

Latimer Trust Book List – September 2021

This is a summary of recent books read by Martin Davie, compiling his evaluations and the commendations of others. In this edition:

Author	Title	Martin's opinion
Andrew Bunt	<i>People not Pronouns: Reflections on Transgender Experience</i>	Excellent short introduction to the issue of transgender. Well rooted in the current debate, with first-hand experience. Concise, easy to read and packed with pastoral wisdom.
Lee Gatiss	<i>The First Book of Homilies: The Church of England's Official Sermons in Modern English</i>	Enormously helpful resource for Anglican trainees and anyone who wants to learn from the wisdom of our Anglican forebears about theological and ethical issues facing us today. Lightly edited version of sixteenth-century material.
Alexander Irving	<i>We Believe, Exploring The Nicene Faith</i>	Detailed historical and theological study of the history and theology of the Nicene Creed, engaging with recent scholarship. Not an easy read for the newcomer to the topic. However, a vital and beneficial 'work-out' for those who are prepared to think hard about the relationship between Scripture and Tradition, the historical complexity of the development of Nicene orthodoxy during the course of the fourth century and its relevance to today.
Helen Joyce	<i>Trans: When Ideology Meets Reality</i>	Best-selling new book by <i>The Economist's</i> Britain Editor. Joyce is a self-avowed atheist, writing from a secular feminist perspective on how and why people's identity is no longer considered to be determined by their biological sex at birth. She argues that the consequences are damaging, particularly for women and young people. She considers the driving force to be a 'transactivism' campaign – not the wishes of the trans people themselves.
Brant Pitre	<i>Jesus the Bridegroom: The Greatest Love Story Ever Told</i>	Roman Catholic theologian considers NT teaching that Jesus is the bridegroom and the church his bride. Central to a proper understanding of soteriology, spirituality and Christian sexual ethics. Based on up-to-date biblical scholarship, but very accessible. Written from overtly Roman Catholic perspective, but evangelicals will benefit from clear, straightforward exposition. Highly recommended.

Andrew Bunt, *People not Pronouns: Reflections on Transgender Experience*
(Grove Books, 2021)
ISBN 9781788271721, £3.95 (digital download also available)

Overview:

Andrew Bunt serves as an assistant pastor at King's Church Hastings and Bexhill, and is also part of the leadership team at Living Out. He begins his new Grove Booklet on how Christians should respond to transgender people by explaining his own experience of struggling with the issue of whether he was a boy or a girl.

There was a time in my childhood when I thought I was a girl. Although externally my body seemed to suggest I was a boy, and everyone else seemed to believe I was a boy, I thought that really, I must be a girl. At school, I always wanted to be with the girls. While almost all the other boys would be playing football, I was with the girls, trying (and failing) to do handstands. My best friends were always girls. I just did not feel comfortable with the boys.

One of my most vivid memories is the day I was suddenly struck by the fear that I might become pregnant. (Clearly this was before I knew how these things work!) If that happened, there would be no hiding my big secret. I concluded that I would not be able to get married and would just have to remain living with my parents forever.

As I grew up and went through my teenage years, the feeling that I might be a girl trapped in a boy's body faded away, but I continued to be uncomfortable with my masculinity. I still preferred the company of girls and felt actively uncomfortable in all-male contexts. Stag dos were my worst nightmare – I would usually just find a way to avoid them – but I secretly harboured a desire that one of my female friends would invite me to their hen do. I wanted to be one of the girls. And when a man said something that I and my female friends thought objectionable, I would say, 'He would say that. He's a man.' Clearly, he was in a group that I felt I was not.

He goes on to note that his experience

... has been fairly mild compared to the experiences of some. Some children experience much greater distress over their gender than I did in childhood, and for some people, these strong feelings continue through adolescence and into adulthood. In other, rarer cases, the discomfort can suddenly appear later in life. For some, the tension between the external characteristics of the body and the internal feelings of identity, or the clash between their community's and their own perception of themselves, is deeply distressing and painful, sometimes even making just living feel almost impossible.

The question he addresses in his booklet is how Christians should respond to the sort of struggles he has described. His answer is that there needs to be a 'a heart response, a head response and a hope response.'

The heart response involves showing transgender people the love and compassion we see exemplified by Jesus in the Gospels through listening to them, through the way we speak to them and about them, and through offering them a wholehearted welcome.

