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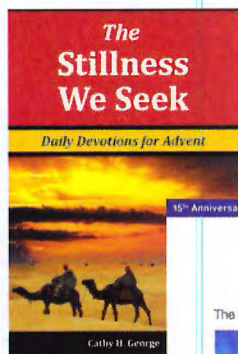
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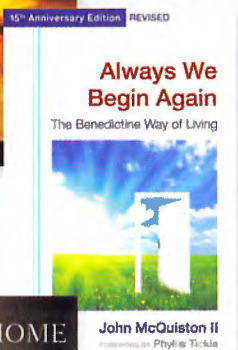
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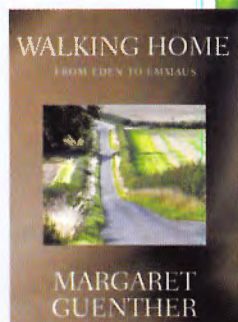
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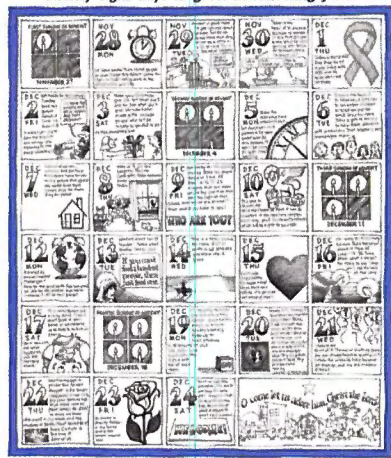
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Beauty and Ugliness

“O worship the LORD in the beauty of holiness,” we pray in Psalm 96 — a mandate that resounds across millennia and saturates the Book of Common Prayer. Some wags suggest that Anglicans are tempted to “worship the Lord in the holiness of beauty.” That is a chance we choose to take, if only because there is so much ugliness in this world, and in the Church as well. This issue offers two features on realism in the work of Rembrandt van Rijn. It also features news and comment about an unnecessary, if canonically mandated, investigation of a bishop. One need not be a theologian, nor a canon lawyer, to know which action gives glory to God. In the immortal words of Archbishop Laud: “Gracious Father, we pray for thy holy Catholic Church. Fill it will all truth, in all truth with all peace” (BCP 1979, p. 816).

On the cover: Face of Christ, oil sketch by Rembrandt



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Church Attorney Leaves Lawrence Case

Wade H. Logan III wrote to church attorney Josephine H. Hicks Oct. 7, asking her to clarify her role in relation to the Episcopal Church's Disciplinary Board for Bishops. The board is investigating allegations that the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, has abandoned the communion of the Episcopal Church.

Logan, chancellor of the diocese, received no response. Six days later, on Oct. 13, the diocese published Logan's letter (and a Sept. 30 letter from Hicks) on its website.

The Rt. Rev. Dorsey Henderson, president of the disciplinary board, announced two days later that Hicks had withdrawn from the case.

"Ms. Hicks has withdrawn from all involvement in the Board's investigation and/or consideration of the Bishop Lawrence matter because unanticipated circumstances have created the possibility of a conflict arising regarding fiduciary responsibilities for members of her law firm as matters develop," Bishop Henderson wrote in a letter he released to *THE LIVING CHURCH*.

"I retain full confidence in Ms. Hicks, not only in her objectivity in her work, but in her proven professional ability, typical for lawyers, to represent their clients rather than their own personal interests," he added.

Ms. Hicks did not respond to an interview request from *TLC*, but Henderson did. The bishop asked that all questions regarding the board's work be directed to him.

Henderson said Hicks performs legal work for the disciplinary board but is not a member of it. She will continue her work for the board on

all but the Lawrence allegations.

A roster on a webpage of Episcopal Church's General Convention was incorrect in listing Hicks as a member through 2015, Bishop Henderson said. The Rt. Rev. Clayton Matthews, Bishop of the Office of Pastoral Development, also appeared on the roster. That too was mistaken, Henderson said, and the roster was changed Oct. 12.

The Episcopal Church's budget, approved by General Convention in 2009, provides for legal fees incurred by the board, the bishop said.

Hicks was a member of the Episcopal Church's Executive Council in 2003-09. In October 2007 the council approved a resolution that declared null and void any diocese's efforts to qualify its accession to the Episcopal Church's canons. Charleston-based attorney Melinda A. Lucka cited that resolution Sept. 22 in a letter regarding "Charleston litigation." Lawrence has written that he learned from Henderson Sept. 29 that the disciplinary board would investigate the allegations.

Henderson announced Oct. 17 that attorney Jack W. "J.B." Burtch, Jr., of Richmond, Va., has succeeded Hicks in assisting the disciplinary board in its investigation of the allegations against Bishop Lawrence.

Burtch, a member of the Diocese of Virginia's standing committee, has served as a deputy to General Convention.

"J.B. held the equivalent position with the Review Committee under the previous version of Title IV," Henderson wrote to members of the board. "While in that position, he did preliminary work on the Bishop



Mary Frances Schjonberg/ENS photo

Josephine H. Hicks and other representatives share a laugh during a meeting of the Anglican Consultative Council.

Lawrence information, so he is already more than familiar with that information and the task which is now ours."

Douglas LeBlanc

No Grip-and-Grin for Mugabe

Ahead of meeting the South African prime minister John Vorster in 1970, Archbishop Michael Ramsey frowned repeatedly into a mirror. Asked to explain, Ramsey said he was determined not to show even the semblance of a smile while photographed in the company of the apartheid leader and needed to practice setting his face. It was a difficult meeting and no common ground emerged. According to his biographer, Ramsey later told his chaplain it had been "the worst day of my life."

Archbishop Rowan Williams and his aides had prepared meticulously for his Oct. 10 meeting with Zimbabwe's president Robert Mugabe, including advance thought

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about press pictures. He was well aware that Mugabe uses photographs for propaganda purposes. By entering the State House in Harare without exchanging words with his host, Archbishop Williams denied him of a happy-face photo opportunity, or what many journalists call a grip-and-grin.

His preparation was thorough in other respects too. Most important was how Mugabe propaganda could present the second citizen of the United Kingdom as if he were an agent of a former imperial power. As a counterweight three African archbishops — Albert Chama of Central Africa, Thabo Makgoba of Cape Town and Valentino Mokiwa of Tanzania — joined Archbishop Williams in meeting Mugabe.

Their objective was to ask the Zimbabwean president to use his

powers to stop continued attacks by agents of Norbert Kunonga, deposed Bishop of Harare, on Anglican clergy and worshippers and confiscating church property in contravention of court orders. Archbishop Williams handed Mugabe a 10-page dossier detailing these attacks.

The dossier also carried the signatures of Archbishop Chama, the five Anglican bishops in Zimbabwe (Chad Nicholas Gandiya, Harare; Cleophas Lunga, Matabeleland; Julius Tawona Makoni, Manicaland; Ishmael Mukuwanda, Central Zimbabwe; and Godfrey Taonezvi, Masvingo) and Trevor Selwyn Mwamba, Bishop of Botswana.

In the weeks before the meeting British reporters were uncustomarily supportive in their coverage, praising Archbishop Williams for speaking more directly than British

politicians about Zimbabwe. In many ways Archbishop Ramsey is his role model.

John Martin in London

Bishop Davies Dies at 91

The Rt. Rev. A. Donald Davies, 91, first Bishop of the Episcopal Diocese of Fort Worth, died Oct. 11.

Davies was born in Pittsburgh, where his father designed blast furnaces for the steel industry. He graduated from the University of Tulsa in 1944 and completed a master's degree at Western Theological Seminary (now Seabury-Western) in 1947. While earning a Doctorate of Divinity, he joined the faculties of Huron Col-



Davies

(Continued on next page)



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The Rev. J. Scott Barker was consecrated as the 11th Bishop of Nebraska Oct. 8 by Presiding Bishop Katharine Jefferts Schori and several other bishops. Barker, who is in the sixth generation of a prominent Omaha family, was rector of Christ Church in Warwick, N.Y., when elected June 4 in Nebraska. In Omaha he served as rector of Church of the Resurrection and canon/assistant to the dean of Trinity Cathedral in Omaha.

Richard Schori/ENS photo

Davies

(Continued from previous page)

lege and the University of Tulsa, teaching Philosophy and Religion for three years.

Davies met his wife, Mabel Roberts, when they were both 10th-grade students. They were married on Christmas Day in 1939.

He was ordained deacon in 1950 and priest in 1951 in the Diocese of Kansas. He became rector of St. Paul's in Manhattan, Kan., in 1952 and served three years as campus chaplain at Kansas State University.

He became Bishop of Dallas in June 1970. In the early 1980s he obtained funding from the Presiding Bishop, as well as local sources, to help resettle about 10,000 Southeast Asian immigrants in North Texas.

Bishop Davies called a special convention in November 1982 to form a western diocese, which chose the name Episcopal Diocese of Fort Worth. A corporation was formed for the stewardship of property in the new diocese. The church's canons gave Bishop Davies

the choice of continuing with either diocese, and he chose Fort Worth.

Bishop Davies retired on Jan. 1, 1985. It was an active retirement. Presiding Bishop John M. Allin named Bishop Davies to a three-year appointment as Bishop of the Convocation of American Churches in Europe, from 1986 to 1989. Bishop Davies made frequent trips to the Vatican, where he formed a friendship with Pope John Paul II.

Bishop Davies eventually founded a continuing Anglican church, which he called the Episcopal Missionary Church. It later became the Christian Episcopal Church of America and Canada, which he led as archbishop and primate. The Episcopal Church's House of Bishops deposed him in 1994.

"Bishop Davies was always a strong leader and a man of decision, as well as a man of deep faith," said the Rt. Rev. Jack Leo Iker, who became Fort Worth's third bishop in 1993. "He knew how to make things happen, and he never hesitated to do things that he believed needed to be done."

