal Church's attendance and membership continued to decline in 2018 while plate and pledge income were roughly flat, according to annual data drawn from the parochial reports that all churches are required to submit.

In domestic dioceses for 2018:

- Baptized membership was 1.68 million, down 2.1% from 2017 and down 18.5% since 2008.
- Average Sunday Attendance (ASA) was 533,000, down 4.2% from 2017 and 24.4% since 2008.
- Plate and pledge income was $1.33 billion, down 0.4% from 2017 and up 0.0015% since 2008.

Data from non-domestic dioceses are more volatile, and the numbers are much smaller. The church has a dozen dioceses in Latin America, the Caribbean, Taiwan, Micronesia and Europe, with a total baptized membership in 2018 of 160,000, up 0.4% from 2017 and down 5.2% from 2008. ASA for 2018 was 29,300, up 0.2% from 2017 and down 30.4% from 2008. The church does not report aggregated income from non-domestic dioceses.

Church membership has been in decline throughout American society. Gallup, Inc. reports that 50% of Americans polled in 2018 said they were members of a church, synagogue or mosque, compared with 61% in 2008 and 70% in 1998.

The Episcopal Church has a long history of publishing detailed attendance and income data, even though the numbers have not been flattering for many years. The Episcopal data cited above all is available on the church's Research & Statistics site. It's even possible to check on the membership of any individual church, on a clunky app on the Research homepage.

Kirk Petersen

Australia's Same-Sex Marriage Ban Challenged

The Diocese of Wangaratta, in rural Southeastern Australia, gave its approval to same-sex marriage at its August 30-31 synod, with the full support of its bishop, the Rt. Rev. John Parkes. Parkes, who retired after the synod concluded, told the Australian Broadcasting Company that he believes the change has wide support in the diocese. He said he is also prepared to officiate at same-sex marriages himself and to be disciplined by the Anglican Church of Australia for his convictions.

"We've been frozen on the issue of same-sex couples now for many years — 25 years or more," Parkes said, "If somebody doesn't do something we'll continue to be frozen, and the people who really suffer of course are LGBTQIA people, and particularly young people." Parkes continued, "So I think somebody has to break the deadlock and it might as well be me."

Parkes has been a vocal supporter of same-sex marriages for several years, and last summer's Wangaratta diocesan synod voted to commend the preparation of rites by the bishop for blessing same-sex civil unions. In 2012 and 2013, the Diocese of Perth voted to call for legal acknowledgement of same-sex marriages, but the resolutions were vetoed both times by then-Archbishop Roger Herft.

The Anglican Church of Australia reaffirmed its commitment to a traditional understanding of marriage at its 2017 General Synod, resolving that "the doctrine of our church, in line with traditional Christian teaching, is that marriage is an exclusive and lifelong union of a man and a woman."

Same-sex marriage became legal in Australia by act of Parliament in December 2017. The decision came after a public referendum on the subject by postal survey earlier that year. The conservative Diocese of Sydney contributed a million Australian dollars ($675,000 USD) to an ecumenical campaign urging people to vote against the change.

Mark Michael

Controversial Attractions Boost Visits to English Cathedrals

By Mark Michael

Defenders call them "serious missionary imperatives." Critics deride them as "treating God like a tourist attraction." But they certainly are bringing in the visitors. Twenty-one English cathedrals, mostly in smaller cities, have launched special attractions this summer, united under the hashtag #WishYouWereHere. Among the highly publicized offerings are a mini-golf course in Rochester Cathedral, a six-story "helter skelter" carnival slide in Norwich, a lunar landscape in Litchfield and a gin festival in Peterborough.

Twice as many visitors as last year, 13,000 of them, came to Rochester Cathedral during the first 16 days of its bridge-themed "crazy golf" installation, according to a BBC report. The nine-hole partnership with a local charity filled most of the church's 126-foot nave. The Very Rev. Philip Hesketh, dean of the cathedral, described the public response as "extraordinary," and noted with delight that the golfers paused reverently during the church's twice-daily time for silent prayer. Votive candle purchases were also up during the same period by 22 percent, and there has even been an uptick in the usually sparse crowds for Sunday evensong.

Norwich Cathedral reported that 10,000 people slid down the helter-skelter placed in the middle of its 12th century nave for 11 days this month. But "it's never been about visitor numbers," said the Rev. Canon Andy Bryant, who dreamed up and organized the event. "It was always about engagement with visitors," he told *Museums and Heritage Advisor*. "It has been about helping visitors engage with the building differently, and particularly to engage with our medieval roof bosses. They're one of the finest collections of roof bosses in Northern Europe."

Visitors are certainly granted an up-close view of the 10,000 carved pendants, a display Bryant has compared to Michelangelo's Sistine Chapel. Crowds queued out the door to pay their £2 to climb to the slide's 40-foot viewing platform before gliding down the spiral path to the floor. The Rt. Rev. Jonathan Meyrick, the Bishop of Lynn, even obtained the dean's permission to preach his Sunday sermon from the helter-skelter's platform on August 18, according to the *Eastern Daily Press*. After finishing, the Norwich diocese area bishop slid his way back to the congregation, presumably without paying the admission fee.

Bryant pointed out to *Museums and Heritage Advisor* that the cathedral attractions mirror the more lighthearted approach taken by other cultural institutions. "It's very much like the change in museums," he explained. "People used to think museums were all about being quiet, with everything kept behind a glass case. Museums are increasingly doing more to interest and

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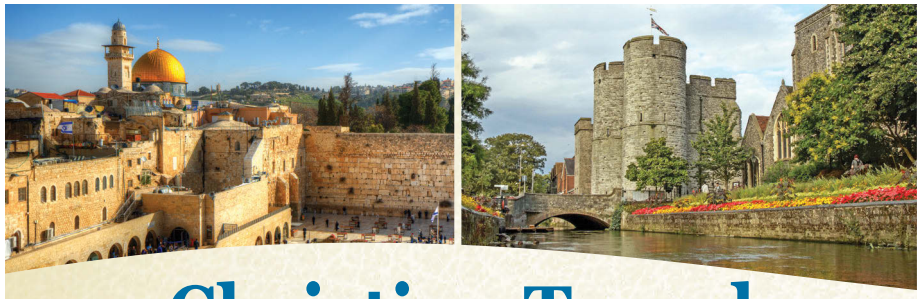

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Cathedrals

(Continued from previous page)

engage visitors; that's what's made museums and galleries come alive. We're part of that movement."

Litchfield Cathedral's tribute to this summer's 50th anniversary of the moonwalk teamed a transformation of the nave floor into a lunar landscape by artist-in-residence Peter Walker with a sound-and-light show and a space-oriented film festival. Cathedral dean Adrian Dorber noted that the installation (with its invitation to "Come and take a once-in-a-lifetime selfie on the moon's surface") was supplemented with lectures on science and faith, and services whose music and texts delved into the common theme of spiritual journeying.

Dorber said to The Guardian, "To journey as a metaphor is very rich, and we want to unpack it in all its dimensions, from the actual journeys people make, the pilgrimage they choose, the way they plan, the way they prepare, what they take with them, and what they use to navigate their journey through this life."

"When you look up at the moon, it is untouchable, but we want to bring the moon to the public and invite them to take their own small step across it. We just want to encourage people to explore possibilities, to reach for the moon and be in that space, and to reflect on what that means for them and for all mankind."

Dean Dorber hailed the broader #WishYouWereHere campaign as an evangelistically serious approach, as Christians seek creative ways to engage with an increasingly secular society. "These are not cheap marketing tricks, these decisions are made out of serious pastoral concerns," he told BBC Radio Three Counties earlier this month.

"We are faced with a missionary situation of trying to connect people with the transcendent when we know from British social attitudes, people have given up on it. I think the raid we can make on people's consciousness and help people into some kind of relationship with a sacred building or sacred space should be applauded and not condemned."

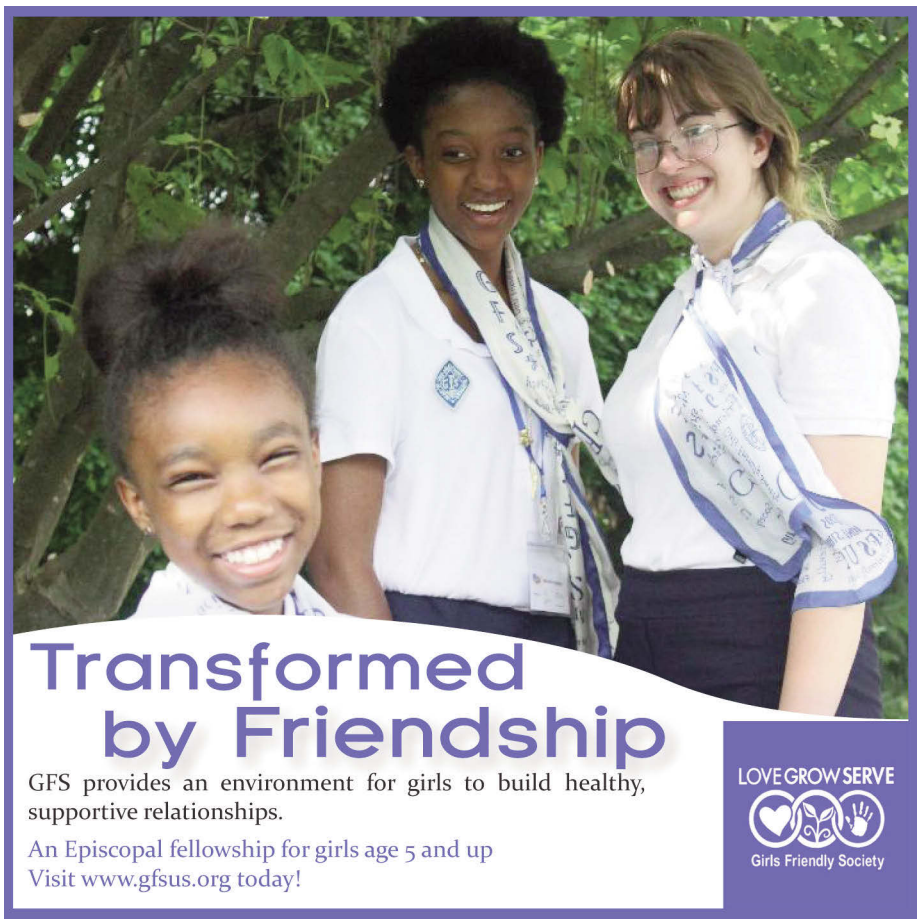
The campaign has, however, come under serious criticism by some church leaders. The Rt. Rev. Gavin Ashenden, a former Church of England clergyman who now serves as a missionary bishop in a continuing Anglican church, lambasted the attractions in a blog post. Ashenden described them as a capitulation to "a culture addicted to distraction and pleasure seeking," and a betrayal of the transcendent spiritual purpose of the sacred buildings.

He also sees the summertime stunts as a powerful symbol of the Church of England's inability to proclaim an authentic Gospel that would call the nation to turn to Christ. "Faced with the challenge to convert or be converted, the Church of England appears to be willing to surrender to the preoccupations and preferences of the lost people it was sent to save," Ashenden writes. "But since it may no longer believe in heaven and hell, salvation and judgement, it may have downgraded itself to be a distracting, source of spirituality, offering distraction and entertainment rather than healing to sick souls."

Fr. David Palmer, an English ordinariate priest, tweeted in response to Rochester Cathedral's mini-golf installation, "I was 'ordained' as an Anglican in this Cathedral. What an embarrassing shambles." The Rev. James Mather, rector of Downham Market in West Norfolk, complained: "I imagine some small part of this venerable sacred building will be reserved for anyone who might wish to, er, say their prayers"

The cathedral deans, though, could not be more pleased with the summer's crowd-pleasing projects. "English cathedrals are in very confident mode at the moment," Norwich's Canon Bryant told Museums and Heritage Advisor. "Membership numbers and visitor numbers are growing. Cathedrals have invested heavily in new facilities; book shops, cafes, visitor centres. It's all bubbling away. They are being innovative, creative, imaginative in the things they're doing."