The head response involves understanding that people's identity is determined not by what they think about themselves, or by what others think about them, but by the male or female identity given to them by the God who created them, an identity determined by the sex of their bodies.

This means, he says, that:

... it is not possible to be born in the wrong body. This idea relies on a separation between the body and the true self which, as we have seen, does not fit the biblical picture of human identity. Our body is part of our true self. It is not possible for it to be in conflict with the truth about us.

It also means that transitioning to live in line with experienced gender is not the right or the best approach when an individual experiences a strong conflict between sex and gender.

Bunt acknowledges that this is a very difficult truth for those who experience acute distress over their sexual identity, but he argues that it is a truth we do need to accept because 'Everything we know about the God revealed in Jesus suggests that he is supremely trustworthy on matters such as this.'

He also warns that:

... the application of this truth in the life of a transgender person who wants to follow Jesus will likely not be instantaneous. For all of us, discipleship is a journey of growing in obedience. The moment of conversion requires genuine repentance, an acknowledgment of the need to be obedient to Christ and a heartfelt commitment to do so, but the outworking in our lives can often take somewhat longer. For those who have already transitioned, the journey to live in line with their sex will likely be a long and painful one. For those living with acute gender dysphoria, it may take time to wrestle with and accept what God says, and they may feel that some temporary steps to lessen their dysphoria (eg the use of gender-neutral pronouns) are necessary while they are working this through. For those walking alongside, we must learn to be patient and to be there for the long haul.

In terms of the hope response, Bunt suggests that Christians are uniquely equipped to offer support and hope to those struggling with their identity:

We can ... support those who are suffering by reminding them of the truths of God's story. We can point people back to the cross where the love of God for us is decisively demonstrated. The Father's willing sacrifice of his son to the intense suffering of the cross and the Son's obedient submission to the Father's plan of suffering, is the proof that whatever might happen to us, God loves us, and he knows what it is to suffer. We can also point people forward to the day when all pain and suffering end, when everything that has been broken is put to rights, and when God himself wipes away our tears.

Finally, Bunt suggests that those who live with gender dysphoria (acute distress about their sexual identity) can be seen as God's gift to the church:

It may also be that those who live with gender dysphoria are a gift from God to the church. Such brothers and sisters may be ideally placed to teach others of us what it looks like to follow Jesus. Jesus' invitation to follow him was an invitation to a life of self-sacrifice which would often feel like death (Mark 8.34–35). Those who seek to follow Jesus faithfully while living out their sex in the midst of experiencing gender dysphoria are a beautiful example of the sort of costly self-sacrifice to which Jesus calls us all. They can be a powerful challenge and encouragement to us all to be radical in the way we follow Jesus. It is also the case that those who live with ongoing suffering often have a much more keen excitement about the end of God's story. Their longing for the fulfilment of God's promise to wipe away our tears can be a challenge and inspiration to those of us who might find it easy to become comfortable in this life and to overlook the reality of brokenness in our own lives and in the world around us.

Those who suffer in faithfulness to Jesus can help all of us to grow in our longing for the life to come and to pray 'Come, Lord Jesus!' (Rev 22.20).

Martin's opinion:

Bunt's book is an excellent short introduction to the issue of transgender. It is well rooted both in the details of the current debate about transgender, and first-hand experience of what it is like to struggle with one's identity, and in the biblical teaching about the nature and activity of the God who has created and redeemed us. It is concise, easy to read and packed with pastoral wisdom. It deserves to be widely read and should be recommended by church leaders and made available on church bookstalls. The transgender issue is one of the key challenges to the church today and Bunt's booklet is an excellent starting point for thinking how to respond appropriately to this challenge.

Lee Gatiss, *The First Book of Homilies: The Church of England's Official Sermons in Modern English* (Church Society/Lost Coin Books, 2021)
ISBN 9781739937607, £11.99

Overview:

In a famous essay 'On the reading of old books,' C S Lewis made the point that the only way in which we can avoid being trapped by the thinking of the present is to read books from the past. In his words, 'The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.'