Adapted from a diocesan report

St. Luke's Finds its Way Home

It is only a few miles from the modest hamlet of Bladensburg, Maryland, to the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. But when the multicultural former Episcopal congregation of St. Luke's, Bladensburg, arrived at that towering edifice Oct. 9, it marked the joyful completion of what Donald Cardinal Wuerl of Washington called a "significant part of your faith journey."

There the members of St. Luke's joined a congregation of 220 in the basilica's resplendent Crypt Church for a Mass celebrated by Cardinal Wuerl, listened to the ethereal tones of St. Luke's own singers echo gently against the repeating domes of the crypt's ceiling, and effectively signed on to help Pope Benedict XVI blaze a new trail for the cause of Anglican-Roman Catholic unity.

St. Luke's is the first former Episcopal congregation intending to become part of an Anglican ordinariate, a new structure sanctioned by the pope, to be received into full communion with the Roman Catholic Church.

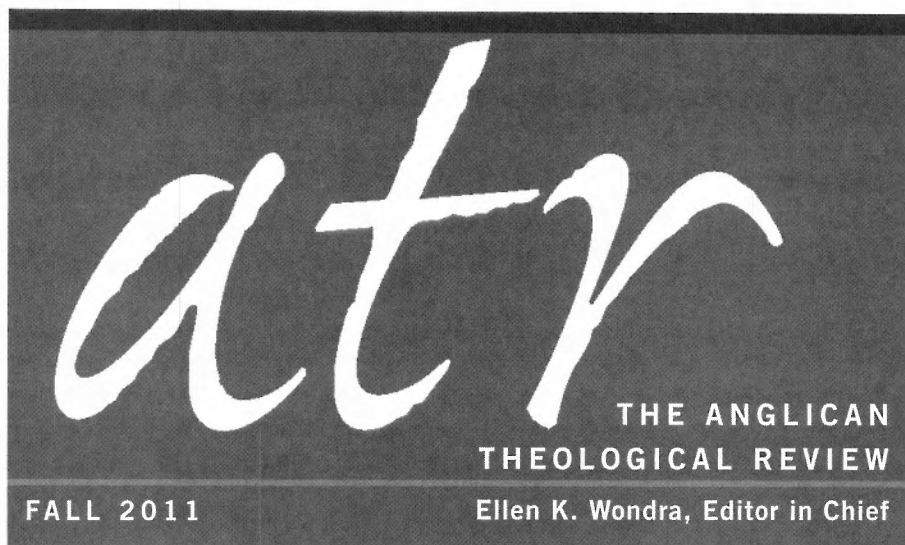
Wuerl received and confirmed a strong majority of the 100-member parish, as well as its rector, the Rev. Mark Lewis, donned in layman's rather than clerical garb. The parish announced in June that it would seek admission to the prospective U.S. ordinariate.

"I feel wonderful!" St. Luke's member Gloria Deigh, a native of Sierra Leone, said after the service.

"I'm so excited, humble, and thankful," said Lewis's wife, Vickey. "We've made our journey home, and we're unpacking."

Rome remains a hard sell among many traditional Anglicans, because of historic differences between

(Continued on next page)



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Michael Hoyt/Catholic Standard photo

Cardinal Donald Wuerl confirms Yvette Harris during the Oct. 9 Rite of Reception into Full Communion of the Catholic Church for members of the St. Luke community, a former Episcopal parish in Bladensburg, Md. At center is the Rev. Scott Hurd.

St. Luke's

(Continued from previous page)

Roman Catholics and Anglicans and other factors. Still, Rome's groundbreaking offer of ordinariates seems to have increased interest among Anglicans, particularly those within Anglican provinces that have been the most buffeted by doctrinal changes in recent decades.

Cardinal Wuerl, the Vatican's point man for the American ordinariate, told *THE LIVING CHURCH* that he stands by his assertion, voiced to fellow prelates four months ago, that the U.S. ordinariate could be formally inaugurated or announced before the end of the year with a starting constituency of up to 100 former Anglican priests and 2,000 laity. "We're just waiting for word from Rome," he said.

The American ordinariate would come alongside Our Lady of Walsingham, an ordinariate already oper-

ating in the U.K. under the leadership of married former Church of England bishop Keith Newton, now a monsignor. Newton also celebrated the 10 a.m. Mass at St. Luke's Oct. 16, the day the congregation was to resume services, now under Wuerl's auspices, at its Bladensburg church.

An ordinariate is also in the works in Australia, according to a recent report, and another such structure is probable in Canada.

Wuerl explained during the Oct. 9 service that, while decades-long efforts continue aiming for a level of agreement sufficient to reunite Anglicans and Roman Catholics, some Anglican groups say "We're ready" for reunion now. The pope answered that readiness by issuing the apostolic constitution *Anglicanorum coetibus* in November 2009.

The constitution authorizes the establishment of "personal ordinar-

iates" enabling Anglican groups to move together into full communion with the Holy See but retain some aspects of their Anglican heritage and patrimony. Such groups may use a modified Anglican liturgy and receive oversight from a former Anglican priest or bishop, for example. As well, married Anglican seminarians and priests can become Roman priests (albeit not bishops) within ordinariates. This is intended as a temporary concession; Wuerl said in June that while exceptions will remain possible, future aspirants for priesthood coming from within an ordinariate will be expected to take the vow of chastity.

This provision of the constitution, however, means that the new parishioners at St. Luke's can expect their married rector to return as their spiritual leader after he undergoes any supplemental training deemed necessary and is ordained as a Roman Catholic cleric, a process that may only take only a few months. During that time, Lewis will serve as the parish's lay administrator, and the St. Luke's community will have as its chaplain the Rev. Scott Hurd, who serves as Wuerl's liaison with the U.S. Conference of Catholic Bishops for the implementation of *Anglicanorum coetibus*.

The Anglo-Catholic parish left the Episcopal Church in June in search of a clear religious authority, a means to help restore church unity, and the ability to convert as a body while remaining Anglican — all advantages of the ordinariate option. The parish also left on remarkably good terms with the Rt. Rev. John B. Chane, Episcopal Bishop of Washington. Chane helped broker an agreement with the diocese that allowed the congregation to remain in its Bladensburg building under a lease that also provides a purchase option.

Wuerl told St. Luke's members their reception marked a "joyful

completion of a significant part of your faith journey” signaling that “we are moving into the next step of the journey” toward the establishment of the U.S. ordinariate.

As the service began, sustained applause erupted when the candidates for reception were presented by one of their catechism instructors.

Later, the candidates and the rest of the congregation thundered out their “profession of faith” by reciting the Nicene Creed, and then affirming that they “believe and profess all that the Holy Catholic Church believes, teaches, and proclaims to be revealed by God.”

“The Lord receives you into the Catholic Church,” Cardinal Wuerl then intoned. “His loving kindness has led you here, so that in unity of

the Holy Spirit you may have full communion with us in the faith that you have professed in the presence of his family.”

After a further prayer, each member of St. Luke’s international congregation then went forward to be confirmed by the cardinal — American-born congregants along with natives of Nigeria, Liberia, Sierra Leone, the Bahamas, and El Salvador. Also among them were a few who decided to join in St. Luke’s journey after the parish announced it would seek to enter the ordinariate. They included three former senior wardens of the well known Anglo-Catholic parish of St. Paul’s, K Street, in Washington: A. Weldon Walker, who had been a member of St. Paul’s for 50 years; David B.J.

Chase, also St. Paul’s former master of acolytes; and David Lewis, St. Paul’s former assistant master of acolytes.

Susan Mathis, a relative newcomer to St. Luke’s from a local continuing Anglican parish, said she had felt great peace and gladness since she made her confession earlier in the week.

“Today ... even though I’ve been a Christian, it was like all my life I have been engaged and today was my wedding day,” she said. “This is my resting place forever.”

Fr. Lewis said he had had high expectations about coming into the Roman Catholic Church, but that even these were exceeded. “It was very humbling,” he told TLC.

Auburn Faber Traycik in Washington



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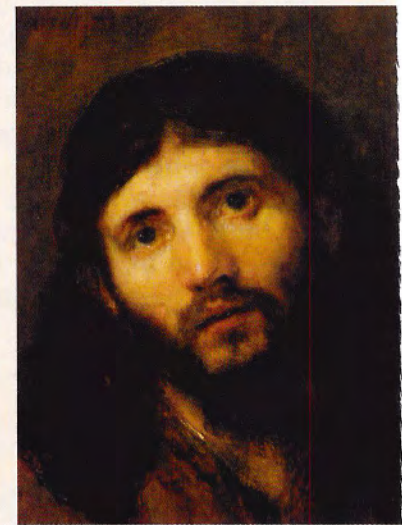
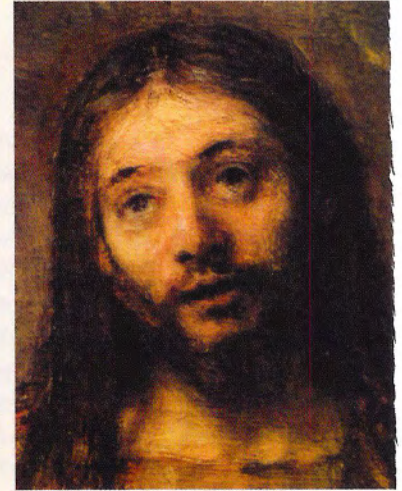
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Rembrandt's *Supper at Emmaus*. The face of Christ in this painting (top right) is based on a small oil sketch (bottom right).

Rembrandt's Act of Recognition

By Dennis Raverty

In Rembrandt's day, landscapes, still lifes, genre scenes and portraiture flourished but Protestant Holland purged its churches of statues and altarpieces, whitewashed over frescoes and replaced stained glass with clear panes. Unlike his contemporaries in counter-reformation Roman Catholic countries, Rembrandt Van Rijn received few commissions for his religious art, and yet religious art was his great passion. This penchant for relatively unsalable art was one of the causes of the artist's financial woes.