Dorber confirmed, "Our visitor and



worshipping numbers are growing year on year, so we know there is a cathedral shaped space out there and we hope we are occupying it in bold, fresh and exciting ways."

UK Bishops Decry Brexit Infighting

A group of 25 Church of England diocesan bishops released an open letter yesterday saying the nation's democracy is threatened by divisiveness and the potential impact on the poor from the planned exit from the European Union.

The letter was released on the same day as Prime Minister Boris Johnson's unexpected and controversial decision to suspend Parliament for five weeks, which will leave little time for legislators to consider alternative plans for the "no-deal Brexit" currently scheduled for October 31.

The group of bishops, which includes 15 of the 26 Lords spiritual who sit in the House of Lords, wrote: "The sovereignty of Parliament is not just an empty term, it is based on institutions to be honoured and respected: our democracy is endangered by cavalier disregard for these."

They express concern that the poor will be disproportionately harmed by the economic shocks that could come in response to a no-deal Brexit. They specially emphasize the vulnerability of Northern Ireland, whose open border with the Republic of Ireland is widely seen as necessary for economic and social stability, writing: "The Irish border is not a mere political totem and peace in Ireland is not a ball to be kicked by the English: respect for the concerns on both sides of the border is essential."

Mark Michael

Ugandans Choose New Archbishop

The Rt. Rev. Stephen Kaziimba, Bishop of Mityana, was elected August 28 as the ninth archbishop and primate of the Anglican Church of Uganda by a synod of the House of Bishops at St. Paul's Cathedral, Namirembe. Kaziimba, 57, will succeed the Most Rev. Stanley Ntagali, who has served as archbishop for eight years and has been a leading voice in the GAFCON movement. Archbishop Ntagali announced last August that he intended to retire when he turns 65 in March, 2020.

Kaziimba has served as bishop of Mityana, a small city in central Uganda, for nearly eleven years. He was previously a parish priest and cathedral provost in the diocese of Mokonu, near the national capital, Kampala. A widely admired preacher, Bishop Kaziimba also serves as the chair of the Church of Uganda's Board of Household and Community Transformation and the Interreligious Council of Uganda's Committee for HIV and Public Health.

Bishop Kaziimba grew up in poverty, and was raised by his mother in a Kampala suburb. He says that his conversion to Christ at the age of 22 transformed his life. A biography provided by the Diocese of Mityana notes, "1st January 1984, Stephen made a personal commitment to Jesus Christ as his savior and lord. His thirst and vacuum for a father was quenched when he was introduced to God the Father and to a big family of God's children (John 1:12). His hope was revived and since then, his zeal is to make Christ known by word and example. He always says 'God has raised me from a hut to a state house, from nowhere to somewhere, from nobody to somebody, from grass to grace, and from shame to fame for the Gospel.'"

Kaziimba and his wife, Margaret, have four sons. They have also served as foster parents to sixteen more children from disadvantaged backgrounds.

The signature accomplishments of Archbishop Ntagali's tenure include the establishment of three new dioceses and the construction of Church House, the provincial headquarters building in Kampala.

Under Ntagali's leadership, the Church of Uganda has played a central role in GAFCON, a traditionalist renewal movement centered in the Global South. GAFCON is viewed by

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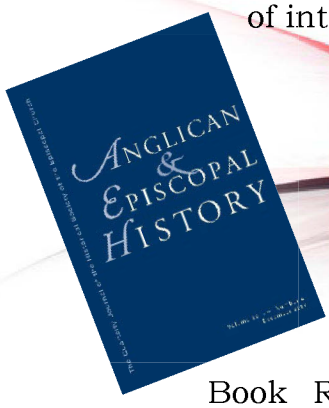

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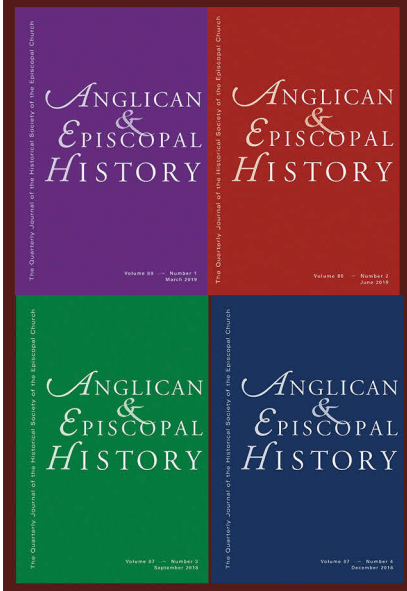

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some of its members as an eventual replacement for the Canterbury-centered Anglican Communion. In January, 2018, Ntagali announced that the Church of Uganda's bishops would not attend the Lambeth Conference scheduled for the summer of 2020 because of dissatisfaction with the Communion's discipline of more progressive provinces. "Unless godly order is restored within the Anglican Communion," Ntagali said, "we shall not attend other meetings invited by Canterbury."

The church has also declined to send delegates to the last two meetings of the Anglican Consultative Council. Ntagali attended the 2016 Primates' Meeting, the gathering of the chief bishops of each Anglican province convened by the Archbishop of Canterbury. However, he walked out of the meeting after his motion to expel Presiding Bishop Michael Curry and Canadian Archbishop Fred Hiltz from the gathering was rejected. Ntagali boycotted the most recent meeting of the group, in 2017.

Mark Michael

Bishop Roundup

The Rt. Rev. Steven Miller, the XI Bishop of **Milwaukee**, announced his plans for retirement in November 2020 in a letter to the diocese in August. Miller, who has served as bishop for sixteen years, said that he and the Standing Committee of the Diocese met with the Rt. Rev. Todd Ousley of the Episcopal Church's Office of Pastoral Development to inform him of the decision and to begin the process that will lead to the election of the diocese's next bishop.

Miller is a member of the Living Church Foundation. He also serves as co-chair of The Moravian-Episcopal Coordinating Committee, which oversees the full communion relationship established between the two churches in 2011. The Diocese of Milwaukee is the largest of Wisconsin's three Episcopal dioceses.

Miller said fostering young vocations to the ordained ministry has been an important part of his tenure. Milwaukee's priests are now the second youngest by average age among Episcopal dioceses.

The Diocese of **Georgia** has announced a slate of five candidates to stand for election as the XI Bishop of Georgia:

- The Rev. Rob Brown, rector, St. Matthew's Episcopal Church, Spartanburg, South Carolina.
- The Rev. Lonnie Lacy, rector, St. Anne's Episcopal Church, Tifton, Georgia.
- The Rev. Canon Frank Logue, canon to the ordinary, Episcopal Diocese of Georgia, Savannah.
- The Ven. Jennifer McKenzie, Archdeacon of Wigan and West Lancashire, Diocese of Liverpool, Church of England.
- The Rev. Canon John Thompson-Quartey, canon for mission development and congregational vitality, Episcopal Diocese of Atlanta.

The election will be held at the 198th Convention of the Episcopal Diocese of Georgia on Nov. 14-16, and consecration is scheduled on May 30, 2020.

The Diocese of **Oregon** has been collecting information in listening sessions throughout the diocese, in the early stages of the search for the XI Bishop of Oregon. The search committee expects to announce a slate of candidates next year, and consecration is scheduled for January 2021.

The Diocese of **El Camino Royal** has received the necessary consents from other dioceses for the consecration of Lucinda Ashby, who will become the IV Bishop of El Camino Real on January 11, 2020.

The Rt. Rev. Fraser Lawton has resigned as a bishop diocesan in the Anglican Church of Canada to become rector of St. Dunstan's Church in Mineola, a rural parish in the Episcopal Diocese of **Dallas**, where he will also serve as an assisting bishop.

"I have some family in East Texas, including my parents and some cousins who've been living there for some time," Lawton told *TLC*.

Book-Crafting Monks Confront New Technology

By G. Jeffrey MacDonald

By design, monasteries reach for the heavens by keeping cloistered and living by their own, set-apart rhythms. But in today's highly connected world, even monks are experiencing technological disruption as the digital revolution takes a toll on their cherished relationships with old-fashioned print books.

The state of book-related crafts inside two monasteries — one Episcopal and one Roman Catholic, perched on opposite U.S. coasts — bears witness to the pressures monks face as they vie to preserve a revered place for trades that have shaped their respective communities for generations.

In West Park, New York, Holy Cross Monastery has needed to revamp a unique experience — a library retreat — that twice a year puts volunteers to work maintaining this Episcopal community's 20,000-volume collection. Retreatants increasingly spend chunks of their four-day monastic getaways planted at computer screens, crafting digital records to conform precisely to the Anglo-American Cataloguing Rules II.

"Making the catalogue entry easy to read and making the books easy to access — that is very much a craft," said Brother John Forbis, librarian at Holy Cross. "The digital record needs to look right."

In Carlton, Oregon, electronic publishing is disrupting a traditional craft and livelihood for Our Lady of Guadalupe Trappist Abbey. The bookbindery is where six of the abbey's 19 monks work on custom projects such as binding doctoral theses or repairing books off the shelves of academic libraries in the Portland area. The bindery has long been the Abbey's financial backbone, bringing in more revenue throughout the year than its baking and wine-making enterprises.

Father Francis (above) and Fr. Martinus (below) at the Trappist Abbey Bookbindery in Carlton, Ore.

Photos courtesy of the Trappist Abbey

As libraries have switched to electronic books and periodicals, however, bindery orders have plunged. They're down from more than 1,000 books a week a decade ago to about 340 now, raising questions about the bindery's long-term future. But the monks' commitment to the craft, and to physical books as objects worthy of great care, has not wavered.

"You see technology undermining the whole industry, a complex of industries, and that's kind of what's happened with bookbinding," said Brother Chris Balent, a 46-year-old monk and manager of the Trappist Abbey Book Bindery. "It's the challenge of the monastery interfacing with the world."

Now Holy Cross and Our Lady of Guadalupe are evolving, each in its own way, to accommodate a world with new technology. Meanwhile, book-related crafts live on within their walls, though for how long and in what forms they'll endure remain open questions.

Monks and book arts haven't always been so closely linked as they are today. In the early centuries after Christ, books were thought to be worldly possessions that monks should renounce, according to Greg Peters, associate professor of medieval theology at Biola University in California and adjunct assistant professor at Nashotah House in Wisconsin. Standards began to change with the fourth-century monk Jerome, who was forced to defend his scholarly habits — and his book collection — which he attempted to bring with him to the monastery.

As years passed and monks became less preoccupied with an imminent end of days, they valued preserving wisdom of their monastic forebears. In their self-sufficient communities, that priority led to internal know-how for making and maintaining books.

"A monastery used to be an enclosed entity like a city in the walls," Balent said, adding that some monks at Our Lady of Guadalupe still darn their own socks. "So, if you had books, you'd want to bind them yourselves because you did everything yourselves."

In the Middle Ages, literate monks had a unique combination of knowledge, time, skill and materials for producing and maintaining books.

"So much of what we think of as book arts today, including the actual pages — the illuminated pages from manuscripts — did come out of monasteries," Peters said. "It does make sense that monasteries would still care about preserving those books."

Monks have been bookbinding at Our Lady of Guadalupe since 1955, Balent said, but as with so many traditions, it didn't begin with them. They learned it from other monks in Pecos, New Mexico, at a time when the Oregonian community needed a new revenue source to replace farming.

Driven to be competitive, they've kept pace with industry standards by sending monks to institutes for training and by acquiring up-to-date machinery. That equipment is used less today as academic libraries switch to digital collections that require no physical maintenance and never wear out.