Among the old books that Anglicans, in particular, ought to be reading are the *First and Second Books of Homilies* produced by the Church of England in the sixteenth century. As Article XXXV of the *Thirty-Nine Articles* tell us, these two collections of Homilies, or sermons 'contain a godly and wholesome doctrine' and they provide a deeply challenging alternative to the theology which prevails in the Church of England today. They point us to the teaching of Scripture and the Fathers of the Early Church, freshly re-discovered at the time of the Reformation, but often forgotten or ignored today.

Unfortunately, readers unacquainted with sixteenth-century English can find the *Homilies* hard to understand, not because of what they say, but simply because of the now archaic way in which they say it. Fortunately, Lee Gatiss, Director of Church Society, has addressed this situation by producing an excellent new edition of the *First Book of Homilies*.

As Gatiss explains, this edition is not:

A critical edition of an ancient text for academic purposes. The majority of scholars who need it can have access to the original sixteenth-century text through Early English Books Online or a research library if close study is necessary. I have used such original documents in compiling this edition, but not sought to replicate them in every tiny detail. Rather, this is a lightly edited version of the original 1547 text in modern English with a few subsequent clarifications and divisions from later authorised editions. I have tried to retain as far as possible the literary beauty and force of the original, for the sake of those who need and want to have access to the edifying doctrine of this book.

Gatiss retains the bulk of the original wording of the *Homilies*, but updates those archaic words and phrases that are most likely to confuse or mislead the average reader today. He also provides a helpful introduction to the *Homilies*, adds a foreword written by the great eighteenth-century Evangelical George Whitefield, and notes all the biblical references in the *Homilies* plus the references to the Apocrypha and the writings of the Church Fathers.

Martin's opinion:

This is an enormously helpful resource which should be read by all those in training for ordained or lay Anglican ministry (particularly since the *Homilies* form part of that historic heritage of Anglican theology to which all Anglican ministers give assent) and by all other Anglicans who want to learn from the wisdom of our Anglican forebears about how to think rightly about the theological and ethical issues we face today. As Gatiss writes: 'the *Homilies* show us how we are more sinful and lost than we could ever imagine but also more loved by a merciful God than we could ever dream,' and they also tell us how to live rightly in the face of this reality.

Please can Gatiss now provide us with a companion edition of the *Second Book of Homilies*!

Commendations:

Henry Scriven has written:

‘Lee Gatiss has done us all an immense favour and blessing. Honestly, how many of us can say that we know and love the *Homilies*? But here we have up to date language and inspirational content. In short, I commend this book to you as being challenging, educational, readable, relevant, and necessary for all serious Anglicans throughout the world.’

Alexander Irving, *We Believe, Exploring The Nicene Faith* (Apollos, 2021)
ISBN 9781789742701, £19.99 (e-edition also available)

Overview:

Alexander Irving is Lecturer and Tutor in Theology at St Mellitus College in the East Midlands. His new book from Apollos, which had its origins in two teaching courses given in Norwich, is an introduction to the development of the Nicene Creed and what it has to teach us theologically today.

As Irving notes in his Introduction: 'There are a number of excellent studies of the development of fourth-century theology and the theology articulated in the Nicene Creed.' Irving's intention in his book is to build on this existing scholarship in order to make a contribution to 'the discipline of constructive dogmatics' by contributing 'to the ongoing task of the church's self-examination of its talk about God.' Echoing the great Swiss theologian Karl Barth, Irving holds that the purpose of Christian theology is to enable the church to examine afresh its talk about God in order to ensure that, as far as possible, what it says is faithful to the revelation about God and his activity that the church has received from God himself. Doing this involves studying what the church has said in the past, in, for example, the Nicene Creed; and then considering what we can learn from this about what the church should say today.

In order to carry out this programme, Irving's book consists of an Introduction and eight subsequent chapters.

The Introduction looks at what is meant by a 'confession of faith,' explains the four major confessions of faith produced by the Early Church (the Apostles', Nicene, the Athanasian Creeds, and the Chalcedonian Confession) and considers why there is opposition to the creeds from both liberal and conservative Christians, and why the existence of the creeds nonetheless matters.

Chapter 1 looks at the issue of the relationship between Scripture and tradition. It argues that there is a reciprocal tradition between them in that the church's tradition is based on the apostolic gospel authoritatively witnessed to by Scripture. It goes on to argue that the same tradition also provides us with a guide to the right understanding of Scripture.