Rembrandt and the Face of Jesus, at the Philadelphia Museum of Art through October 31 and then at the Detroit Institute of Arts Nov. 20-Feb. 10, 2012, centers on eight oil sketches the artist did from a model in the late 1640s that represent a turning point in the development of the artist's uniquely naturalistic and deeply human portrayals of Jesus. Borrowed from various collections, these studies are brought together for the first time in this exhibit for examination as a group.

Before Rembrandt, representations of Jesus were usually derived from classical prototypes from antiquity, like the Greek god Apollo. In these portrayals, Christ's divinity was indicated by his idealization. But in these por-

traits Jesus is based on a Jewish model with ordinary features, probably someone from Rembrandt's neighborhood, which was inhabited by many Sephardic Jews escaping from the Inquisition in Spain and Portugal. Rembrandt's use of a Jewish model for Jesus was unprecedented in Christian art and shocked some people, but using models of the same ethnicity as Jesus was undoubtedly intended by Rembrandt to achieve greater realism.

We don't know the model's name, but he is a man of modest stature with olive-colored complexion, a wide face, prominent cheekbones, a high bridge of the nose, with thick, coarse black hair, wiry beard and full, almost sensuous lips. When the mouth is partially open, as it is in two of the pictures from the series, a gap between two of his front teeth is just barely noticeable.

Rembrandt wanted to bring the down-to-earth naturalism of the contemporaneous Dutch landscapists and genre painters into the realm of religious art. But how is the artist supposed to represent Christ's divine nature without idealization, through merely realistic means?

That Rembrandt is able to bring out the incarnational aspect in an ordinary man gives it greater power than if Jesus were depicted as a hero from antiquity, like the *Farnese Hercules*, which served as the model in Rubens's melodramatic, heroic portrayals of Christ just a few decades earlier in neighboring Flanders.

In religious art in Roman Catholic countries (like Flanders) at that time, the specific subject matter was almost always dictated by the patron, not the artist. Rubens or Caravaggio would be commissioned to do a crucifixion or an adoration of the Magi, often with very detailed directions spelled out in the contract as to specifics of iconography and the deportment of figures. Because little of Rembrandt's religious art was commissioned, we get a chance to see what subject matter interested him because he chose it himself.

Rembrandt returns again and again to the subject

Rembrandt wanted to bring the down-to-earth naturalism of the contemporaneous Dutch landscapists and genre painters into the realm of religious art.

of the travelers on the road to Emmaus and we can thus surmise that the story held a special significance for the artist. Two disciples of Jesus are walking from Jerusalem to Emmaus on the evening of the resurrection. A stranger joins them on the

road and they invite him into their house to break bread when they arrive. Then, when Jesus blesses and breaks the bread before the meal, they recognize the stranger as the risen Christ, whereupon he disappears from their midst. Several versions of this subject, both on the road and in the house afterward, appear in the exhibit as drawings, prints and paintings.

Fortunately the most celebrated version of *Supper at Emmaus*, universally regarded as one of his greatest mature works, is also included in the exhibit. Christ (based on one of the small oil sketches that form the core of this exhibit) has just broken the braided Challah (sweet egg bread served by Jews on the Shabbat and other holidays). Rembrandt chooses the moment of recognition just afterward. The man on the right turns suddenly in recognition as if doing a double take, while the man on the left clasps his hands in front of his face and seems to inhale quickly as if startled. The servant bringing the food is aware that something unusual is going on, but is not able to grasp its significance. In a moment, Jesus will vanish.

Surprisingly, a close comparison of the head of Jesus in this version of the *Supper at Emmaus* with the sketch from the live model reveals that the face in the finished masterpiece is even less idealized than in the study, the opposite of what we might expect. In the finished painting the face of Christ is broadened, his nose shortened and his eyes and mouth enlarged to create someone more homely than the original model. The divine, Rembrandt seems to say in a mature work like the *Supper*, is mystically present in even the most ordinary-looking man or woman. For Rembrandt, this is perhaps the most important insight of Christianity. ■

Dr. Dennis Raverty, assistant professor of art history at New Jersey City University, is a specialist in early 20th century Modernism and the author of Struggle Over the Modern: Purity and Experience in American Art Criticism: 1900-1960 (Fairleigh Dickinson, 2005).

Born as a Servant Rembrandt and the Face of Jesus

Edited by Lloyd DeWitt. Yale. Pp. 256. \$65, cloth. ISBN 978-0-3001-6957-7

Review by Garwood P. Anderson

This lovely book serves as a scholarly catalog for the “Rembrandt and the Face of Jesus” exhibit (see “Rembrandt’s Act of Recognition,” p. 10). At the center of the exhibit and the book are seven *Heads of Christ* attributed to Rembrandt but of disputed authenticity, dating from 1648 to 1656, reproduced at full size (approx. 25.5 x 21 cm). In conjunction with the exhibit, the book is a tour de force tribute to the novel and profound religious iconography of Rembrandt van Rijn (1606-69).

When the dust jacket describes this book as “lavishly illustrated,” it is guilty of understatement. All but a few dozen pages lack illustrations of the highest quality, and they are not limited to the *Heads* but include a majority of Rembrandt’s catalog of biblical subjects — full-color, high-resolution images, including 13 fascinating X-ray images of the *Head of Christ* panels. And in terms of sheer loveliness of materials and handsome craftsmanship, this is a bibliophile’s book — worth all of its \$65 retail price tag for an art lover.

The abundant illustrations adorn seven scholarly essays, some more technical than others, all worth a careful reading. Though discrete, together these almost sketch a thesis, namely that there is a traceable transition in Rembrandt’s reckoning of Jesus from earlier to later career; that the seven *Head of Christ* paintings mark the watershed of that shift; and that Rembrandt’s own transition marks a revolution in the history of religious iconography in which the stereotypical transcendent Christ figure yields to the realistic, historical, and human.

Getting there is not simple, as these essays by notable art historians offer appropriately dense arguments on a variety of corollary issues, generously annotated. Some will surely prefer the book’s images to the technical detail of the articles, but none of the essays eludes the motivated lay reader. In fact, in some respects the most technical of the essays, “The Heads of Christ: A Technical Survey” by three specialists of high-tech material analysis, is the most interesting of all, arguing in awe-inspiring detail for the “possibility that [the *Heads*] are the work of a single artist — a hypothesis that will likely never be proven” (p. 45). If that modestly worded conclusion disappoints, it is good to remember that the 1968 Rembrandt Project determined all but one of the *Heads* to be inauthentic. This, then, marks an alter-

native scholarly judgment which will recast future debates.

Irrespective of the authenticity of the *Heads*, the book offers a compelling and persuasive account of Rembrandt’s shift from a Jesus of majesty and action to a contemplative Jesus, himself an object of contemplation. Likewise, Rembrandt’s turn to an ethnographically realistic Jewish depiction of Jesus by means of a young Jewish immigrant model marks a decisive break with what had become stereotyped ecclesial iconography, at once dispassionate and impassive. (For a larger context, LIVING CHURCH readers may enjoy Jaroslav Pelikan’s very accessible classic, *Jesus Through the Centuries: His Place in the History of Culture* [Yale, 1999].)

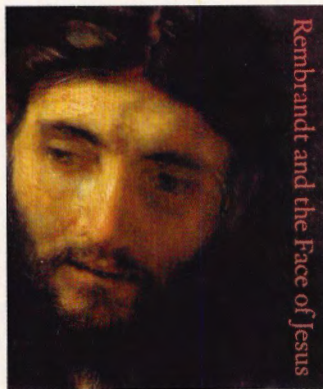
If the book left me with a desideratum, it would have been an introductory essay on Rembrandt’s social and, especially, religious environment, particularly his apparently ambivalent relationship to the Dutch

Calvinism of the 17th century. On the one hand, we have an artist who is obviously not observant of Calvinist austerity with regard to religious images, especially of Christ (as were some of his contemporaries and even students).

On the other hand, Rembrandt’s historicist impulse betrays a man with sympathies toward biblical primitivism, not least in his depiction of eucharistic scenes. Some help in disentangling these contrary impulses by means of a larger context would have been of great benefit. In a few places, the art historians paint with broad brush (forgive me) with respect to religious history, although in general one finds impressive competence even here. But these are a seminary professor’s quibbles.

Even if his actual religious convictions remain elusive, here, then, is where we find Rembrandt’s religious genius. In so depicting a Jesus at once historical, Jewish, and passible, both contemplative and evoking contemplation, Rembrandt turns our gaze from a theology of glory to a theology of the cross, and, above all, to an incarnate Christ whose glory — and our salvation — resides in his humiliation. ■

Dr. Garwood P. Anderson is associate dean for academic affairs and associate professor of New Testament and Greek at Nashotah House Theological Seminary.



Crossing Swords on Constantine

Defending Constantine

The Twilight of an Empire
and the Dawn of Christendom

By Peter J. Leithart. IVP Academic. Pp. 373.
\$27, paper. ISBN 978-0-8308-2722-0

Review by Mark F.M. Clavier

Possibly one of the most infuriating habits of those given to developing intellectual systems or ideologies is their tendency to run roughshod over history. Such thinkers often simplify the historical record enormously, thereby making the events they survey more amenable to their own intellectual conceit. One might even say that history becomes attractively packaged to draw the reader, often ignorant of the historical record, into accepting the overarching system or ideology. At a certain level, of course, everyone who tries retelling a historical narrative is guilty of this; the complexity of even everyday life is such that no one can possibly account, even internally, for the full reality of a situation or series of events. Thus, to write history is to a degree to write history badly.