The art of making and repairing books by hand also lives on in part because custom projects call for it. Example: a customer might pay the bindery $80 to restore a 20-year-old Bible that's falling apart. Another might want several copies of his/her doctoral thesis bound to a high-quality standard such that the book not only lasts but also

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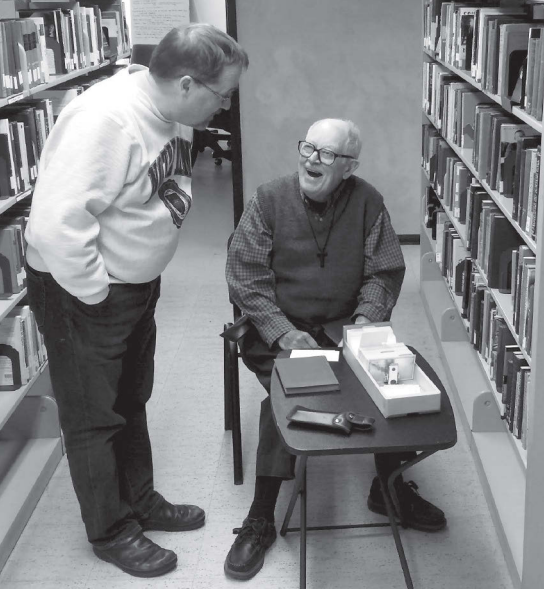

Brother John Forbis, left, of Holy Cross Monastery, chats with a library retreatant.

Photo courtesy of Holy Cross Monastery

Book-Crafting Monks

(Continued from previous page)

stays open when the reader opens it entirely and lays it down.

And bookbinding persists in Carlton for another reason: monks continue to pass it down. One of the bindery's craftsmen is a 90-year-old monk named Fr. Martinus Cawley, who joined the community at age 16. When he got pneumonia last year and needed to step away from the trade for a while, Balent made sure Cawley first taught him his binding-by-hand techniques.

The bindery at Our Lady of Guadalupe deploys an economic model that's built to last as long as the niche can hold out. A key feature: monks are unpaid, laboring solely to support their common life together.

Having no labor costs gives them lower overhead and a big cost advantage over their competitors. For instance, when a secular bindery went out of business in Washington last year, Our Lady of Guadalupe snatched up its customer base. Such industry dynamics could keep buoying the Trappist bindery for a while, Balent says, though he worries that fewer players will mean materials become more expensive and harder to find.

As long as the bindery remains a consistent, nonseasonal revenue source for the monastery, it is expected to stay open – and continue to feed the souls of monks who work there. The manual labor and repetitive motions facilitate a meditativeness that keeps a monk steady, not too talkative, unagitated and undistracted from the ways of Christ.

What's more, monks bring heart into their work. To honor what a damaged book means to its owner, Balent patiently takes up the time-consuming task of repairing gold leaf lettering by hand on a broken binding. Or he applies small touches like placing a brick on a book's cover while glue dries on the binding. That gives its pages a tight compact feel forever.

"The person is what's really important," Balent said. "I'm always thinking of these people. They give us their theses, and I see their names. That's a real person, not some anonymous person."

At Holy Cross, retreats provide an important revenue source while also enabling ministries of hospitality. From September through December this year, Holy Cross will host 21 retreats on themes ranging from yoga and hiking to drawing for iconography. Twice-a-year library retreats tend to attract introverts who revel in the monastic environment, the fellowship and the joy of bringing order to the library materials and to the filing system, according to Brother Forbis, the librarian.

"A major attraction of the retreat for a lay person is to actually practice the daily life of a monk, working in sequence of a balanced day of work and prayer in community," says Bob Kearney, a regular at Holy Cross library retreats since the first one in 2009. "The call of the bell to pray the office supersedes whatever you're doing."

Library retreats involve projects that bring a certain orderly beauty to the library, which stocks works of fiction, science and biographies as well as church-related subjects. Projects for volunteers have evolved over time to suit what's needed, such as "reading the shelves" to establish an inventory record.

"I was surprised at how popular it was," said Adam McCoy, prior at Mount Calvary Monastery in Santa Barbara, Calif. and former librarian at Holy Cross, via email. "It was a success from the beginning."

Now, thanks to in part to library retreats that fill up soon after they're announced, about half of the library's holdings are catalogued in a digital database. Now monks who have tablets or laptops can search library holdings without leaving their living quarters. And as digital recordkeeping becomes part of life at Holy Cross, retreatants are learning how it too can be an expression of orderly, consistent beauty.

Forbis assigns detail-oriented volunteers to digital recordkeeping. He teaches them exactly what's needed so that every record follows the same format, right down to putting a space before the colon that precedes a subtitle. In meting out such painstaking consistency, volunteers make sure monks are never thrown off by inconsistency. They instead find a type of calming, simple uniformity that suits their orderly, consistent life together. In that, the digital is being adapted to the monastic, rather than the other way around. And the record becomes more monk-friendly than the old paper filing system.

"Different librarians have been cataloguing in that card catalogue for decades," Forbis said. "It doesn't follow the rules that I was trained to do. So, the records are inconsistent. Things are often missing on the card."

As digital technology impacts how monks experience books, some can't help but feel that something precious is in its twilight, even though it's not gone yet.

"It gets frustrating when you just see year after year the numbers go down," Balent said. "It just feels like a matter of time [for bookbinding to continue], rather than something that would go on indefinitely."

But at least for now, opportunities to build, repair, clean, organize and catalogue print books continue to present themselves in monastic settings. And enabling physical books to be read and enjoyed remains a mission of these communities, no matter how far away the horizon might be.

"The spirituality of making something last is very monastic," Balent said, noting that books made in his bindery can hold up for generations. "That's one of our vows. We take a vow of stability. We're here all our lives, and we're a cloistered community. So, it's like our industry [in making durable books] in a sense reflects how we're supposed to be. We're meant to last." ❑

De terra veritas

Taught by Strange Words

"Lead us not into mistranslation," ran one of the snarkier headlines last June. For a day or two the religious end of the internet was abuzz with the news that Pope Francis had commended a revision to the text of the Lord's Prayer. In an Italian news interview, he advocated replacing the phrase "lead us not into temptation" with "do not let us fall into temptation," believing this will say more clearly that God does not send temptations our way while standing back and seeing what will happen. "*I* am the one who falls;" he told Italian journalists. "It's not God pushing me into temptation to then see how I have fallen."

Evangelical leader John Piper crowed that the pope was "reading the Bible upside down," while progressive Catholics touted it as a yet another sign of the pope's warm pastoral heart. For a brief moment, people were even rousing New Testament textual critics from their dusty perches in the library to pass judgment on exactly how to render that tricky Greek noun *peirasmos*.

Few seemed to notice that the change in question was only for the Italian liturgical books or that it had been approved last December by the local bishops' conference after 20 years of study. This was not an idea that popped into the pope's head during his morning meditation. Besides, the new version simply brought the Italian text of the prayer closer to earlier revisions of the French and Spanish texts. And, of course, all of these prayer texts are translations of a Latin rendering of a Greek original, which was itself a translation of Jesus' original words. They were in Aramaic, and were lost many centuries ago.

The change does not apply to English translations of the Roman Catholic liturgy, which aren't due for review for some time. The German bishops, incidentally, considered the idea carefully, only to answer with a decided *nein*. One of their primary reasons was that they didn't want to surrender their ability to pray with their Protestant brothers and sisters in the same words. They did, though, say that more teaching was necessary to avoid the misunderstanding that the pope pointed out.

For now, at least, we Anglicans use the same words as English-speaking Roman Catholics when we pray the Lord's Prayer (that doxology aside, most of the time). That's because they use *our* words, or at least the ones chosen for the first Book of Common Prayer in 1549. They weren't new then, though. "Leede us nat in to temptacion," so far as I can tell, was first coined by John Wycliffe in 1389 — but don't tell the *National Catholic Register*, as it would certainly spoil their fun.

As Melanie McDonagh pointed out in her column in *The Spectator,* it almost wasn't so. In 1537, while drafting *The Institution of the Christian Man*, the document that set the program for the English Reformation, King Henry VIII proposed changing what was then the new text of the Lord's Prayer in English to cut out the pastoral difficulties from the beginning. Wouldn't it be better, he wondered to his archbishop, to have it as "suffer us not to be led into temptation?" If Pope Francis had been around, might the whole "English matter" have turned out differently?

Cranmer put his foot down in the matter, a proper Teutonic *nein*. "Christ taught us thus to pray, 'Lead us not into temptation.' And we should not alter any word in the scripture ... although it shall appear to us in many places to signify much absurdity. The scripture must be set out in God's own words, and if there be any ambiguity, absurdity, or scruple, [let it be explained] after it [is]declared, according to the true sense thereof."

Don't move the landmarks (Deut. 19:4), Cranmer insists. Receive the word given to you with reverence. Don't forget that faithful interpretation demands patience and humility. If you file away the sharp edge of the phrase too earnestly, you may lose sight what Jesus is trying to teach.

Temptation, after all, is the testing ground for the Christian character, and we are blessed when we face it with endurance and prevail (Jas. 1:12). God clearly tested Abraham and Job, perhaps even our Lord, when he fixed his face toward his destiny, choosing "not my will, but thine be done" (Luke 22:42). It's only the temptation beyond our strength that we ask God to drive away; facing the weaker variety is

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De terra veritas

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just what we need to grow in his grace. Leaving the technical matters entirely to the experts, there are good pastoral reasons for leaving the prayer as it has been.

Sometimes a strange word in a Bible reading or a liturgical text may be a stumbling block to one "almost persuaded" (Acts 26:28). We discover new things in old texts, or hear words intended for building up used only to tear down. Just how much time do we have to explain in an age of shortened attention spans and sporadic Sunday attendance? I've been asked just the question Pope Francis brings up at least half a dozen times by good people who were afraid God was setting them up to fail.

But a strange word can often teach us something we would miss otherwise. Caution in revising saves us from the idolatrous urge to have God parrot back only what we already wanted to hear. Many of the best sermons and most fruitful meditations arise from the detail we find most out of place in a Bible passage. Are we 1979 prayer book Episcopalians better Christians for no longer reckoning ourselves "miserable offenders" or asking that "our sinful bodies may be made clean by his Body? "Am I just being a miserable curmudgeon if I admit I'm not at all certain?

This is our Fall Book issue, and a number of our essays and reviews probe foundational books: Bible and Common Prayer, texts often both familiar and strange. Paul Wheatley engages with John Barton's magisterial effort to read "the Bible as-it-is," while Isabelle Hamley explores a neo-traditional approach to Judges and Ruth. Meanwhile, Cal Lane summarizes what we hope will be the first of many careful studies before this generation tries its hand at the delicate task of prayer book revision, and flags up an important conference on the subject coming up in Cincinnati this fall.

Take up and read — perhaps especially if the word is strange to your ears. God may be saying just what he needs you to hear.

—Mark Michael

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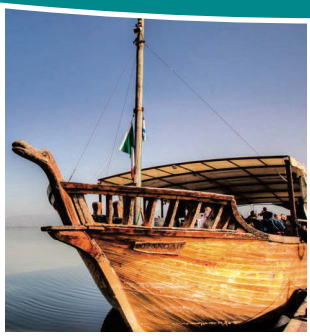

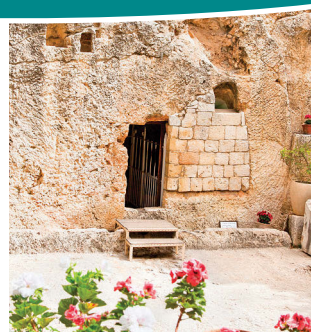

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The Virtues of Horror

By Sam Keyes

This essay was first published on Covenant *on August 5.*

When I first learned who Stephen King was, at some point in high school, the full weight of my evangelical cultural instincts kicked in. I was *horrified* to find a friend reading *horror* fiction. This was not the kind of thing that Christians read (unless of course it was Frank Peretti). Otherworldly evils, non-Christian good guys, monsters, graphic violence, and probably no shortage of other perversions — not exactly the kind of thing you want to fill your head with if you want to be part of the Lord's army.