Chapter 2 looks at the creeds developed in the Eastern and Western Christian churches in the second and third centuries on the basis of the catechetical instruction given to those preparing for baptism and the confession of faith made at baptism. It then examines how these creeds eventually came to be superseded by the creeds produced by the councils of the church from the Council of Antioch in 268 onwards.

Chapters 3–6 look at the emergence of the dispute between Arius and Bishop Alexander of Alexandria about the relationship between the Father and the Son. This gave rise to a wide-ranging theological debate about the nature of the Trinity that continued after the condemnation of Arius' own theology at the Council of Nicaea in 325, and was eventually concluded by the production of the Nicene Creed at the Council of Constantinople in 381.

Chapter 7 looks at the theology of Bishop Athanasius of Alexandria, the great proponent of the Trinitarian theology expressed in the Nicene Creed, considering in turn his teaching about the relationship between God and creation, his Trinitarian interpretation of Scripture, and his arguments for the divinity of the Holy Spirit.

Finally, a concluding chapter looks at what we can say on the basis of the Trinitarian theology contained in the Nicene Creed about how God's relationship to us as our creator and redeemer is

grounded in his eternal existence as Father, Son and Spirit, how God reveals himself to us as Son and Spirit, and how his oneness needs to be understood in terms of his triunity.

Martin's opinion:

This book is not an easy read. It is a detailed historical and theological study of the history and theology of the Nicene Creed undertaken by means of a running dialogue with what recent scholarship has had to say about these matters, and someone approaching these topics for the first time will simply be overwhelmed by the complexity of the discussion. However, someone who already knows something about these topics will benefit greatly from Irving's discussion precisely because they will be forced to think hard about where they stand in relation to the various scholarly positions with which Irving engages. What Irving offers is the theological equivalent of a strenuous work out session at the gym. Just as a work-out session benefits the body by making it work hard, so Irving's book will benefit people's minds by forcing them to think hard about the relationship between Scripture and Tradition, the historical complexity of the development of Nicene orthodoxy during the course of the fourth century and why Nicene orthodoxy is still vitally important for the church today.

Commendations:

Jane Williams comments:

'This is a learned book, engaging with the whole range of scholarship on the subject of creeds in general and Nicaea in particular. It is also lucid and accessible. The reciprocity of scripture and tradition is set out in a way that honours the primacy of scripture but also gives weight to the human voice, the human reception and living in the reality of revelation. The trinitarian focus on revelation is a strong and persuasive way into a discussion on the role of creeds. The conclusion is a masterclass in theological method, drawing out the logic of the Nicene process. I would expect this book to make a regular appearance on reading lists in theology faculties and theological colleges.'

Helen Joyce, *Trans: When Ideology Meets Reality* (Oneworld, 2021)
ISBN 9780861540495, £16.99 (e edition also available).

Overview:

Over the past weekend, it was reported in the press that the leader of the Labour Party, Sir Keir Starmer, had declared that it was 'not right' to say that 'only women have a cervix.' His comments, in response to continuing disputes in the Labour Party about the matter, indicate the extent to which in 'progressive' circles in this country, it has now become almost axiomatic to affirm that people's identity as men and women is unrelated to their biology. Thus, there can be transmen with cervixes and transwomen with penises. Until very recently such an idea would have seemed totally ridiculous. The traditional view of the matter has always been that there are two sexes, male and female, and that the difference between them is grounded in reproductive biology. However, today this view is widely derided in scientific, political, educational and media circles as completely outdated, and increasing numbers of people are (particularly young people) are opting to identify as members of the opposite sex, and demanding that this new identity be unequivocally and universally recognised.

The best-selling new book *Trans*, by *The Economist's* Britain Editor, Helen Joyce, is a critical study of how and why the change I have just described has taken place, and what the consequences of this change have been, particularly for women and young people.

Joyce explains that what led her to write her book was encountering people who had de-transitioned and observing the wounds that they had suffered.

Their most obvious wounds are physical: mastectomies; castration; bodies shaped by cross-sex hormones. But the mental wounds go deeper. They bought into an ideology that is incoherent and constantly shifting, and where the slightest deviation is ferociously punished. They were led to believe that parents who expressed concern about the impact of powerful drugs on developing minds and bodies were hateful bigots, and that the only conceivable alternative to transition was suicide.