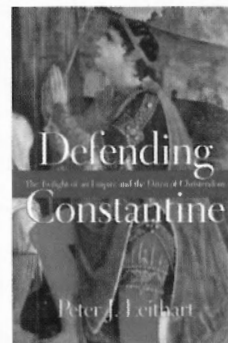
Yet there are more egregious examples of historical simplification that are really little more than historical caricature. Sadly, such acts have been all too common in church history: saints and sinners alike have been reduced to stereotypes and then praised or attacked largely on the basis of their theological stance or churchmanship. John Henry Newman famously misrepresented Martin Luther, as have countless other scholars when writing about Anselm or Augustine. But Christians of all stripes have yielded to the temptation to combine righteous indignation and the thrill of a moral crusade to transform defenseless Christians of the past into objects of derision. If we Christians often find

it difficult to be charitable with our contemporary neighbors, how much harder we find it to be so with our ancestors.

Arguably few figures, however, have given rise to as much historical caricature and righteous indignation as Constantine the Great. Again, there is nothing new about this. Even in Constantine's day, the cult and ceremony surrounding the emperor was meant to reduce him to a caricature, albeit one intended to inspire awe and wonder. But this and late medieval presentations of Constantine were the stuff of empire — first in guise of Rome and Byzantium and later in the guise of Catholic Christendom — that subsequently found little support among Protestants of what one might call a Whiggish disposition. To them, Constantine represented an almost diabolical figure whose political machinations transformed Christianity from a saintly community of the persecuted into a Church that could produce power-mad prelates, inquisitions and holy wars. In other words, Constantine provided those with the Protestant impulse to find a golden period of the Church with a scapegoat for all the sordid corruption that later developed. Thus, the idea of a "Constantinian Church" was born.

In recent years, the two scholars most famous for their dismissal of Constantine are John Howard Yoder and Stanley Hauerwas. The argument of both theologians is interesting because they attacked the Constantianization of the Church in order not to argue for a quietistic form of Christianity (as has been post-Enlightenment tradition), but for a Church with a more robust sense of itself, particularly vis-à-vis

the State. And yet both (and especially Yoder) have tended to yield to historical simplification. Pre-Constantinian history has been marshaled into service of an ideological argument and presented in a fashion that typically appeals to theologians and infuriates historians.



and infuriates historians. Judging from the tone of *Defending Constantine*, perhaps no church historian has been more infuriated by Yoder and Hauerwas than Peter J. Leithart, senior fellow of theology at New St. Andrews College and pastor of Trinity Reformed Church in Moscow, Idaho.

Leithart launches into an almost relentless assault on the historical scholarship of Yoder and his disciples, showing in great detail how they have misread and misrepresented the old emperor's life. Considering that both Yoder and Hauerwas have a few disciples, Leithart's questioning of the historical foundations of their theological systems is important and worth reading. But the strength of his own argument is somewhat undermined by the stridency of his language and by his failure to decide which of two arguments he really wants to pursue. Thus, in general terms, while the work is highly informative, Leithart's language will likely alienate those who do not already agree with him and leave others wondering whether he means to present a straightforward history of Constantine and his period or propose a theological system in opposition to Yoder and Hauerwas.

The first two-thirds of Leithart's book is a fairly straightforward and highly informative biography of the emperor and an analysis of such matters as Constantine's conversion

(Continued on next page)

BOOKS

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and his involvement in the Council of Nicea. For the most part, Leithart does a journeyman's job of both relating the history and undermining some of the claims made by various historians and theologians. His discussion of Nicaea, in particular, is well worth reading and his suggestion that, far from imposing his will on the bishops, Constantine was perhaps too susceptible to the fervor of bishops with strong personalities is worth further consideration. Indeed, one characteristic that comes across strongly in Leithart is that the tendency toward violence and persecution was already present in the Church before Constantine.

In the final third, Leithart attacks Yoder's thesis directly before briefly putting forward his own vision of a Constantinian Church. While I found his demolition of the historical framework for Yoder's thesis good and often convincing, the delineation of his own vision is too brief and broad-brush to be memorable. Had Leithart used his vision of a proper relationship between Church and State as the governing thesis, supported by his reading of Constantine's reign and his critique of Yoder, the whole work would have been strengthened immeasurably.

The stridency of Leithart's language, however, is often almost too much to take and smacks of an attempt to mimic G.K. Chesterton's style. For example, at the end of a surprising foray into Locke's political theory, Leithart concludes: "Locke is the great theorist of religious freedom? Constantine, more like. Constantine's policy is more coherent than Locke's because it is more honest" (p. 144). Not only does such a claim warrant an entire book or article in itself, but the language seems aimed more at causing a reaction than furthering his argument. The book is littered with similar examples that, frankly, grow tiresome after a while. Leithart's argu-

ment itself is sufficiently strong without his needing to make overtures to the reader's emotions. If a sympathetic reader was put off by this language, as I was, less sympathetic readers might simply put the book down.

In the end, I found myself reflecting on the whole need to moralize various moments in history. To a large extent, the question of whether the transformation of Christianity under Constantine was good or bad is purely academic. It happened, some might even say it was bound to happen, and both supporters and critics are equally influenced by that development. Like most historical developments, the results of Constantine's conversion are too complex for a black-or-white verdict.

The Edict of Toleration provided Christians with temptations previously unknown, but also gave the Church access to spheres of human society previously unreachable. Perhaps nothing of that period exemplifies this moral complexity better than the advent of the patrician bishops who were often worldly, vain, and corrupt and yet without whom the collapse of the empire in the West would have been even more dire and the preservation of education and civic life all but impossible. Often it was the most corrupt of these autocratic bishops who did the most good and the most holy of Christians who resisted their beneficial efforts; both equally offend our modern sense of morality.

That is one of the beauties of historical recollection: often it eludes our attempts at simplification and easy moral judgement. But this is as it should be since history consists of nothing more than the actions of human beings who were no less interesting and complex than we fancy ourselves.

The Rev. Dr. Mark F.M. Clavier is rector of Steeple Aston with North Aston and Tackley in the Diocese of Oxford.

Back to the Roots

The Wisdom of Stability

Rooting Faith in a Mobile Culture

By **Jonathan Wilson-Hartgrove**. Paraclete. Pp. 164. \$14.99. ISBN 978-1-5572-5623-2

Review by Jon Adamson

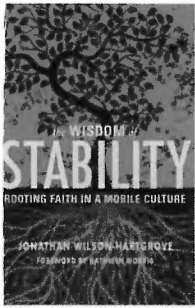
The Wisdom of Stability, like the Rule of St. Benedict from which it draws, is written for beginners — and this is not damning praise. It is an introduction to the monastic discipline of stability for the contemporary reader who lives in a world that is anything but stable and whose ears are filled with the chatter of celebrities and demagogues extolling the virtues of "the jour-

Wilson-Hartgrove argues that hypermobility is not conducive to spiritual growth.

ney." Stability, to such a reader, may seem a queer or quaint concept, but Wilson-Hartgrove makes it compelling and inviting, drawing upon the wisdom of Christians throughout the ages and his own experiment in practicing it.

By his own admission, Wilson-Hartgrove began his Christian ministry in a way that should sound familiar: always on the go and "racking up frequent flyer miles for Jesus." In spite of his desire to share God's love with others, he was not sure where to experience it himself until he stumbled into a small intentional community of Christians committed to living in a particular neighborhood and loving those neighbors. In short, he experienced firsthand the Benedictine discipline of stability-in-community.

Such rootedness informs the very structure and writing of the work itself. The slinness of the vol-



ume and use of personal anecdote might fool the reader into thinking that this is yet another throwaway work by a contemporary author that reads more like a blog post than anything else.

Nothing could be further from the truth. The slimmess is not from a lack of depth but from the sizing of a carefully pruned argument to support a single purpose: the rehabilitation of the virtue of stability. The anecdotes, rather than serve as license for rethinking or rejecting the “tradition of apostles and prophets,” find their life and strength by being held up to the tradition and examined by it, rooted in it, and formed by it.

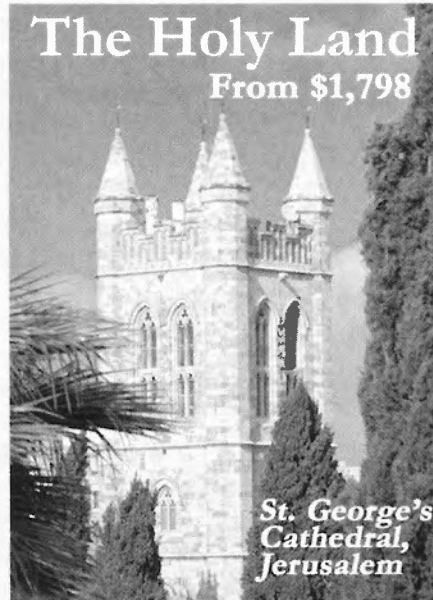
Wilson-Hartgrove is so at home with St. Benedict, the Rule, the Divine Office, the Prayer Book, and desert and medieval monastics that it is easy to forget he is a Baptist minister. In the work’s moving conclusion, he even speaks of his attraction to the Blessed Virgin Mary as a model of discipleship. Throughout the work, he passionately and persuasively upholds each of these persons or works as exemplars and tutors in stability — the antidote to our culture of hypermobility.

Hypermobility comes in two forms: in our ability to travel from place to place at rapid speeds and in our ability to communicate electronically with almost anyone at anytime. Whatever such benefits these abilities bring us, Wilson-Hartgrove argues that they are not conducive to spiritual growth. To do that, one has to do the opposite: stay put and pay attention.

Such stability comes to us as a gift, not from our ability to shore up our own foundations. As Wilson-Hartgrove writes, “God gives us grace to stand even when it seems all will be swept away.” Yet this gift

(Continued on next page)

Bethlehem, Jerusalem, Nazareth,
Galilee, the River Jordan



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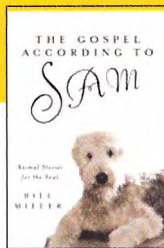
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does not speak only to an interior spiritual condition because stability, once received, becomes a way of life in a particular community, honed by the everyday practices of hospitality, listening, forgiveness, and reconciliation.