I ought to say at once that my instincts were, if a bit on the paranoid side, not far from where they ought to have been, especially for someone of my age. For any level of maturity, in fact, there are real questions about what is and is not appropriate reading (or viewing) material for those who wish to keep their hearts and minds clean from the corruptions of the world. This is a real struggle among my students now: they wish to "keep up" with the culture and influence it for good, but they also worry about the serious moral problems of watching graphic sex or violence and writing it off as inconsequential because it is "acting." It is prudent, I should think, to err on the side of caution.

Books are, maybe, a little easier. One still faces the problem of coming face-to-face, in some sense, with moral turpitude, but without the added complications of 1) the visual, which, experience shows, affects our thoughts and feelings in different ways, and 2) the secondary problem of supporting the possible degradation of actors portraying immoral acts. This isn't to say that reading (or listening) to books saves one from moral reflection, just that the thresholds and boundaries are proper to the medium.

But my purpose here is not to offer a theory of how to choose what to read or watch. This was all preface to the odd fact that I have, in recent years, become a pretty serious fan of Stephen King. It started with the *Dark Tower* series, which drew me in as more fantasy than horror. As fans will know, the story of the Tower touches all of King's previous stories in various ways. And so, I was led, unintentionally, to some of the other classic stories — first *Salem's Lot* and then, more recently, *It*.

I listened to *It* on audio, and, especially in that format, I can hardly recommend it in a general way. It inhabits, in a way different from the dark fantasy of the *Tower* series, the genre Horror. It would certainly be inappropriate, in my judgment, for younger readers. There's a lot of bad language, a lot of sexual stuff, a lot of disturbing violence. More than anything, there's a kind of psychological horror that, for me at least, didn't scare me so much as make me feel ill. Several times, listening in the car, I had to turn off the recording because it was just too much.

Why bother, then? Why venture into this world of psychological and spiritual risk? Because there is something beautiful and true even amidst the wickedness and horror. (And as I say this I'm reminded of Andrew Petiprin's similar comments in two *Covenant* articles on *Stranger Things* — a show whose story and aesthetic shows some obvious influences from the story of childhood heroes in *It*.) Through it all, *It* is a story of the power of childish faith, the triumph of good over evil, and the mysterious goodness at work behind all things, even at the darkest possible moments.

Near the end of the novel, King writes, "Not all boats which sail away into darkness never find the sun again, or the hand of another child; if life teaches anything at all, it teaches that there are so many happy endings that the man who believes there is no God needs his rationality called into serious question." King is not, as a quick search around the interwebs shows, a "religious" man. He has, from what I can tell, a basic belief in a God or a high power, and this belief has something to do with his history as a recovering alcoholic and the 12-step method. But this sense of the mysterious and supernatural possibilities of the world suffuses his writing. There is a deep mysticism at the heart of the *Dark Tower* books — the quest to find the heart of reality and the determination to see it for what it is despite all the hurt and pain along the way.

In a classical sense, *It*, along with so many other King stories, is a comedy: it has a happy ending. Yes, people die; yes, there's deep, terrifying evil. But there's an amazing thread of hope running through most of these stories. In this way, despite the horrors on the surface, a story like *It* emerges with, frankly, a much more wholesome and even, dare I say it, Christian description of reality than what we see in many lighter and more "clean" works of fiction. There are, King tells us over and over again, horrible things in life. There is wickedness and cruelty, both in normal people and in our worst nightmares. But, even in the worst stories we can imagine, children can defeat the monsters. And that is a wonderful thing to remember.

Sam Keyes serves as professor of theology at John Paul the Great Catholic University in Escondido, California.

Logo of the horror film IT, based on the novel by Stephen King. Wikimedia Commons

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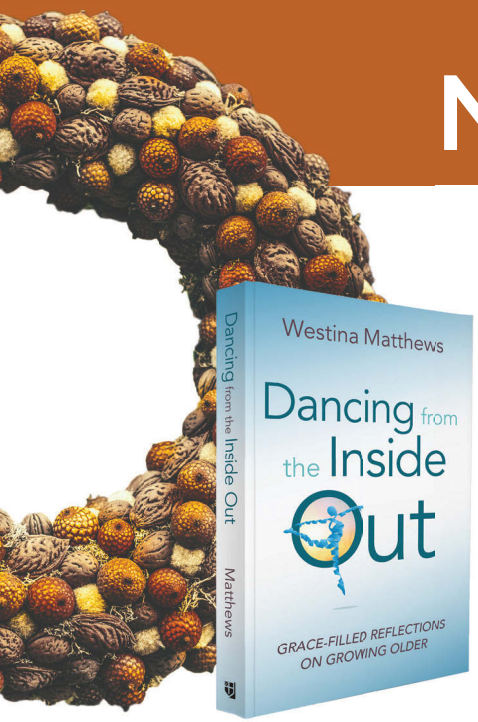

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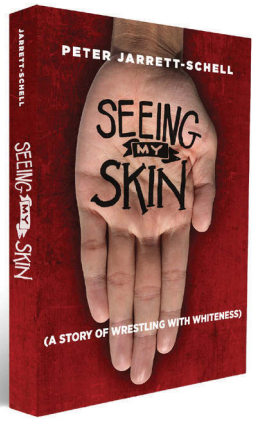

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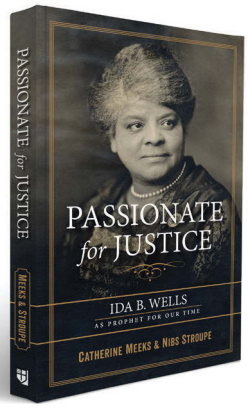

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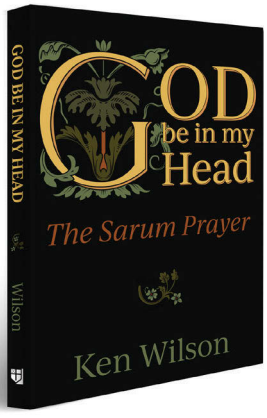

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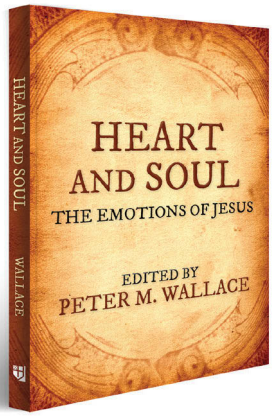

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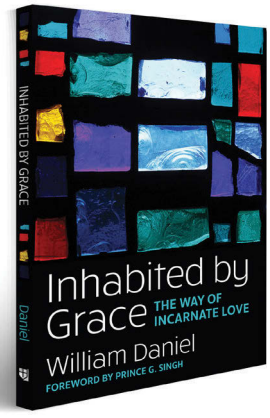

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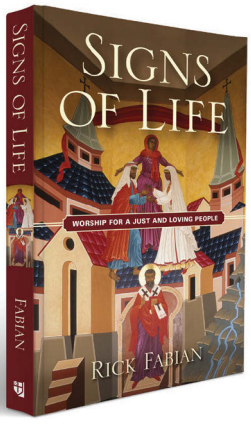

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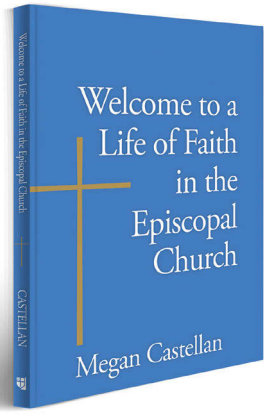

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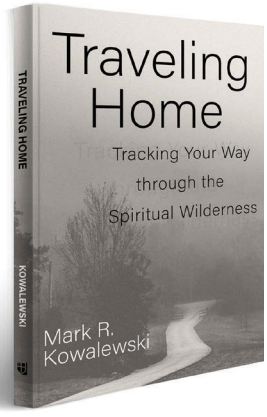

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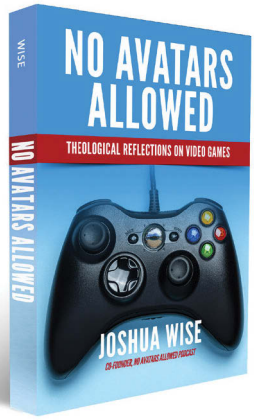

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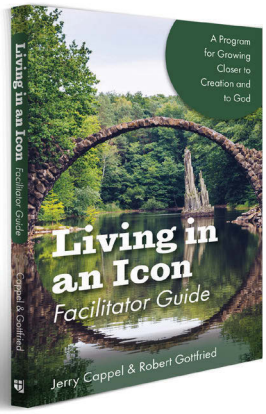

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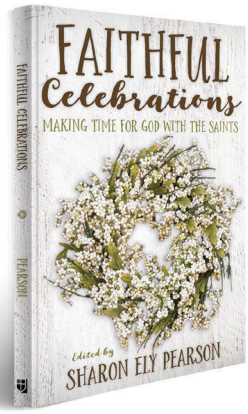

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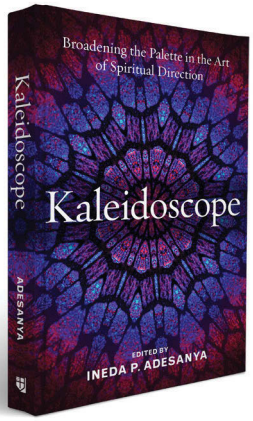

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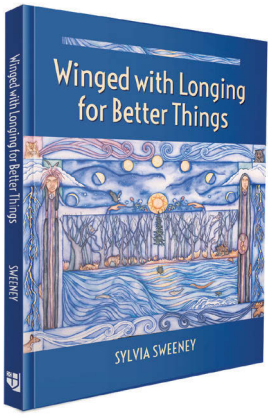

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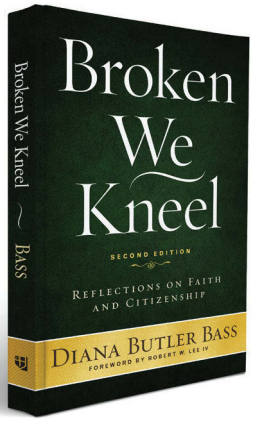

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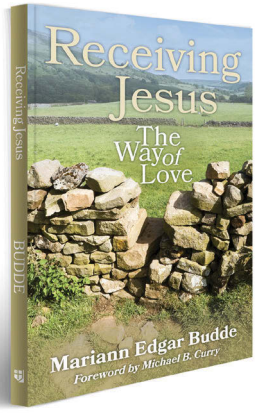

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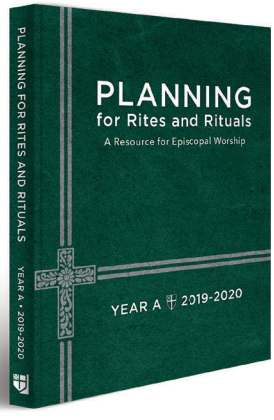

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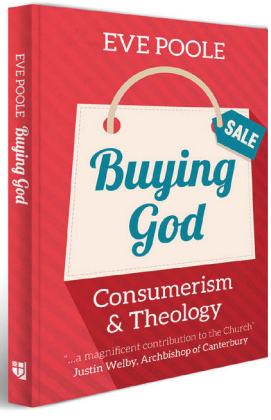

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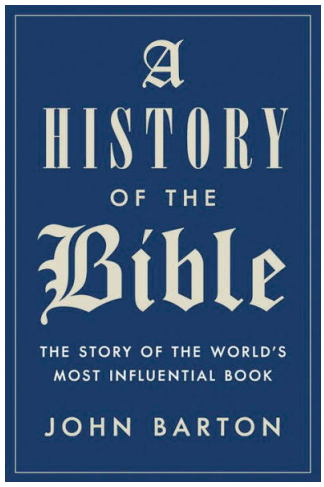
Barton's Balancing Act



A History of the Bible
The Story of the World's Most Influential Book
By **John Barton**
Viking. Pp. 512. $35

Review by Paul D. Wheatley

In *A History of the Bible*, John Barton attempts to account for the writing, compilation and long history of interpretation of the Bible through the present day. Barton is a retired Oxford professor and priest of the Church of England, and while several other books in recent years have covered portions of this biblical-historical task, the genius of this volume is its breadth, depth, clarity, and nuance.