Ideas have consequences, and one of the consequences of the idea of gender self-identification is that children are being manipulated and damaged. Once you have seen that, it is hard to look away. The detransitioners I know have suffered greatly. They and their counterparts around the world seemed to have settled on the lizard emoji as an informal mascot online: Their motive for speaking out was to save other young people from suffering as they did. That is also my motive for writing this book.

Her book, she says, is not about trans people, but about 'transactivism' the campaign that insists that everyone must accept the gender-ideology that detaches male and female identity from biological sex and which sees transition from male to female and vice versa as an unqualified good that must never be challenged or reversed.

Her book is, she says,

A story of political and institutional capture; of charitable foundations controlled by billionaires joining forces with activist groups to pump money into lobbying behind the scenes for legal change. They have won over big political parties, notably America's Democrats, and big business, including tech giants. They are backed too by academics in gender studies, queer theory and allied fields, and by the pharmaceutical and health-care industries, which have woken up to the fortunes to be made from gender affirmative medicine.

This powerful new lobby far outnumbers the trans people it claims to speak for. And it serves their interests very poorly. Its ideological focus means that it seeks to silence anyone who does not support gender self-identification – which includes many post-operative transsexuals, who are under no illusion as to how much bodies matter. It also ignores other possible solutions to problems faced by trans people – research into the causes and treatment of gender dysphoria, for instance, or adding unisex facilities alongside single-sex ones. Its overreach is likely to provoke a backlash that will harm ordinary trans people, who simply want safety and social acceptance. When the general public finally realises what is being demanded, the blame may not land with the activists, where it belongs.

In her book, Joyce traces the history of transactivism from its origins in Germany in the 1930s to the present day, shows how the view of male and female identity on which it relies is at odds with what we know from science about how men and women are different and relies on old fashioned stereotypes concerning the normal behaviour of boys and girls, and outlines the very harmful real-life medical, psychological, and social consequences of trans activist ideology, particularly for women and vulnerable young people.

Martin's opinion:

Joyce is a self-avowed atheist and her book is written from a secular feminist perspective. However, it reinforces the point made from a Christian perspective in books such as Ryan Anderson's *When Harry Became Sally*, and J Alan Branch's *Affirming God's Image* that the ideology that says that a man can be a woman, or that a woman can be man, is not only false, but also has the potential to do severe and lasting damage both to the people concerned and to their families. Christians should read her book to understand how much common ground exists between Christian and secular concerns over this matter, common ground which Christians could build upon in the social and political arena in order to try to check and hopefully reverse the harm caused by transactivism.

Commendations:

Douglas Murray has written:

'There are few subjects which need treatment that is at once delicate, thoughtful and brave. Helen Joyce manages all of these things in *Trans*. Anyone looking to understand this most fraught of issues should start here.'

Brant Pitre, *Jesus the Bridegroom: The Greatest Love Story Ever Told* (Bantam Books, first edition 2014, reprint 2018)
ISBN 9780770435479, £10:98 (hardback, e and MP3 editions also available).

Overview:

Brant Pitre is a lay Roman Catholic theologian who is the Professor of Sacred Scripture at Notre Dame Seminary in New Orleans. He is the author of a number of books looking at the Jewish roots of the teaching of the New Testament and in his book, *Jesus the Bridegroom*, published in 2018 he looks from this perspective at the New Testament's teaching that Jesus is the bridegroom with the church as his bride.

Pitre begins his book by noting that, in his teaching about marriage in Ephesians 5:21–27, Paul draws an analogy between the crucifixion of Jesus and a Jewish wedding. He then asks the question: 'How could a first-century Jew like Paul, who knew how horribly brutal Roman crucifixions were, have ever compared the execution of Jesus to the marriage between a bridegroom and his bride?'

His answer to this question is that it is:

...precisely *because Paul was Jewish* that he saw the passion of Christ in this way. It is precisely because Paul knew Jewish scripture and tradition that he was able to see the crucifixion of Jesus of Nazareth as more than just a Roman execution, an unjust martyrdom, or even the sacrifice of the Son of God. Because of his Jewish background, Paul saw the passion and death of Christ as the fulfilment of the God of Israel's eternal plan to wed himself to humankind in an everlasting marital covenant. As we will see in this book, from an ancient Jewish perspective, in its deepest mystery, all of salvation history is in fact a *divine love story* between Creator and creature, between God and Israel, any story that comes to a climax on the bloody wood of a Roman cross.