This way of life is contrasted to a lesser serial stability Christians can fall into practicing, a commodified series of retreats and experiences in which one crafts a custom spirituality. While this may scratch the itch for stability, it is quite another thing than doing it back home and dealing with people who show up at church from the neighborhood. That sort of stability is dynamic, a paradoxical source of progress via rootedness that leads one to holiness and heralds the kingdom of God.

As G.K. Chesterton wrote about St. Francis of Assisi and the Victorian middle class:

The saint is a medicine because he is an antidote. Indeed that is why the saint is often a martyr; he is mistaken for a poison because he is an antidote. He will generally be found restoring the world to sanity by exaggerating whatever the world neglects, which is by no means the same element in every age. Yet each generation seeks its saint by instinct; and he is not what the people want, but rather what the people need.

In the opening decades of the 21st century, it may very well be that St. Benedict is that saint. His Rule and its emphasis on stability may be the very antidote we all need. Whether we consider ourselves weak or strong, we are all beginners. The weak have nothing to run from. Stability comes as a gift, offering us a place in which to be planted, develop, and fruitful in season. The strong have something

for which to yearn. Once again, stability comes as a gift, offering an ecumenical workshop in which we may be built into a spiritual house, precious in the Lord's sight.

If this is so, then Jonathan Wilson-Hartgrove has done the Church a valuable service by exhorting us to recover this vital practice.

Jon Adamson is secretary to the Bishop of Northern Indiana and a licensed lay preacher at St. Paul's Church, Mishawaka.

Global Pilgrims

Embracing a Concrete Desert

A Spiritual Journey

Towards Wholeness

By Lynne E. Chandler. Bible Reading Fellowship. Pp. 114. \$11.99, paper. ISBN 978-1-8410-1686-3

The Tenth Parallel

Dispatches from the Fault Line

Between Christianity and Islam

By Eliza Griswold. Farrar, Straus and Giroux. Pp. 336. \$27. ISBN 978-0-3742-7318-7

Review by Tad de Bordenave

These books transport readers beyond and behind the usual destinations of travels and short-term trips. They bring us descriptions of the life of the Christian, the life of the Muslim, and their challenges of living together, and we learn from their experience and reflection.

Lynne Chandler gives us 22 scenes of the life of a priest's wife and mother of two as she strives for normal life in Cairo. She was raised in Central Africa and is married to the Rev. Paul-Gordon Chandler, whose ministry has taken their family to Seattle, Tunis, and (for the past six years) Cairo.

Chandler has combined personal reflection with an articulate faith,



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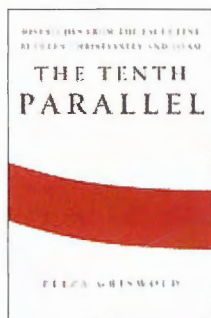
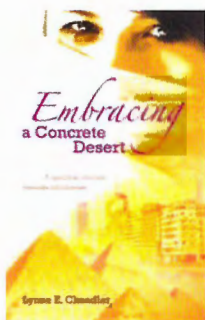
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bringing her inner life to paper. After each chapter she offers a poem, written with imagination and simplicity, related to the theme.

There are few similarities with the Chandlers' life in the United States; for their daughter's tenth birthday, the invitation list included friends born in Chile, Egypt, India, Italy, Korea, Lebanon, Puerto Rico, the United Kingdom, and the United States.

Safety is a major factor in the Chandlers' life. After referring to bomb checks in the streets, she describes the real dangers of living in Cairo — no traffic rules or signals, useless roundabouts, and the

obstacles of donkeys, abandoned cars, minibuses, and bodies at every turn. Every day she confronts language barriers and encounters with macho men.

Little wonder that she concludes the family's summer holiday in the United States with a week of silence in preparation for their re-entry.

Through it all Chandler finds the presence of the Lord. The two of them have a good relationship. She can let him have it or she can find his tender embrace just when she needs it. She quotes from what she calls her trash-bin files, on which she poured out her dark, foreboding emotions and experiences, and then found the Lord's cleansing and healing before tossing her written anxieties in the bin. She writes of the challenges, the joys, the encounters, and the faith that keeps calling her forward.

Eliza Griswold is a historian, a political analyst, and a skilled interviewer. She is also an intrepid traveler. In her book she gives us two layers of insights: reportage and pilgrimage.

The title refers to the latitude 10 degrees above the equator, a line separating Muslim lands and people from Christian lands and people. The line moves through several flashpoints — Nigeria, Sudan, Somalia, the Philippines and (almost) Indonesia. Her book investigates the ways that these two faiths live, juxtaposed as they are in these countries.

For each country Griswold gives historical developments and other factors that influence the way Christians and Muslims live together today. In most of the countries the adherents of the two faiths know

(Continued on next page)

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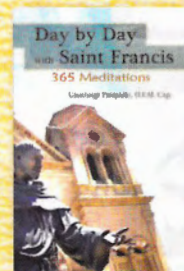
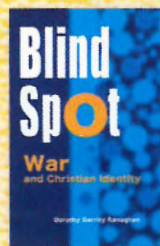
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each other through conflict, violence, suspicion, and war. Her reporter's eye allows no glossing over atrocities, political embarrassments, inexcusable ignorances, or harmful stereotypes, whether Christian or Muslim. If the winning side tells the tale, Griswold gives us the even hand.

Her insights are instructive on how the world perceives the United States. Incidents, comments, and military encounters that Americans think should be trifling or insignificant are bitter memories for many of the countries and leaders that Griswold covers.

A subplot throughout the reporting is her spiritual pilgrimage. Many of the conversations she records carry threads of questions, of inquiring, of her pursuit of spiritual truth. Is there something eternal and unique in the tenets of the Christian faith, or can Truth be relative, truths shared by both Christian and Muslim creeds?

Griswold writes of her quest with an appealing honesty and humility. At the same time, however, she handicaps the outcome by her Christian sources and by their manners. Most are either unbending fundamentalists or evangelicals so under attack that they appear strident and narrow. Unfortunately, what often comes through are negative nuances and caricatures of the best and most balanced presentation of the eternal and unique Christian truths. Her pilgrimage would proceed more easily with a better array of witnesses.

Both books are eye-openers for those of us in the West, for we do not often look in these directions and are not sure what we see when we do.

The Rev. Tad de Bordenave, founder and former director of Anglican Frontier Missions, lives in Heathsville, Virginia.

The History of Christian Europe

By G.R. Evans. Lion Hudson. Pp. 223. \$34.99. ISBN 978-0-8254-7827-7

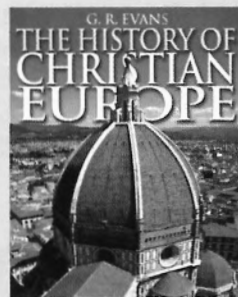
Glossy and richly illustrated, the Lion *History of Christian Europe* is evidently designed for the coffee table, and viewed in that light it is rather an attractive object, offering a concise, comprehensive and accessible outline of European Christian history. Those seeking a more in-depth or scholarly treatment of this historical panorama will find *A World History of Christianity* (Adrian Hastings, editor; Eerdmans, 1999), or Diarmaid MacCulloch's epic *History of Christianity* (2009) more rewarding. For general readers who simply want a survey of the Church's past, this is an excellent, affordable introduction (and not a bad gift idea for the Christmas season), written by an energetic historian of medieval theology, Gillian R. Evans.

Evans poses a question ("How did Christianity come to have such an extraordinary influence upon Europe?") and addresses it through a series of sensibly chronological chapters dealing with European identity, Christian origins, the divide between East and West, medieval Christendom, the Reformation, Christian colonialism, the scientific revolution and the modern context. Ironically for an anti-establishment, modernizing figure like Evans, the book's narrative is, perhaps, rather a traditional one, evocative of an earlier era in the writing of ecclesiastical history.

The chapter subdivisions for the most part deal with conventional institutional, political and intellectual themes, such as the early councils, the Easter and *filioque* controversies, the Reformation theologians,

and the onset of secularism. There is, to be fair, more attention to the cultural and social textures of the Christian past in the later chapters, where Evans discusses "Multicultural and Interfaith Situations" and the effects of the Industrial Revolution. Nonetheless, the index offers few references to lay or female protagonists, with obvious exceptions like Oliver Cromwell and the Virgin Mary.

More pedantic criticisms could be made: the prose is a little awkward in places; the use of the dated New English Bible for scriptural references rather than the more recent



and elegant New Revised Standard Version seems strange; and there are occasional infelicities (referring to Turkey as the "modern Asia Minor" is something of an oxymoron). The travel companion-style text boxes, providing more detailed analysis of topics such as "Pilgrimages and Shrines" or "The Old Catholics," can fill up the majority of a page and break the flow of the main text.

Evans also occasionally comes close to polemic, as where she mentions the decline of patristic education in Christian seminaries, which "can lead to a dangerous ignorance about the reasons for established practices" (pp. 208-09). The example she gives is ecclesiological: parishes and dioceses which have left the Episcopal Church.

However, the scope and range of the undertaking is impressive, and Evans shows an admirable grasp of doctrinal developments across the whole period. Her popular history shows, moreover, that there is still a lively market for the story of Christianity. It may not be a classic, but it will be welcomed warmly by many readers.