By tracing the Bible's long history, Barton seeks to demonstrate the diversity, greatness, and even incongruency of some of the Bible's constituent parts with the faiths that appeal to them. Barton acknowledges this may be "an uncomfortable balancing act" [p. 13] to some. It requires, he says, a more mature way of reading the Bible that questions religious readings of "an imaginary Bible that exists only in some theoretical realm," thereby "[doing] justice to the Bible as it actually is."

Barton opposes religious fundamentalism, defined broadly as the attempt to make everything in the Bible true and the sole foundation for all religious doing. But he also criticizes 'liberal' religious disregard of the Bible, which he likens to the unfair critiques of New Atheism. In this he elicits support from 16th century Anglican Theologian Richard Hooker's warning to "take great heed, lest, in attributing unto Scripture more than it can have, the incredibility of that do cause even those things which indeed it hath most abundantly, to be less reverently esteemed" (*Laws of Ecclesiastical Polity*, II.8).

Barton handles this gargantuan task in three main sections. The first section begins with the pre-written oral tradition of the Hebrew people, moves through law, wisdom, prophecy, poetry, and psalms, then into the world of the first century, and the gospels and letters comprising the Old and New Testaments. Next he covers the collection, ascription of scriptural and canonical status, and the material transmission of the Bible as manuscript. He finishes by journeying through the themes and history of interpreting the Bible, arriving at the present era's translations and diverse interpretations, showing how external philosophical, theological, and political agendas lead to distortions of "the Bible-as-it-is."

In this way, although he deals with similar data, Barton's approach results in conclusions almost like an inverse of 'canonical' biblical scholars such as Brevard Childs, Christopher Seitz, or Gary Anderson, who allow the Bible-as-it-has-come-to-us its own voice, which readers of the Bible from the first century through the present day have found coherent with, even generative of, Christian faith.

Barton is eminently capable to cover these diverse topics with depth and nuance, drawing on his expertise in the Old Testament through ancient Christian and rabbinic interpretation into Renaissance and modern interpretations of the Bible. Barton presents current scholarly views covering over three thousand years with lucidity and simplicity rarely found in academic works. I am halfway through a PhD in Biblical Studies, and I found genuine insights throughout elucidating or clarifying my understanding. For aspiring scholars of the Bible or its interpretation, few books would provide such an effective introduction.

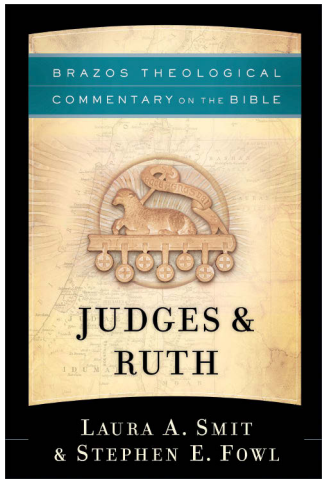
However, the wide distribution and popular presentation of this work aims at readers beyond clergy and formally trained interpreters of the Bible. While the prose and information are presented as easily digestible to a broad readership, Barton's "uncomfortable balancing act" away from both fundamentalism's slavish adherence to the text and a wholesale liberal abandonment of the text may be too nuanced for many untrained readers.

Barton's presentation of the shortsightedness of a rigid fundamentalism would be largely acceptable to readers who do not fancy themselves to be in that category. However, I wonder whether readers more inclined to disregard the Scriptures by their liberal approach would find enough in Barton's argument to justify their return to the Scriptures. Many may well find just enough in Barton's book to justify their ongoing neglect or outright rejection of the Christian faith and its Bible. To adapt Hooker's words, is there enough esteem left for what the Scriptures abundantly do have to sustain such a reading? I hope that many inside the church and out would find in books like this reason to revisit both the Bible and the church, with eyes trained to find nourishment for a living and mature faith.

Paul Wheatley is a doctoral student in New Testament and a priest of the Diocese of Dallas.

Engaging Diversity

Review by Isabelle Hamley



Judges and Ruth
Brazos Theological
Commentary on the Bible
By **Stephen Fowl** and **Laura Smit**
Brazos Press. Pp. 288. $32.99

The Brazos Theological Commentaries on Scripture series is an open effort to bring Biblical Studies and systematics together, undergirded by the belief that theology illuminates the Biblical text and is essential to understanding how various texts need to be read in light of the bigger story. This commentary delivers what it promises: in both parts, for Judges and for Ruth, the authors carefully identify relevant theological themes arising from the text, and suggest ways of reading the texts that connect them with wider theological issues and debates.

The two commentaries are substantially different, despite sharing an overall purpose. The Judges commentary draws on a wider variety of theological themes, more loosely connected to the text itself, and often starts from theology and works the text into the bigger motifs. The Ruth commentary pays more attention to the text itself, and allows theological motifs to arise from the text. The combination of both illustrates the diversity in method of theological commentaries, and it is to the editors' credit that such variety is allowed — the diversity enriches the series by enabling readers to explore text in different, yet still deeply theological, ways.

The Judges commentary consistently reads Judges together with Genesis 1-3, assuming a certain understanding of sin and its consequences for the relationships of human beings with one another, God, and the natural world. The author in particular uses what she calls the "curse of Adam" and the "curse of Eve" to explore how sin affects men and women differently, and damages the relationship between the sexes. At times the strategy is illuminating, and works well in a text with many female characters, but it also feels a bit forced, and places more weight on the text of Genesis 3 than it can realistically bear.

The stress on the breakdown of relationship with the land and natural world is an important reminder at a time when Christians are re-evaluating their relationship to creation in the era of global warming and catastrophic climate change. In terms of methodology, Laura Smit's attention to comparing texts stands out as particularly enlightening and helps her situate Judges powerfully within an overall canonical reading. She draws helpfully on contemporary literary readings of the text. At times she does overuse discussions of form: the narrative patterns she highlights are sometimes questionable, and do not lead to theological conclusions.

More problematically, the search for patterns and relationships with wider theological motifs often lead Smit to flatten the text and close down ambiguity; she gives definite meanings rather than allow the text to suggest different possibilities for readers to wrestle with and explore. At times, the search for wider meanings also leads to odd interpretive choices that situate this commentary quite far from mainstream consensus, as we see most clearly with her evaluation of the Levite's concubine of chapter 19 as a type of Christ. The allegorical reading of the text at times obscures the text itself. Overall, Smit offers some highly original ways into the text, which will provoke readers to ask new questions.

Stephen Fowl's commentary on Ruth, in contrast, pays more attention to the text (and offers a translation with notes, in a much more traditional commentary format), and allows far more ambiguity and multiplicity to remain. His focus on *hesed* (Hebrew for loving kindness) and its connection with justice as a guiding thread works extremely well, and leads to a helpful, unified reading with judicious connections to many other parts of the canon. His commentary is short — at times perhaps too succinct — yet enables readers to make both theological and practical connections. His reflections on the entanglement of human and divine agencies, and the difficulty of discerning the presence and activity of God when it is not made explicit, are both accessible and deeply relevant to a very wide range of readers. Finally, his focus on mission and the relationship between Israel and Gentiles is nuanced and carefully points the reader to a Christian reading of the Old Testament.

Both commentaries therefore aim to provide a theological framework for the two books, yet do so in very different ways. They have different strengths and weaknesses: a closer reading of the text is more faithful, but there are fewer wider connections emerging. A more conscious starting point in theology enables many more connections, but offers less careful listening to the possibilities generated by the text itself. Having both approaches in one volume will in itself invite readers to ponder the methodologies involved and yield deeper reflection of their own expectations of a theological commentary.

The Rev. Dr. Isabelle Hamley is chaplain to the Archbishop of Canterbury and was formerly tutor in Biblical Studies at St. John's College, Nottingham, U.K.

Robust Conversation on Prayer Book Revision

Review by Calvin Lane

Conversations about prayer book revision have been happening for years within the Episcopal Church. Bishops have been talking. Theologians have been talking. Musicians have been talking. Clergy and lay alike have been talking. *TLC*, among other media outlets for Episcopalians, has featured several articles on the subject. The issues at hand vary: gendered language, communion without baptism, our baptismal ecclesiology, the congruence of our liturgy with our canons, the norm of Scripture in our corporate worship, and the whole concept of *common* (i.e., recognizably uniform) prayer.

This collection of essays, edited by Robert Prichard, recently retired professor at Virginia Theological Seminary, appeared in a rather unusual window. General Convention 2015 set up General Convention 2018 for some decision-making about the possibility of prayer book revision; various options were developed by the Standing Commission on Liturgy and Music, including the option of doing nothing.

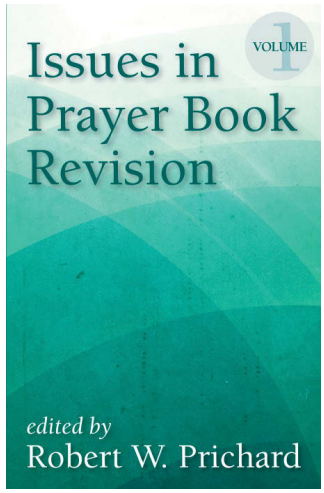
The essays here were written on the eve of the 2018 General Convention but the volume itself appeared after the convention opted for what most would describe as a middle path, namely to work toward revision while memorializing the current 1979 Book of Common Prayer. That itself does not in any way mitigate the value of these articles. Moreover, there is still enough ambiguity about our future common prayer life (including what exactly "memorializing" means) that the conversation needs to continue with the kind of robust theological resources offered in this valuable collection.

The volume presents twelve relatively short but well-researched essays composed by nine scholars. Eight of them are clergy of the Episcopal Church, the ninth being a Lutheran. Eight, likewise, are current or former faculty of Episcopal seminaries, the ninth being an Episcopal priest currently earning a doctorate. These are diverse voices but what they (mostly) have in common is a three-fold skill set: deep experience within the Episcopal Church, an acumen for liturgical studies which draws on Biblical studies and history, and a knowledge of how we have, broadly speaking, engaged in worship over the past two generations.

I would venture that such a three-fold skill set, representing ecclesial commitment, scholarship, and pastoral experience, needs to be present in every conversation about prayer book revision. Where one of those three is lacking, the conversation can go sideways. One of the strengths, though, is that these pieces are written in an accessible tone so that the gifts of these authors can reach non-specialists. In a church so committed to democratic decision-making, there is always the danger of conversations in silos, the phenomenon of talking past each other in our own balkanized ghettos in unfamiliar idioms. Then we're all surprised when the voting happens. These well-written essays work against that pitfall.

After Prichard's helpful introduction, the conversation begins with essays on principles. Nathan Jennings of the Seminary of the Southwest draws out four criteria from Anglican history for common prayer: that it is (1) grounded in Scripture, (2) agreeable to the order of the early Christian church, (3) unifying to the church, and (4) edifying to the people. These have been the targets for previous revisionary efforts. Jennings is especially salutary in his advice that our prayers and rites should sound like Scripture, like the God who speaks to us through Scripture.

Prichard then dives into one of the most obvious and theologically important issues of revision, that of language. Writing as an accomplished historian and charitable theologian, he details the history of language choices in previous revisions of the prayer book. He considers the relevance of ecumenism, e.g., the International Commission on English in the Liturgy and the International Consultation on English Texts. He also discusses the divergent attempts toward balanced, inclusive, and expansive language. These have included the formula developed more than a generation ago of *Creator, Redeemer, Sustainer,* a depersonalized and functionalist approach to God that echoes the ancient notion of modalism. On the other hand, there have been moves to add female imagery for God drawn from Scripture and Christian history. Prichard offers a fine analysis not only of the recent history of liturgical change but also current philosophical scholarship on language.