Furthermore, when we re-read the other New Testament accounts of Jesus' life, death and resurrection 'in the light of ancient Jewish Scripture and tradition':

... we will discover that Paul is not the only person who talked this way. In the early stages of Jesus' ministry, John the Baptist – another first century Jew – refers to Jesus as 'the Bridegroom' (John 3:29), even though Jesus has no wife. Later on, in one of his most mysterious parables, Jesus refers to himself as 'the bridegroom,' and calls his disciples 'the sons of the bridechamber' (Mark 2:18–19). Moreover, the very first miracle Jesus performs takes place at a Jewish wedding, when he acts like a bridegroom by miraculously providing wine for the wedding party (John 2:1–11). Most striking of all, the last days of Jesus' life – the Last Supper, the passion, and his crucifixion and death – when examined through the lens of ancient Jewish Scripture and tradition, look mysteriously similar to certain aspects of an ancient Jewish wedding. According to the Book of Revelation (written by yet another Jewish Christian), the world itself ends with a wedding: the eternal 'marriage supper of the Lamb' and the unveiling of the new Jerusalem as the bride of Christ (Revelation 19, 21).

In other words, when seen through ancient Jewish eyes, Jesus of Nazareth was more than just a teacher, or a prophet, or even the Messiah; he was *the bridegroom God of Israel come in the flesh*. As the bridegroom Messiah, his mission was not just to teach the truth, or proclaim the Kingdom, but to forgive the sinful bride of God and unite himself to her in an everlasting covenant of love.

In his book as a whole, Pitre develops the ideas set out in these quotations. He begins by look at how in the Old Testament God is seen as the bridegroom of Israel in the account of the establishment of covenant between God and Israel at Sinai, in the teaching of the prophets, and in the Song of Songs. Moving on to the New Testament, he then looks in turn at the words of John the Baptist in John 3:28–30, the story of Jesus turning water into wine in John 2:1–11, the story of Jesus’ meeting with a Samaritan women at Jacob’s well in John 4:1–42, Jesus’ prediction of his death in Mark 2:19–20, the New Testament accounts of the details of Jesus’s crucifixion, the account of the marriage of the Lamb in Revelation 19–20, Jesus’ teaching about marriage at the resurrection in Mark 12:18–23, and the New Testament teaching about Baptism and the Eucharist. All this material, he argues, bears witness that Jesus is the God of Israel come in person to claim the new Israel (made up of both Jews and Gentiles) as his bride, that the cross was his wedding, that the marital relationship established on the cross will be fulfilled in the world to come, and that Jesus prepares his bride for her wedding through Baptism, and gives himself to her in love at the Eucharist.

At the end of the book, Pitre returns to the story of the Samaritan woman in John 4 and declares that what the New Testament tells us is that:

... the Samaritan woman is every one of us. She is every human being who has ever sinned and betrayed the God who loved us and made us, by chasing after other gods, trying desperately to get creatures to give us what only the Creator can give. She is every human being who has ever made a complete mess of their lives with choices from which they just can't seem to break loose. She is every human being who has a sinful and broken past that they'd just rather not talk about.

But none of this stops Jesus from pursuing her. Nor does it stop him from pursuing us. After all these centuries, he is still waiting at the well. He is waiting for us to ask him for the gift of living water, and even more, for the gift of himself.

Martin’s opinion:

Pitre’s book is an excellent introduction to the key biblical idea of Jesus as the bridegroom and the church as his bride, an idea which is central to a proper understanding of soteriology, spirituality and Christian sexual ethics. The book is based on up-to-date biblical scholarship, but it is written in a very accessible style. Pitre writes from an overtly Roman Catholic perspective, but evangelicals will benefit from his clear and straightforward exposition of the biblical material. This book would make a good basis both for a sermon series and for a series of home group study sessions. Highly recommended.

Commendations:

Edward Sri declares:

‘Brant Pitre helps us to know Jesus not just as a Savior and lord, but as our divine bridegroom. This excellent book shows how the theme of Christ the bridegroom is at the very heart of salvation history and how it can transform the way we view baptism, the Eucharist, marriage, and our own relationship with Christ. The profound Biblical insights and clear, engaging writing style will take you deeper into the divine love story found in Sacred Scripture.’

M B Davie 27.9.2021