*Dr. Sarah Apetrei
Oxford, England*

TO: You
FROM: Friends
of THE LIVING CHURCH

Christmas Books 2011

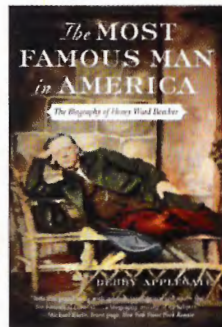
Garwood P. Anderson

Richard Bauckham is one of those rare scholars who takes us back over well trod ground and, without chiding, makes us feel like we must not have been paying attention the last time around. In *Jesus and the God of Israel* (Eerdmans, 2009) he revisits the question of the “development” of early Christian Christology, demonstrating persuasively that the earliest Christology was also the highest, as the first generations of Christians audaciously

identified Jesus with the one true God of Israel. Thus Jesus was understood as divine not in spite of or apart from but by means of Judaism’s robust monotheism. Though top-notch historical scholarship, this one is not for scholars only. *Dr. Garwood P. Anderson is associate dean for academic affairs and associate professor of New Testament and Greek at Nashotah House Theological Seminary.*

Anthony D. Baker

Debbie Applegate’s Pulitzer Prize-winning *The Most Famous Man in America: The Biography of Henry Ward Beecher* (Doubleday, 2006) is also the story of the United States in the 19th

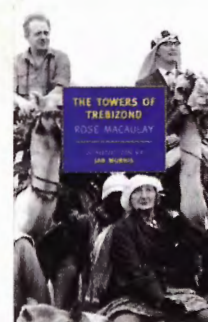


century: the settlement of the West, the rise of commerce, religious identity-politics, the slavery debates, the Civil War. This phenomenal book shows the century like I’ve never seen it before.

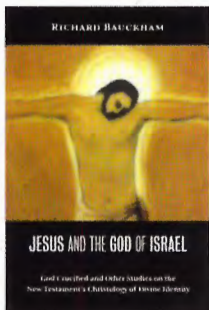
Dr. Anthony D. Baker is associate professor of theology at Seminary of the Southwest, Austin, Texas.

John C. Bauerschmidt

The Towers of Trebizond (New York Review Books, 2003), Rose Macaulay’s brilliantly comic novel first published in 1956, catches the sunset glow of British Anglo-Catholicism in this intriguing opening line: “Take my camel, dear,” said my aunt Dot, as she climbed down from this animal on her return from High Mass.” Macaulay manages to appear in fictional form as both her older and younger selves in the characters of Dot and her ambiguously named young relation Laurie, who has managed to wander from faith into both agnosticism and adultery.



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Christmas Books 2011

(Continued from previous page)

The book suddenly turns serious at the very end when Laurie's lover, Vere, dies tragically and Dot's relation contemplates finding a way back into belief. The moral dilemma posed reflects Macaulay's own return to Christian faith, but Macaulay to her credit leaves this unresolved at the novel's end. Among other charming characters strewn throughout this marvelous book is Fr. Chantry-Pigg, who is intent upon evangelizing the Turks for Anglicanism. My mother introduced me to this book. *The Rt. Rev. Dr. John C. Bauerschmidt is Bishop of Tennessee.*

David B. Burrell

Meyda Yengenoglu's *Colonial Fantasies:*



Towards a Feminist Reading of Orientalism (Cambridge, 1998) is a critical exposure of the "western subject," especially in the context of pervasive colonialist attitudes, which sets the stage beautifully for a sensitive reading of "the veil" in the face of the incredible "knowing" of western observers. A Turkish woman continues Edward Said's critique of "Orientalism" in an insightful and gendered way.

The Rev. David B. Burrell, CSC, is professor emeritus in philosophy and theology at the University of Notre Dame and professor of ethics and development at Uganda Martyrs University.

Kathryn Greene-McCreight

In Mark Salzman's *Lying Awake* (Vintage, 2001), a cloistered Carmelite sister has been chosen by her order to deliver her award-winning poem at the Vatican for the quincentenary feast day of St. John of the Cross. Sister John of the Cross took the saint's name when she made her religious vows. She has periods of vivid visions, severe headaches, experiences of the Divine, and hypographia (intense and extensive bouts of writing). Her mother superior insists that she see a specialist for the



headaches. This novel is full of profound theological questions about the nature of Christian confession in general, Carmelite spirituality in particular, and bodily health. Incredible writing. *The Rev. Dr. Kathryn Greene-McCreight is an associate priest at St. John's Church, New Haven, Connecticut.*

Zachary Guiliano

I recommend *The Poems of Rowan Williams* (Eerdmans, 2004). The good archbishop says in his *On Christian Theology* that we must learn to hear Christian doctrine communicated in more than the austere mode of systematic theology. His poems are a superb example of both theological exploration and the Welsh landscape tradition. Powerful and haunting, these poems are sites for reflection and enjoyment.

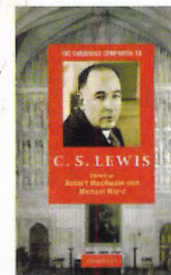
Zachary Guiliano is a third-year student at Harvard Divinity School and a Kellogg Fellow with the Episcopal Chaplaincy at Harvard.



Robert MacSwain

The Cambridge Companion to C.S. Lewis (Cambridge, 2010), which I edited with Michael Ward, would make an excellent Christmas book for readers of THE LIVING CHURCH. It accentuates Lewis's Anglicanism; contains chapters on his literary and historical scholarship, theological and philosophical work, and fiction and poetry; is written by a distinguished team of international scholars, many of whom have not previously written on Lewis but who are leading figures in their own disciplines; and, perhaps most distinctively of all, attempts to break through the polarized impasse of uncritical admiration and total rejection which seems to surround discussions of Lewis's life and legacy. Our goal is to present a "sympathetically critical" look at Lewis in order to reach a balanced and objective appreciation of his value for contemporary readers.

The Rev. Dr. Robert MacSwain is assistant professor of theology and Christian ethics at the University of the South's School of Theology.



Colin Podmore

On Christian Priesthood by Robin Ward (Continuum, 2011) highlights the importance of sacrifice at the heart of our understanding of Christian worship, Christian ministry, and the Christian moral life. The book is firmly rooted not only in the western catholic tradition but also specifically in its Anglican expression. Though sometimes demanding, it is quite short and therefore can and should be read slowly. I found



myself savoring and meditating upon paragraphs and even individual sentences that sparked a whole train of thought.

Dr. Colin Podmore is Clerk to the General Synod of the Church of England.

Ephraim Radner

For mystery readers (and used-book searchers): Nicholas Blake novels. Nicholas Blake was the pen name of the significant British poet Cecil

Day-Lewis (father of the actor, Daniel, and three other children), and under it he wrote a series of detective and mystery novels, often including the amateur sleuth Nigel Strangeways, whose body, spirit, and outlook age over

the years along with its author.

The books are reflective, taut, and often existentially stark, and the poet behind them, though reticent, is nonetheless felt. Among the best are *The Beast Must Die* (1938) and *The Private Wound* (1968).

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.

R.R. Reno

Halakhic Man (Jewish Publication Society of America, 1983) by Rabbi Joseph B. Soloveitchik

is a spiritual classic of the 20th century and little known outside Jewish circles, but should be known and read much more widely. In often rich poetic language, Soloveitchik provides a moving meditation on the spiritual genius of Jewish law

(*halakha*). Christian readers will

find their assumptions about law, holiness, and faith challenged and enriched by this confident, learned, and deeply Jewish book.

Dr. R.R. Reno is editor of First Things.

Patrick Twomey

Having just returned from a three-month sabbatical, during which I traveled deeply in many national parks and monuments, consecrating the trails with my sacred and venerable feet, I am inclined to grace a friend with a copy of Edward Abbey's *Desert Solitaire: A Season in the Wilderness* (1968).

This exquisite and contemplative story about the wildness and weirdness, beauty, and butch-

ery of an untamed and boiling landscape, the Southwest of the United States, reminds one almost of the unnamed God. I will be what I will be.

Or, as the author says, we face "the other world which frightens not through danger and hostility but in something far worse — its implacable indifference."

And yet, on page after page, almost in every sentence, there is something arresting, exquisite, beautiful, dreamy, alluring, terrifying. Have I noticed and loved (or feared) these sacramentals enough? No, never enough.

The Rev. Patrick Twomey is rector of All Saints Church, Appleton, Wisconsin.

Jared Wicks

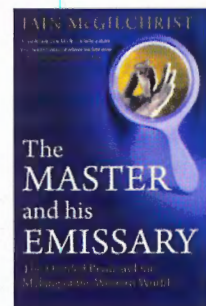
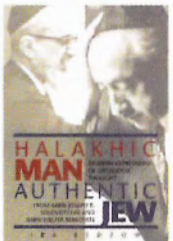
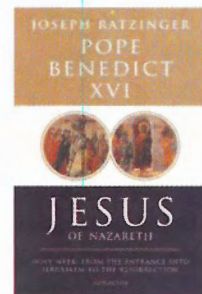
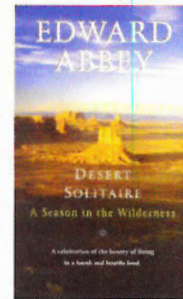
The previous volume in Pope Benedict XVI's Jesus of Nazareth series, *From the Baptism in the Jordan to the Transfiguration* (Ignatius, 2007), gave fundamental considerations on prophetic expectations stirred by Deuteronomy 18 and on Jesus' own engaged prayer. *Holy Week: From the Entrance into Jerusalem to the Resurrection* (Ignatius, 2011) features Jesus' "pro-existence" as servant of the Father's saving plan (see Isa. 53) and continues the pope's holistic readings which cast light on gospel narratives from Paul, John, and Hebrews. For homily preparation, the volume includes a Scripture index.

The Rev. Jared Wicks, SJ, does theological research and writing and is the community guest master at John Carroll University, University Heights, Ohio.

N.T. Wright

Let me recommend in the highest possible terms *The Master and his Emissary* by Iain McGilchrist. A brain scientist who is also an English Literature specialist and a great cultural historian shows how left-brain thinking (analysis of details, etc.) has usurped the leadership role which the brain's own structure insists should belong to the right (big picture, metaphor, music, etc.). Understanding how this has impacted western culture is enormously important for how we understand our faith — and pretty much everything else too.

The Rt. Rev. Dr. N.T. Wright is professor of New Testament and early Christianity at the University of St. Andrews.