Issues in Prayer Book Revision: Volume 1

Edited by **Robert W. Prichard**

Church Publishing. Pp. 260. $24.95

Beyond these orienting essays, there are a host of specific topics to address and because of space only a few may be mentioned here. In treating the lectionary, Shawn Strout, the doctoral candidate, observes the steady move from simplicity to complexity and the toll it has taken on formation and a common Biblical diet.

Patrick Malloy, formerly of General Theological Seminary and now sub dean of the Cathedral of St. John the Divine in New York City, offers a discussion of burial offices, encouraging the presence of the body to avoid a disembodied spiritualism and emphasize instead resurrection hope.

Drawing on current patristic scholarship, Yale's Bryan Spinks dispels an influ-

ential but inaccurate piece of liturgical history learned by so many in the second half of the 20th century, that is, the fallacy that the "Apostolic Tradition" was written by Bishop Hippolytus of Rome, c. 215. Given the influence of this tale when the 1979 book was formed, Spinks asks, quite reasonably, why that moment in Christian history should govern our current corporate prayer life.

VTS professor James Farwell's proposal about Buddhism and eastern religious philosophy helping us to connect the Incarnation and the Atonement was not entirely clear. However, Farwell offers a valuable reflection on the 1979 prayer book's move to expand our focus in the Eucharistic prayers from a narrow interest in Good Friday to the whole of God's mighty works in Christ, from Incarnation to his second coming in glory.

The essays collectively provide a careful reflection on where we are as a church with the current 1979 Book of Common Prayer. The assumption is that if we are to talk about revision, we must first recognize the revolution of the liturgical movement, and second, ask if we as a church have actually lived into its vision. That focus courses through the book, but nowhere as obviously as in the two connected essays contributed by Sewanee's James Turrell.

In both pieces Turrell focuses on baptism in the '79 book. He charts the severing of the threefold rite of baptism, hand-laying, and first communion during the middle ages and the attempted reunification in our current prayer book. He explains the goal of recovering catechesis not simply as absorbing ideas but as adopting a new way of living in the world. He discusses the prayer book's intention of a renewed emphasis on evangelism and the norming of adult baptism. He highlights how this baptismal theology is embedded throughout the whole of the '79 BCP.

Yet at every turn this revolution has met with only partial success. Over the past generation the Episcopal Church has not, Turrell explains, engaged in a widespread mission to the unchurched as the framers of the '79 book expected. Most baptisms are of infants; they are paraded around the church; baptism is seen as some sort of genetic inheritance; and godparents function as honorees rather than as mentors in the countercultural Christian life. The medieval pattern of confirmation, not as a reaffirmation of baptism but as the completion of initiation, is still prevalent.

As congregations, we are not widely reaffirming the baptismal covenant on the four baptismal feast days. Catechesis is a hoop one jumps through in her teenage years on the journey to civic adulthood rather than a deepening awareness of new life in Christ. And this is no wonder, as the resources for serious catechism are thin on the ground. "Most serious," Turrell writes, "is the practice of communion without baptism, which reflects a profound misunderstanding of the sacramental 'grammar' of the 1979 prayer book."

Borrowing from Farwell, Turrell observes that there have been varying speeds of reception for different parts of the '79 book: quick on weekly Eucharists, moderate on some aspects of baptism, and slow on the Holy Week liturgies that vividly express that same baptismal ecclesiology. One thinks here of the verdict made years ago by both Louis Weil and Neil Alexander, which seems still true today: The Episcopal Church has yet to live into the revolutionary vision of the 1979 Book of Common Prayer.

The Episcopal Church needs to continue these conversations and every member needs to be attentive and informed. Liturgical change of any sort is not a straight timeline nor a foregone conclusion. My own diocese is hosting a conference featuring a genuine diversity of scholars on November 2 of this year at Christ Church Cathedral in Cincinnati (learn more at dsojubilate.org). Jubilate, which is open to anyone, is emphatically not meant to move us toward certain revisions as a *fait accompli*. Rather, much like this volume, it is to help us foster the kind of informed and theologically robust conversations that this book seeks to spark. It's promising that the book is designated Volume 1. We need more of this.

The Rev. Dr. Calvin Lane teaches for Nashotah House Theological Seminary and Wright State University, and is associate rector of St. George's Church, Dayton, Ohio.

Opening Israel's Scriptures
By Ellen F. Davis
Oxford University Press
Pp. 464. $45

Infectious Delight

Review by Anthony J. Petrotta

Several years ago, an Episcopal priest-friend said to me, "When I go to the Old Testament, I get hurt!" I suspect he was talking metaphorically — but I'm not sure.

Those who preach the lectionary are reminded regularly that the Old Testament is a central part of our faith and practice. In my non-liturgical church upbringing, I knew that all Scripture was the Word of God, but I also can't recall ever hearing a sermon preached on an Old Testament text. However, my grandmother would tell me and my sister stories from the Old Testament on her flannel board with infectious delight.

Ellen Davis brings that same kind of delight to her reading of "Israel's Scriptures" in her new book of biblical essays. She nods to the difficulty of reading Israel's Scriptures in her *Introduction,* noting that seeing these texts as a "source of fresh insight and inspiration in our lives" can't be mandated or guaranteed (p.1). Yet they are necessary for the ongoing life of the faith communities whom "Israel's Scriptures" serve. She says that the "recurrent experience of hearing these texts" has shown her that they still speak, often in surprising ways, to the circumstances that define and shape our experience of God (p. 1).

When we preach or teach from the Old Testament many of us gravitate towards the psalms. We might try to begin with the "historical circumstances, asking in what occasion or setting the psalm may have been used originally. But Davis directs us to the "vividly drawn emotional condition" and the "web of relations" that the psalmist claims. The psalmist engages

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our "hearts," the "organ of imagination, thought, feeling, and will" (p. 312).

Davis also addresses the skills necessary for reading these ancient texts. For example, reading the psalms requires a certain understanding of Hebrew poetry This poetry, she explains, is not ornate and remote; it seldom rhymes, but relies upon parallelism that exploits "repetition-with-variation" (p. 314). Her discussion of Psalms 1 and 19 are models of clarity and a few pages would give most preachers plenty of inspiration for their own work

The psalms, Davis also notes, remind us that Israel's religion is fundamentally *relational* in character: The Lord is the "One who hears our prayers" (Ps. 65:3) and "is close to those who call upon Him … in truth" (Ps 145:18).

Throughout the book Davis includes wonderful little side notes of historical or theological interest. For example, she notes that Psalm 145 "launches the great crescendo" of the six psalms of praise that close the Psalter, and then says that Talmud promises that all who pray this psalm three times each day are "assured of a place in the world to come" (p. 321). That'll preach!

Davis fully engages critical issues, noting that Hosea and Ezekiel employ problematic language in "feminizing Israel's unfaithfulness" (p.241). She encourages preachers and readers to examine the images and how they function in the message of the book itself. She also suggests that we "consider whether other images might do similar necessary prophetic work" (p. 241), and provides several helpful examples.

There is much in *Opening Israel's Scripture* to ponder and much to help with navigating this sometimes very distant and strange world of the Old Testament/Hebrew Scriptures. Davis is a worthy guide and a patient teacher. She writes with a generosity and love for her subject that inspires confidence and bids the reader to continue delving into these texts.

Anthony Petrotta is retired priest of the Diocese of Oregon.

The Toughness of Salvation

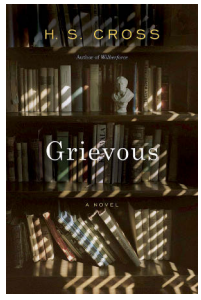
Review by Victor Lee Austin

What does the title of this book mean? It is the nickname, spoken by the boys just so — "Grievous," sans honorific — of a housemaster at St. Stephen's Academy in Yorkshire in the year 1931. St. Stephen's is a boys' boarding school with a scandalous past, a dingy present, and an unexpected interiority. It also has, for part of this year 1931, a girl in its midst, one Cordelia, goddaughter of housemaster John Grieves. Cordelia's mother (affliction unclear), who suffers quack medicine (have the "treatments" of 1931 ever been so frightfully evoked, where mercury is taken as health-producing but penicillin is feared?), was and remains the one whom Grieves would love. Grieves, a widower, is corresponding also with the mother of one of his schoolboys (herself a widow and a nurse). As a boy, Grieves grew up in the home of Jamie Sebastian, St. Stephen's present headmaster, with Jamie's sisters and bishop-father, where strange loves and longings were had and continue.

As you see, the book is a universe of emotion and action, of thought and repentance, all connected to John Grieves, who at one time put his life together by becoming a pacifist — he did it for love of Cordelia's mother — and whose life, along with his pacifism, are now going, wrenchingly, to turn to dust.

But the title also means the adjective, applied in Anglican worship to one's sins, as these boys would have spoken in chapel, "which we most grievously have committed." It's the human condition of wrongness, and I cannot think of another contemporary novel that takes it so seriously as *Grievous*. The author is a friend of mine, and so I know that she is someone who takes the reality of Christian faith seriously, and who has herself drawn from its depths when she was plunged into her own. But one does not need biography to get *Grievous*. What is happening here is the fusion of human life and salvation's bloody story; something hard and, because hard, more real than the usual stories we tell ourselves.

It is a long novel, of such a length as one would not recommend it casually. I recall Eva Brann reviewing Vikraim Seth's *A Suitable Boy*, which weighs in at some 1,300 pages. Brann said the novel would take three weeks of your life, pulling you into a world parallel to your own. It would be a huge amount of time, she said, but worth it. I took her advice and still have my copy, carried through three moves and read that many times. Cross's *Grievous*, at but 500 pages, would still take a week or so of your life. It is not casually that I recommend it, but earnestly.



Grievous
By H.S. Cross
Farrar, Straus and Giroux
Pp. 525. $30

Earnestly, because our world is one that can only make us grieve. Thomas Gray Riding, student, has some treasures in a beat-up box that is itself a bit of disguised treasure — it had been his late father's. Those treasures are letters, and a story he is writing that contains secrets of his own life, and other things that we do not know. It is hidden in a forbidden place, and to rescue it he breaks rules, implicates other boys in wrongdoing, causes harm, and then tries to lie to protect the truth.

And then he comes to himself. In a breathtaking passage which shows Cross knows that an adolescent (as we would call him) can have a penetrating conscience, Thomas thinks through those things that he has done, and not done, and reckons himself to the conclusion that there is no health in him. He has the question — the existential question, the every-boy and every-girl and every-one-of-us question: Will I have another chance? Or is this the end of it? Are second chances real, or have I ruined it all?

How do we humans get "sorted out";

how is it that we might move from and through and even beyond our sins? What is the remedy? Cross is clear, between the lines, that such would take the suffering and death of one who called God his Father, yet she is no preacher. The truth has to be got at by these characters themselves, by whatever path it takes. Similar work was done by Flannery O'Connor, say, or Walker Percy, although I would place Cross closer to the Scottish novelist Muriel Spark: the extraordinary ordinary. Her style, however, is like none of these: strong, abrupt, demanding. In its use of understatement it is rather biblical: A character speaks, and we might not even be sure which character it is at first. We only later wonder if he might have meant more than we understood.

Corporal punishment is very much part of this world. Grieves has tried to function differently, eschewing all violence. But when Gray is caught in his misdeeds, caught further in his stubborn silence followed by truth that seems a lie (because of the silence), Grieves is ordered to give 12 lashes to Gray, double the normal severest punishment. The order is delivered by the headmaster as he departs on important business. To do this is to break Grieves. He discovers anger within himself, then is sick over his falling, then turns to drink, more and more, to "drops," to intravenous (what crude procedures) in a back-alley dope shop, with predictable dire consequence. The reader wants to grieve over Grieves, the housemaster sinking ever more grievously.

Our world is squeamish, and I would venture rightly so, over the use of corporal punishment. But in our efforts to be less harsh we doubtless have created our own horrors, not least being our acquiescence in middling reality without hope of true salvation. Cross dares the reader to consider the toughness of salvation, the blood of it, and the way we may need for love to be harsh in order to be saved.