Choose Inclusive Justice

By Leander S. Harding

As a priest of the Diocese of South Carolina I have watched my bishop, the Rt. Rev. Mark J. Lawrence, work with good faith and at great personal cost to keep the diocese, as he says, “intact and in TEC.” I believe that but for the personal deference the members of this diocese feel toward their bishop, many more parishes would have taken formal action to leave the Episcopal Church.

Bishop Lawrence is now the subject of complaints under the revised Title IV that he has abandoned the communion of this church. The list of complaints, dominated by thought crimes and guilt by association, reads like a long-lost text from the Joseph McCarthy era. The only charges with some small semblance of plausibility involve the rejection by the diocesan convention of the revisions to Title IV and the enactment of diocesan legislation removing accession to actions by General Convention which the diocese regards as contravening the Episcopal Church’s own constitution.

Leave to one side the confusion between the actions of the bishop and the actions of the convention. Had these pieces of legislation not been enacted a wave of parishes would have left the Episcopal Church in South Carolina. In my view the diocese has pursued a policy which has aimed at maintaining the highest degree of possible communion with General Convention, given the deep consternation of so many in the diocese at the direction of the Episcopal Church.

The developing impasse between the diocese and the

canonical instruments of General Convention is a tragedy in the making. It is very possible that the result will be the unnecessary loss of dozens of parishes and tens of thousands of Episcopalians. It is a moment to take stock and to recall the purpose of the canon law of the church. The canon law of the church has the peace of the church as its ultimate aim. The course of justice will be perverted if this new and arguably unconstitutional canon is used as an instrument by those of a majority opinion to gain the upper hand over those with whom they disagree. These proceedings threaten to reduce to the vanishing point the ground from which any future reconciliation might grow.

Many who regard themselves as advocates of an inclusive church have felt that the canons and rubrics of the church could be properly interpreted in the service of what they have seen as a larger justice. The members of the Disciplinary Board for Bishops are unlikely to conclude that they can ignore their responsibilities under what many are now recognizing is a very flawed law. But they can choose to exercise their responsibilities with judgment and in service of an inclusive justice that makes room in the church for traditionalists and in service of the ultimate purpose of the law of the church: peace. ■

The Rev. Dr. Leander S. Harding is dean of church relations and seminary advancement and associate professor of pastoral theology at Trinity School for Ministry.

An Immense Achievement

Benjamin Guyer is to be commended for focusing attention on King James VI and I as the moving force behind the project to produce a new translation of the Bible into English in 1604-11 [TLC, Sept. 11]. The resulting book has been immensely important for the development of English literature and the English language ever since its publication 400 years ago. As he shows, the project was part of an effort by the new king of England, who had already served for decades as king of Scotland, to bring religious peace to his new realm, where members of the Puritan party and the leaders of the established Church had been bitter enemies for much of Queen Elizabeth's reign.

Bringing Puritans and notable scholars and leaders of the Church of England together to produce a translation that all of them could accept was an immense achievement. His account rightly emphasizes that James's biblical project was closely related to his diplomatic approaches to bringing the churches of Europe closer together and to establishing a lasting international peace in an era of intense and destructive religious wars.

Among the valuable aspects of the article is the light it throws on the role of the monarch in the emerging Anglican polity, the close association of law and religion in the practice of the Church and in the theology of Richard Hooker, and the "union of traditional language and humanist scholarship" in the translation. The King James Bible does continue to speak to us today and in that sense has never, as the author says, lost its relevance.

*Dr. W.B. Patterson
Houghteling Professor
of History, Emeritus
The University of the South
Sewanee, Tennessee*

Don't Blame the Text

Mark Noll seems to fault the King James Version for the fact that some 19th-century Christians used portions of the KJV to justify the institution of slavery [TLC, Sept. 25, 2011]. This is really a stretch. How can the translators of the Bible in the early 17th cen-

tury be held accountable for the (dubious) use to which certain Christians two centuries later put certain passages of the NT? No person in his right mind would defend slavery, but let's not blame the translators of the KJV for making as accurate a translation as they could.

(Continued on next page)



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LETTERS

(Continued from previous page)

On another matter not addressed by Professor Noll, I would like to point out the parallel between the decline in the use of the KJV and the alarming rise of biblical illiteracy in our society. Mind you, I am not arguing *post hoc, propter hoc*. But I am saying that (perhaps purely coincidentally) as the KJV has faded somewhat from the scene, the rate of biblical illiteracy has increased dramatically — and this in spite of an abundance of available translations of the Bible.

Dr. Robert Stanley
Associate Professor of French
and German
The University of
Tennessee-Chattanooga

I have long been an admirer of Mark Noll's work, but I am perplexed by his tendentious article about the King James Version. I don't dispute any of his quotations, but in several cases the way he uses them to make his case against the KJV seems mistaken. In particular, the excerpt from Dietrich Bonhoeffer's important essay is misused. The American churches are in dire need of being confronted with Bonhoeffer's radical critique of "Protestantism without Reformation," a challenge that has never been taken seriously in America — but it has little or nothing to do with the King James Version. Nor does the quotation from Andre Siegfried have anything specifically to do with the KJV, as Professor Noll himself admits.

The view of the KJV expressed in the quotation by African-American Bishop Henry McNeal Turner is surely not the only, or the most significant, opinion of it within that community. I grew up in a town that was more than 50 percent African American and I remember how fluently and reverently its black citizens spoke the KJV language. Their emancipation from segregation came about under the leadership of Dr. Martin Luther

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King, who quoted from the KJV and used its cadences — as did virtually all black preachers; it was their chosen idiom, and its rhetorical power undergirded the style of black preaching.

I may be wrong, but I suspect that Professor Noll has not had much intimate experience with African-American churchgoing. Until very recently the KJV was the only translation used by most black people and in most black churches. The great civil rights leader Fannie Lou Hamer knew much of the KJV by heart and used its language as a matter of course. When I regularly rode the subways in New York City, not so very long ago, it was common to see a black woman (it was usually a woman) reading a battered copy of the KJV.

Most baffling of all is Noll's suggestion, from his post at Notre Dame, that the "sacralization" of the KJV (*qua* translation) allowed the pro-slavery forces to pursue their aims with greater vigor and certainty during the time of the Civil War. As is well known, the KJV was read on both sides of that conflict, and those in arms, whether generals or lowly infantrymen, prayed to the God of the Bible on both sides of the battlefield.

It is correct to say that the Bible (of whatever translation) can be (and, alas, will continue to be) wrongly used. To conclude from this, however, that the KJV itself is the villain because it encouraged a "sacred aura" in public discourse is inexcusably to overlook the way that it shaped not only the language but also the thought of one of the greatest orators the English language has ever known, Abraham Lincoln. To read the Second Inaugural is to see the KJV at work at the very apex of theological and political discourse. Ronald White makes this powerfully clear in his little book, *Lincoln's Greatest Speech*. "The judgments of the Lord are true and righteous altogether."

(The Rev.) Fleming Rutledge
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All Saints' Day is so important in the life of the Church that it is the only feast day that may be celebrated twice in the year: on its proper date of November 1 as well as on the next Sunday. Permitting its celebration on Sunday ensures that the faithful will have the opportunity to hear the lessons appointed for All Saints' Day on the day they come together in the greatest numbers. This is most fitting, for All Saints' Day teaches the faithful many things about Christian discipleship and Christian formation that apply to all the faithful. All Saints' Day describes to us our destiny and what is required to achieve it.

The gospel lesson for this occasion presents what are commonly called the Beatitudes: Jesus' declaration of who is "blessed" and why. The Beatitudes are set at the very beginning of the Sermon on the Mount: three chapters full of basic, general teaching about how believers are to live. The teaching applies to many aspects of daily living: how to reconcile with enemies; how to maintain a marriage; how to make and keep promises; how to pray, fast, and give alms; the proper attitude toward sinners; the proper attitude toward money; and what it means to keep faith with Jesus.

The Beatitudes survey this teaching. Those who are pronounced "blessed" have gone through genuine struggle; the "poor in spirit" have struggled in life and learned their need of God; "those who mourn" have suffered great loss; the "meek" are looked down upon by the great in the eyes of the world; those who "hunger and thirst for righteousness" know they are not righteous but desire to be; the "merciful" have been sinned against but not retaliated; the "pure in heart" have lived among what is impure but have not succumbed to it; the "peacemakers" have lived among contention and have not accepted hostility but rather tried to help the hostile to overcome conflict; the "persecuted for righteousness' sake" are willing to suffer and not fail in their desire to please God.

Jesus is clearly teaching that striving for "blessedness" (sanctity), to be numbered among the saints, will involve much struggle against opposition of all kinds, which comes in the course of normal, daily living. We learn in these lessons that greatness in the things of God is achieved most often through the accumulation of uncountable decisions made for Jesus' sake in the ordinary events of humdrum lives led by ordinary people.

Look It Up

How do the other lessons appointed for this day express the theme of "sanctity achieved through struggle"?

Think About It

Reflect on the lives of one or more of your favorite saints, and note how each one grew in sanctity because of suffering, opposition, or another form of struggle. Consider whether your struggles shape your spiritual growth.

The Twenty-second Sunday after Pentecost

The Nature of Judgment

First reading and psalm: Judges 4:1-7; Ps. 123

Alternate: Zeph. 1:7, 12-18; Ps. 90:1-8 (9-11), 12 • 1 Thess. 5:1-11 • Matt. 25:14-30

The lessons for today are disturbing. The lessons toward the end of the season after Pentecost anticipate the themes in early Advent, which are usually about judgment and the end times. Though we believe that God is love and that he is merciful, there is no getting around the hard sayings in both Old and New Testament that present the Day of Judgment as an occasion when eternal condemnation is pronounced for some. In these lessons there is warning for the faithful to take heed regarding the nature of their discipleship.

The lesson from Zephaniah offers little comfort. After an initial statement that the Lord “has consecrated his guests” for “a sacrifice,” the remainder of the text is filled with appalling images of a scouring judgment from which none of the unfaithful will escape. The doom-filled words are unrelenting: wrath, distress, anguish, ruin, and devastation. There is no escape: “In the fire of [the Lord’s] passion the whole earth shall be consumed; for a full, a terrible end he will make of all the inhabitants of the earth.” The only mitigation to this theme is found in the last line of the accompanying psalm: “So teach us to count our days that we may gain a wise heart.”

The lesson from 1 Thessalonians

continues the same theme: “sudden destruction will come upon them ... and there will be no escape!” Paul adds: “But you, beloved, are not in darkness ... for you are all children of light. ... Let us not fall asleep as others do, but let us keep awake and be sober.” His exhortation matches that in the last line of the psalm.

The lesson from the gospel provides no relief from the sobering teaching in the other lessons. It is the parable of the servants who were entrusted with talents in the absence of their master — one five, another two, and another one, each according to ability. The one who failed to show a return is “wicked and lazy” and is severely and eternally punished, being thrown into “outer darkness, where there will be weeping and gnashing of teeth.” Those who doubled their investment are commended and rewarded: entrusted with greater responsibility and called to “enter into the joy of [their] master.” The clear teaching is that what the servants did with their talents had eternal implications and not merely the reward (or lack of it) for how they used what they had received.

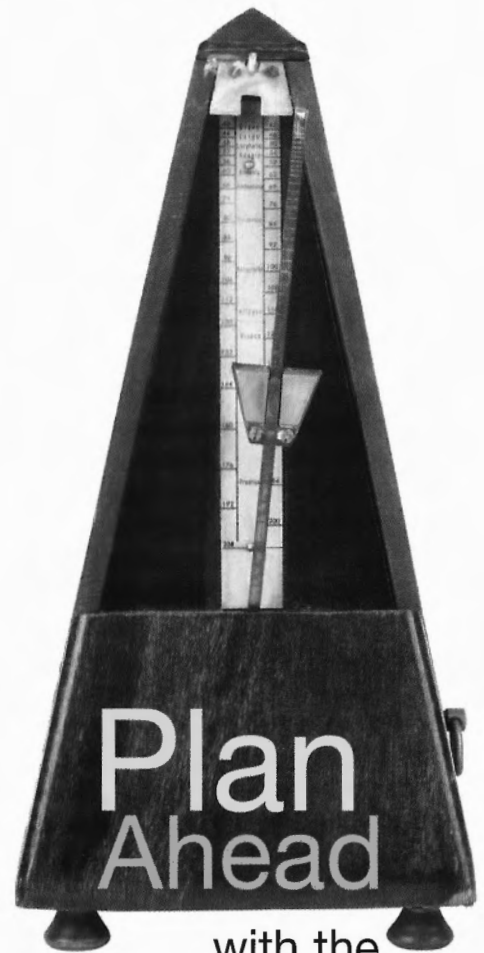
We must take seriously the arresting fact that all those who were condemned in these lessons had been numbered among the faithful before their failures were revealed.

Look It Up

Reflect on Luke 6:46: “Why do you call me ‘Lord, Lord,’ and do not do what I say?”

Think About It

Consider the observation about the Anglican author George MacDonald (1824-1905) by C.S. Lewis: “He hoped that everyone would be saved because he hoped that all would repent.”

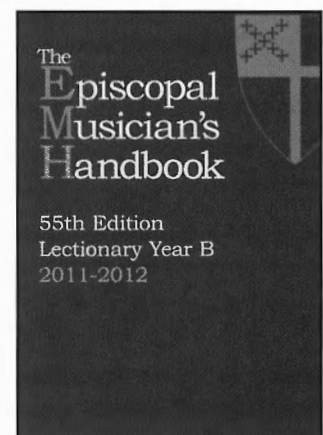


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The Ven. **Brenda S. Overfield** is archdeacon of Nassau County; the Ven. **Carver Israel** is archdeacon of Brooklyn; the Ven. **Juan Quevedo-Bosch** is archdeacon of Queens; and the Ven. **Hickman Alexandre** is archdeacon of Suffolk County, all in the Diocese of Long Island; add: PO Box 510, Garden City, NY 11530-0510.

Deaths

The Rev. **Ralph R. Carskadden** died Sept. 13 after battling cancer. He was 71.

He grew up in Seattle, his native city, and on North Whidbey Island. He was born into a Lutheran family and became an Episcopalian while studying at Wittenberg University, Springfield, OH, in 1962. Carskadden, a 1965 graduate of Berkeley Divinity School at Yale, was ordained deacon in 1967 and priest in 1968. He was chaplain of Pacific Lutheran University and curate, Christ Church, Tacoma, WA, 1967-69; curate, St. Paul's Church, Seattle, 1969-70; assistant rector, Christ Church, Grosse Pointe, MI, 1970-73; canon liturgist, Cathedral Church of St. Paul, Detroit, 1973-76; associate rector, All Souls' Church, San Diego, 1976-79, and rector, 1979-86; interim rector, St. James's Church, Seattle, 1987; canon liturgist, St. Mark's Cathedral, Seattle, 1988-89; priest, St. Clement's Church, Seattle, 1990-92, and rector, 1992-2003. In 1990 he completed a bachelor's degree in fine arts at the University of Washington. Carskadden was long associated with Peter Hallock and the Compline Choir of St. Mark's Cathedral, with whom he traveled to Russia, Scandinavia and England. He also traveled several times to Russia as a member of a sister churches program, and helped raise support for a children's hospice in St. Petersburg. Carskadden taught an introduction to Christian worship course in Olympia's School of Ministry and Theology and served on the advisory board of the Summer Liturgy Institute at Seattle University. As a craftsman he worked in textiles, clay and iconography. Bishop Gregory Rickel appointed him priest-in-charge of St. Mark's Cathedral, where he guided the congregation in discovery and self-examination through the creation of textiles, vestments and altar cloths, made by weaving together pieces of fabric and yarn donated by the congregation and larger community.

Sandra Ann Majors Elledge died Oct. 14 in Winchester, VA. She was 70.

Elledge, a native of Beaumont, TX, was retired as the Executive Coordinator of Episcopal Appalachian Ministries in Knoxville. "Sandy was passionate about the needs and ministry to the people of Appalachia," wrote her successor, the Rev. L. Gordon Brewer, Jr., in a tribute. "Sandy was very instrumental in helping start the EAM work camps at Grace House on the Mountain in the Diocese of Southwestern Virginia." Elledge often said of her work: "We're all teachers, we're all learners." She is survived by her daughter, Jennifer Dillon, Winchester, VA; a son, John H. Elledge III, Harrisonburg, VA; three grandchildren; and six great-grandchildren. EAM will accept memorial contributions in her honor.

The Rev. **Harrison Thayer Simons** died August 31 while vacationing at his cottage in Coles Point, VA. He was 77.

Simons was born in Melrose, MA, and grew up near Washington, D.C. He was a 1959 graduate of Randolph-Macon College, Ashland, VA, and a 1962 graduate of Bexley Hall Divinity School, Gambier, OH. He was ordained deacon in 1962 and priest in 1963. Simons was assistant priest at St. Thomas's Church, Richmond, VA, 1962-64; priest at four churches near King George, VA, 1964-70; rector, St. Stephen's Church, and vicar, St. Cyprian's Church, Oxford, NC, 1970-97. Throughout his ministry he worked to bridge racial divides, and he received the Nancy Susan Reynolds Award for Race Relations in 1997. Simons founded Education-Liturgy Resources, a nonprofit bookstore, and retired in 2010. He served on the advisory board of Forward Movement Publications, 1989-98, and was chaplain for the Oxford Volunteer Fire Department, 1985-2008. He continued serving churches in North Carolina and Virginia until his death. He is survived by his wife, Eugenia England Simons, of Oxford; a sister, Dorothy Gibson, Alexandria, VA; a son, George Simons, Salisbury, NC; a daughter, Deanna Hollis, Birmingham, AL; and nine grandchildren.

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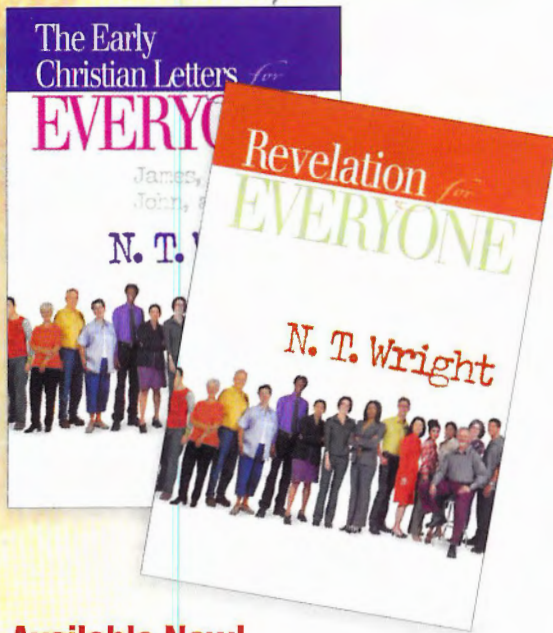
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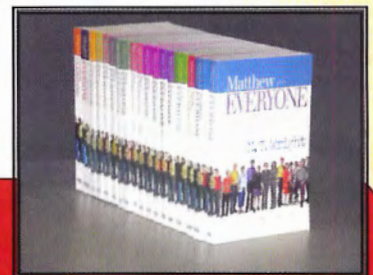
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N. T. Wright is the Chair in New Testament and Early Christianity at the University of St. Andrews in Scotland. He is the former Bishop of Durham in the church of England, and is a prolific author and noted New Testament scholar. His books include *Scripture and the Authority of God*, *Surprised by Hope*, *Simply Christian*, and *Evil and the Justice of God*.

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