And if you take her dare, you will find that *Grievous* is strangely hopeful. Indeed, it is a work of love for our demented world.

Canon Victor Lee Austin is theologian-in-residence for the Diocese of Dallas.

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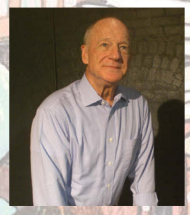

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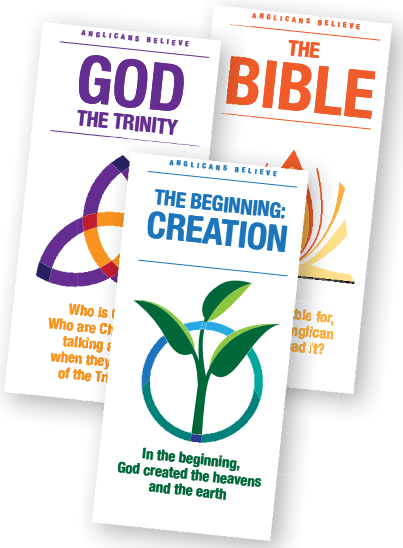

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PEOPLE & PLACES

Appointments

The Rev. **Andy Atkinson** is deacon at Holy Cross, Wilmington, N.C.

The Rev. **Jessica Babcock** is rector of St. Mark's, Marco Island, Fla.

The Rev. **Michael Bordelon** is rector of St. Barnabas, Lafayette, La.

The Rev. **Lily Bush** is interim rector of St. Luke's, Delta, Colo.

The Rev. **Asa Coulson** is associate rector at Grace, Madison. N.J.

The Rev. **Mary Lynn Coulson** is rector of St. Andrew's, Pacific Beach, Calif.

The Rev. **Laurel Coote** is interim priest of St. Mary's, Los Angeles

The Rev. **Peter Doddema** is priest-in-charge of Ascension, Frankfort, Ky.

The Very Rev. Canon **Tyler Doherty** is dean and rector of St. Mark's Cathedral, Salt Lake City.

The Rev. **Seamus Doyle** is permanent supply priest of St. Timothy's, Laplace, La.

The Rev. **Zach Fleetwood** is interim rector of St. Anne's, Scottsville, Va.

The Rev**. Cheryl Fox** is vicar of St. John's Episcopal-Lutheran Congregation, Williams, Ariz.

The Rev. **Felicia Smith Graybeal** is priest-in-charge of St. Paul's, Fort Collins, Colo.

The Rev. Canon **Nancy Sargent McGrath Green** is an honorary canon of the Diocese of Eastern Oregon.

The Rev. **John Greve** is rector of Grace, Cedar Rapids, Iowa.

The Rev. Canon **Paige Hanks** is priest-in-charge of St. Bede's and canon missioner of St. Peter's Cathedral, St. Petersburg, Fla.

The Rev**. Warren Hicks** is rector at St. Thomas', Chesapeake, Va.

The Rev. **Michael Horvath** is rector of St. Michael's, Bristol, R.I.

The Rev**. Robin L. James** is rector of Grace, Liberty, Mo.

The Rev. **Peter Kang** is rector of St. Peter's, Santa Maria, Calif.

The Rev. **Verneda Kelly** is rector of St. Thomas, Falls City, Neb.

The Rev. **Victor King** is vicar of Calvary, Hanover, Va.

The Rev**. Richard Klafehn** is interim rector of Christ Church, Manlius, N.Y.

The Rev. **John E. Limo** is rector of St. Timothy's, Apple Valley, Calif.

The Rev. **Eric Mansell** is rector of Holy Spirit, Alabaster, Ala.

The Rev. **David Marshall** is priest-in-charge of All Angels by the Sea, Longboat Key, Fla.

The Rev. **Kyle Martindale** is rector of St. Stephen's, Pearl River, N.Y.

The Rev. **Lisa Mason** is rector of St. John's, Larchmont, N.Y.

The Rev. **Brandt Montgomery** is chaplain of St. James School, Hagerstown, Md.

The Rev. **Eric Moulton** is rector of St. John's, Wilmington, N.C.

The Rev**. Lauren Muratore** is priest-in-charge of Redemption, Locust Point, Baltimore.

The Rev. **Hartshorn Murphy** is interim rector of St. Alban's, Westwood, Calif.

The Rev. **Jonathan Musser** is assistant rector of St. Francis, Potomac, Md.

The Rev. Canon Dr. **Samira Izadi Page** is an honorary canon of the Diocese of Dallas.

The Rev. Canon **Thomas A. Pantle** is an honorary canon of the Diocese of Dallas.

The Rev. Canon **Donald Parish** is an honorary canon of the Diocese of Dallas.

The Rev. **Jon Richardson** is rector of St. David's, Kinnelon, N.J.

The Rev. **Roger Robillard** is priest-in-charge of St. Barnabas, North Chesterfield, Va.

The Rev. **Sheila Seekins** is rector of Trinity, Lewiston**,** Maine.

The Rev. **Tara Shepley** is curate of St. George's, Middlebury, Conn.

The Rev. **Dana Stivers** is curate of Holy Advent, Clinton, Conn.

The Rev. **Rosemari Sullivan** is interim rector of St. Andrew's, Burke, Va.

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The Rev. **Sarah Dammann Thomas** is associate rector of Trinity Church, Santa Barbara, Calif.

The Rev. **Todd Thomas** is interim missioner for young adult ministry in the Diocese of Washington.

The Rev. **Heather Wenrick** is rector of Ascension, Seattle.

The Rev. Canon **Doris Westfall** is interim canon to the ordinary in the Diocese of Missouri.

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The Rev. **Mark Wilkinson** is rector of St. Paul's, Katy, Texas.

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The Rev. **Ruth Woodliff-Stanley** is canon for strategic change for the Dioceses of Northwestern Pennsylvania and Western New York.

The Rev. Canon **Richard C. Wrede** is priest-in-charge of St. John's, Chew's Landing, N.J.

The Rev. **Mary Cat Young** is associate rector for university ministry at Chapel of the Cross, Chapel Hill, N.C.

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Maine**: Katie Holicky**
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Kentucky: **Allison Caudill**

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Retirements

The Rev. **Carleton Bakkum** as rector of Grace, Yorktown, Va.

The Rev. **Don Brown** as rector of St. Augus-

tine's, Baton Rouge, La.

The Rev. **Nancy Brown** as rector of St. Paul's, Lancaster, Calif.

The Rev. **Martha Clark** as rector of St. Augustine's, Washington, D.C.

The Rev. **Tommy Dwyer** as rector of St. James, Port St. Joe, Fla.

The Rev. **Joseph Galligan** as rector of Holy Trinity, Thermopolis, Wyo.

The Rev. **Bob Pope** as vicar of St. Augustine's, Creede, and St. Stephen's, Monte Vista, Colo.

The Rev. **Judi Wiley** as rector of St. Mary's, Hillsboro, Ohio.

Deaths

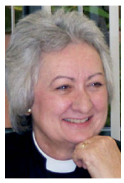
The Rev. **Vance Clark**, a Vietnam War military chaplain and civic leader, died August 22 at the Veteran's Home in Hollidaysburg, Pa., aged 93.

Clark was a native of Altoona, Pa., and a graduate of Wesley Seminary. He was ordained to the ministry of the Methodist Church in 1950, and entered the U.S. Air Force as a chaplain in 1952, serving as a base chaplain in Florida, Alaska, and Tennessee for four years. After a year of study at Sewanee, he was ordained as an Episcopal priest in 1958, and served at two parishes in Georgia before re-entering military service as a reserve chaplain in 1958. He served on active duty in the Army Chaplain Corps during the Vietnam War, from 1962 to 1971. After his discharge, Clark became rector of Trinity Church, Tyrone, Pa., and served there until his retirement in 1986. In Tyrone, he was a borough councilman for two terms, helped to write the borough's home rule ordinance and founded the local food bank. He assisted at a number of other Central Pennsylvania churches in retirement. He is survived by his son, the Rev. David Clark; two daughters, Diana Myers and Penny Tibbs; 16 grandchildren, and 42 great-grandchildren.

The Rev. Ronald Dale Gerber, a leader in ministry to people suffering with HIV and AIDS, died August 19, aged 80.

Gerber was ordained as a minister in the United Church of Christ, and served parishes in Ohio and Pennsylvania before being ordained to the ministry of the Episcopal Church in 1972. He served first at Holy Trinity, Hollidaysburg, Pa.; and then at two parishes in the Capital District of Albany, N.Y., St. John's in Troy, and Grace and Holy Innocents in Albany. In 1990 he co-founded Albany's Damien Center, a drop-in facility for people with HIV and AIDS. In retirement, he assisted at St Andrew's in Albany, and most recently at St. Peter's, Lewes, Del. His husband and spouse of 42 years, John W. Saupp, preceded him in death.

The Rev. **Gwynne Marlyn Guibord**, who devoted her life to cultivating interfaith understanding, died of cancer on August 15, aged 75.



After a career as a psychotherapist, she was ordained in the Diocese of Los Angeles in 2005. She served as the diocesan officer for ecumenical and interreligious concerns from 2003 to 2009, and was a consultant for the Episcopal Church on interfaith matters. She was also president of the Interreligious Council of Southern California, the California Council of Churches, and Progressive Christians Uniting.

In 2011, she founded the Guibord Center in Los Angeles, which sponsors public lectures and immersive events to foster interreligious understanding. One of the center's most notable projects was Saving Grace, a public service announcement campaign that featured men from many different religious backgrounds testifying to the respect afforded to women in their respective faiths.

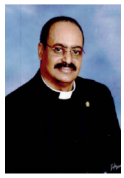
Dr. Lois M. Sprague, Guibord's wife, recently succeeded her as the center's president. She said on the organization's website, "Gwynne had the capacity to see the Holy in 'the other' and understood that helping one another to do so could change the world."

The Rev**. Denniston Rupert Kerr,** a Jamaica-born priest who served as a Church Army evangelist and as the first rector of Tampa's St. James House of Prayer, died on August 11, aged 79.

Born in Hanover, Jamaica, he first worked as an industrial arts teacher in Montego Bay before being trained as a lay evangelist at the Church Army's Wilson Carlile College in Blackheath, England. He returned to Jamaica, and served as a parish-based evangelist and teacher. After his ordination in 1979, Kerr was rector of St. George's Church.

He was called to Tampa in 1992 to serve as rector of Saint James Church, which had historically served the Caribbean immigrants who worked in the city's cigar factories. Several years into his ministry, Saint James Church was forced to relinquish their building for the construction of a public high school. Kerr presided over the congregation's merger with The House of Prayer, a mostly white church that had been the first in the city to integrate. The united parish, Saint James House of Prayer, developed an inspiring social ministry under his leadership. Kerr was especially active in Cornerstone Kids, an afterschool program sponsored by the church, where he became a valued mentor to many troubled children. He is survived by his wife, Clarissa, and two children.

The Rev. **Servio Moscoso**, a Dominican-born priest who had an extensive ministry in Elizabeth, N.J., died on August 25, aged 69.



He was born in San Pedro de Macoris, D.R., and was a graduate of the University of Santo Domingo, D.R., and St. Andrew's Theological Seminary in Mexico City. After his ordination to the priesthood in 1980, he served at San Marcos in Ft. Lauderdale, Fla., and then as vicar as two churches in the Dominican Republic. He began his ministry in Elizabeth in 1985 at Grace Church, and then became vicar of San Jose in 1989. For the past five years, he had served at St. John's Church, Elizabeth. Moscoso is survived by his wife, Angela, and by three daughters.

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THE LIVING CHURCH
VOLUME 259 • NUMBER 4

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THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

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

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

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

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SUNDAY'S READINGS | 15 Pentecost, September 22

Jer. 8:18-9:1 [Amos 8:4-7]; Ps. 79:1-9 [Ps. 113]; I Tim. 2:1-7; Luke 16:1-13

Saving Calculation

"There was a rich man who had a manager, and charges were brought to him that this man was squandering his property" (Luke 16:1-13). The manager was summoned, questioned regarding the unfavorable report, asked to give an account of all his dealings, and then told he would no longer be manager. His prospects were grim. The manager thought, "What will I do, now that my master is taking my position away from me? I am not strong enough to dig, and I am ashamed to beg" (Luke 16:3). The manager then made plans. Summoning his master's debtors, the manager removed his commission from their bond. Effectively, he left intact the debt owed to the master, and thereby did not cut into the master's profit. Canceling only his own commission, he hoped to ingratiate himself with the master's debtors "so that, when I am dismissed as manager, people may welcome me into their homes" (Luke 14:4).

This is not, to be sure, a flawless reconstruction. The important point is this: "His master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light" (Luke 16:8). Let the children of light secure their future with a careful assessment of the times and set forth a plan! This will require the use of dishonest wealth (perhaps all wealth in a fallen world?) and interactions among varied persons in order to establish alliances and friendships. The work will not always be easy, nor will every plan feel "pure." The children of light must be shrewd in dealing with the children of this age. Indeed, the children of light are themselves, in some measure, children of their time. It is a matter of calling upon one's New Self in Christ for higher and more noble work, and remaining flexible in laying out a plan in this fallen world.

Plan for the future! Start here! "I urge that supplications, prayers, intercessions, and thanksgivings should be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity" (I Tim. 2:1-2). Supporting the authorities by our prayers, we may be allowed to live peaceably, and bear witness to our Savior, "who desires everyone to be saved and to come to the knowledge of the truth" (I Tim. 2:4). This plan, suitable for most times, may need augmentation in other times. The plan must be revised as circumstances change. Christian witness in society will change and it should change with shrewd, albeit loving, calculation.

We are to pray for the world and work in the world with intelligence. Additionally, we might add to our plan a program of praise, a lifting up of our heart to God, regularly and systematically. Praise is a special witness to our new life as children of the Risen Lord. "Hallelujah! Give praise, you servants of the Lord; praise the Name of the Lord. Let the Name of the Lord be blessed, from this time forth and for ever more" (Ps. 113:1-2). Even this plan must be adapted as necessary. Seven times a day or seven million times, "From the rising of the sun to its going down let the Name of the Lord be praised" (Ps. 113:3). The ceaseless prayer of the heart is a prudent plan.

Be in the world for Christ with all the resources of discernment and intelligence. Test everything. Praise God with a willing heart. Do not be outdone by the shrewdness of the children of this age. Be wise as serpents and tender as doves.

Look It Up

Read Luke 16:8.

Think About It

Assess, plan, and adapt.

SUNDAY'S READINGS | 16 Pentecost, September 29

Jer. 32:1-3a, 6-15 [Amos 6:1a, 4-7]; Ps. 91:1-6, 14-16 [Ps. 146]
I Tim. 6:6-19; Luke 16:19-31

A Rule for the Rich

The biblical diatribe against the rich is not a condemnation of riches. Indeed, those who are rich have a rule of life set before them, a way to be both wealthy and spiritually well. "As for those who in the present age are rich," writes the author of the First Letter to Timothy, "command them not to be haughty, or to set their hopes of the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life" (I Tim. 6:17-19). What does it profit a man if he gains the whole world and loses *the life that is really life*? The rich need God because God provides everything, even life itself; and the rich need to give and share because generosity increases personal and communal joy.

By world standards, the few that read these words are likely among the rich, unconcerned about daily survival and surrounded by creature comforts unimaginable for most of human history. So, the rule of life applies: (1) Be not haughty; (2) Set not your hope on uncertain riches; (3) Hope in God who provides everything; (4) Do good; (5) Be rich in good works; (6) Be generous and thereby store up the treasure of a good foundation for the future; (6) Seek God, *the life that is really life*. In this way, and by the inward and assisting grace of God, a rich person need not, in the end, look up from Hades, a place to torment and flames, to cry for help from Father Abraham and Lazarus (Luke 16:22-24). If a rich person has shown mercy in this present life, God will show mercy and reveal love and unfold heavenly treasures. Riches, nonetheless, are a risk and involve serious temptations.

This is proven every day. "Those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction" (I Tim. 6:9). One of the most serious dangers is a creeping and growing indifference to human need, a sense of entitlement about wealth as merely one's own coupled with a conviction that those who are less well-off or needy have only themselves to blame. Listen as the prophet Amos describes the danger, and notice that it isn't luxury itself he condemns.

"Alas for those who lie on beds of ivory, and lounge on their couches, and eat lambs from the flock, and calves from the stall; who sing idle songs to the sound of harps, and like David improvise on instruments of music; who drink wine from bowls, and anoint themselves with the finest oils" (Amos 6:4-6a). There is a measure of the good life in this description, but it is spoiled by these words: "but they are not grieved over the ruin of Joseph" (Amos 6:6b). The wealthy, in this context, care not for the common good and are indifferent to injustice. The prophet speaks for God, "You trample on the poor and take from them levies of the grain . . . you who afflict the righteous, who take a bribe, and push aside the needy in the gate" (Amos 5:11-12).

The rich have their temptations, but they also have opportunities for great gain in godliness. This takes discipline and humility and a determined generosity rooted in mercy. This is hard, but not impossible.

Look It Up

Read I Timothy 6:17-19.

Think About It

Make this a Rule of Life.

John G. DeMajo phot

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ASSOCIATE: St. Mark's Episcopal Church, Jacksonville Florida — This Associate will share in all the privileges of ordained ministry including preaching, teaching, pastoral care, and administration. He/she will assist the Rector in coordinating all Christian formation opportunities for adult parishioners and also oversee the ministry of the Director of Children's Ministry and Director of Youth Ministry. This Associate will work to create a coordinated youth program designed to inspire and nurture Christian faith and service. St. Mark's is a community of faith anchored in traditional Anglican theology and liturgy as set forth in the Book of Common Prayer. With a school year ASA of ~350 and an annual budget of ~$1.5million, this neighborhood church maintains a healthy balance of long-time generational members combined with those who are new to the Jacksonville community. Inquires should include a cover letter, resume, OTM portfolio, and a list of three references and be sent to the Rev. Tom Murray at tmurray@stmarksjacksonville.org Website: https://stmarksjacksonville.org/welcome/associate-rector-search.html

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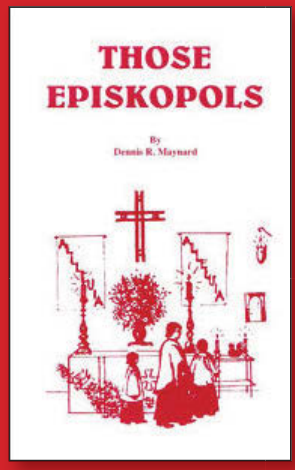

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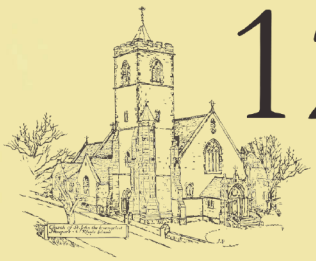

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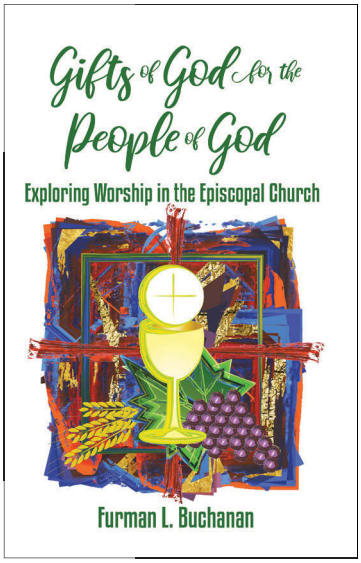

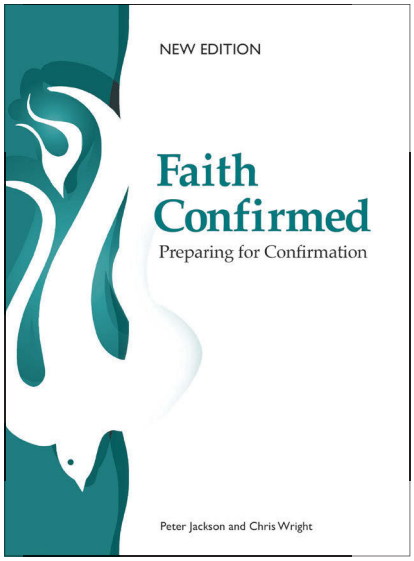

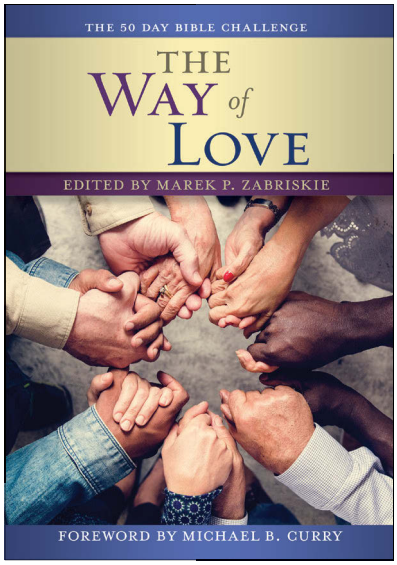

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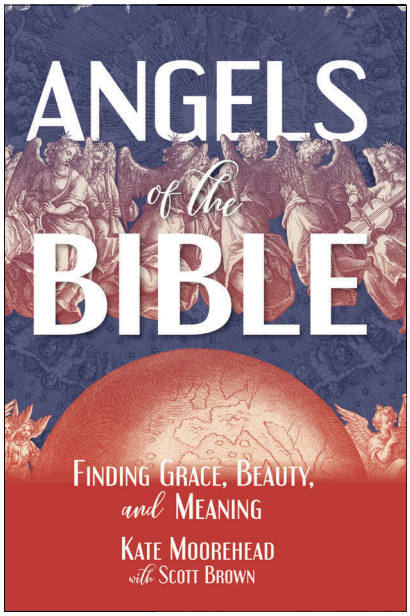

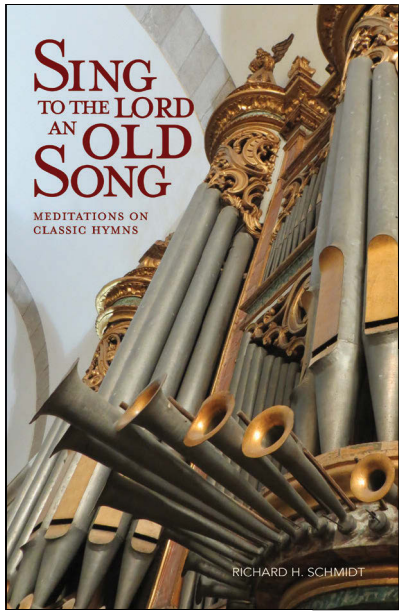

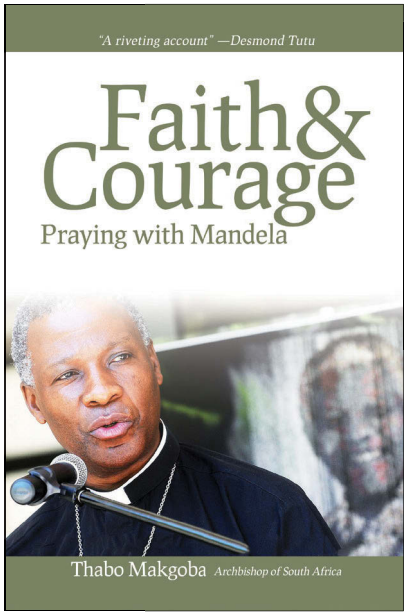

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