



Living By Scripture: Liturgy, Practice, Prayer

Dr. Kathleen Staudt (Kathy)
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“READING” SCRIPTURE

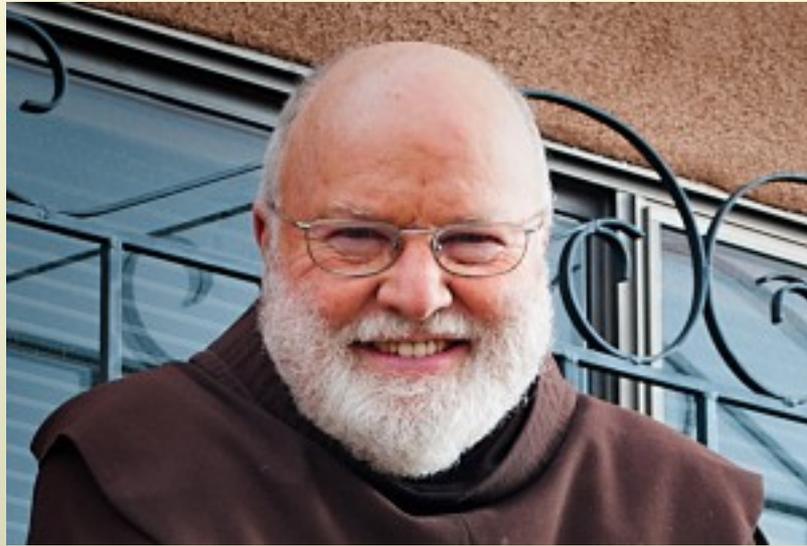
‘FOR
OUR
LEARNING”

“Every piece of writing springs from the fruitful collision of convictions and imagination. Every act of reading, too, springs from these things. . . (29)

Multiple ways of reading Scripture, then, need not be seen as a threat to faithful reading (33)

*--Carolyn Sharp,
Wrestling the Word*

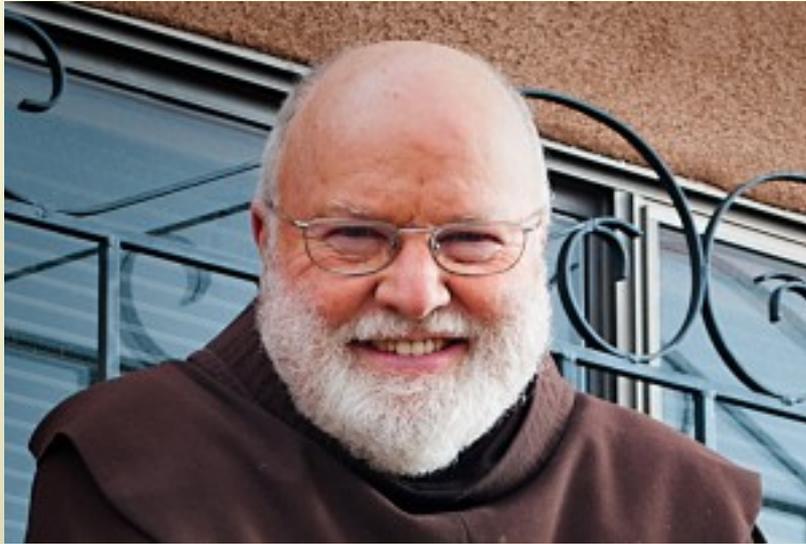
Richard Rohr on Scripture as a way to “truth”



Epistemology: “Truth” drawn not from “fact” but from wisdom of the Tradition: What the tradition has known

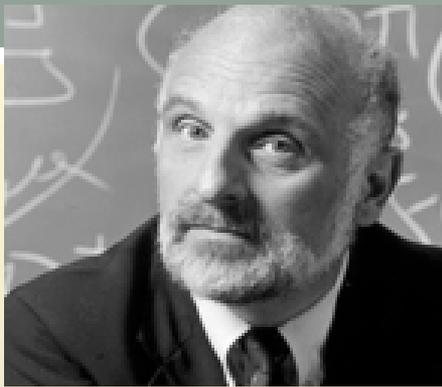
“**Hermeneutics**”: The frame that we bring to our reading of Scripture: “Tricycle” of Scripture, Tradition and Experience” (compare to Hooker’s 3 legged stool).

Richard Rohr on Scripture as a way to “truth”



Hermeneutics is the technical word for a method of interpreting sacred texts. If someone does not have a consistent and declared hermeneutic, their understanding of Scripture is whimsical and subjective

. A good and solid biblical teacher must come clean about their manner of interpretation early on, or you have no foundation for trusting what they say. Just saying, “It is in Scripture,” as most do, is largely meaningless, because anyone can find a workable “proof text” for whatever they want to believe somewhere in the Bible. This is why many have so little trust in Christians today.



Walter Brueggemann

....the texts themselves witness to a plurality of testimonies concerning God and Israel's life with God. . . . It is, moreover, clear that the several testimonies to Yahweh, in any particular moment in Israel's life, were often in profound dispute with one another, disagreeing from the ground up about the "truth" of Yahweh. . . . It is the process of dispute and compromise itself that constitutes Israel's mode of theological testimony"

Verna Dozier on the Biblical Story



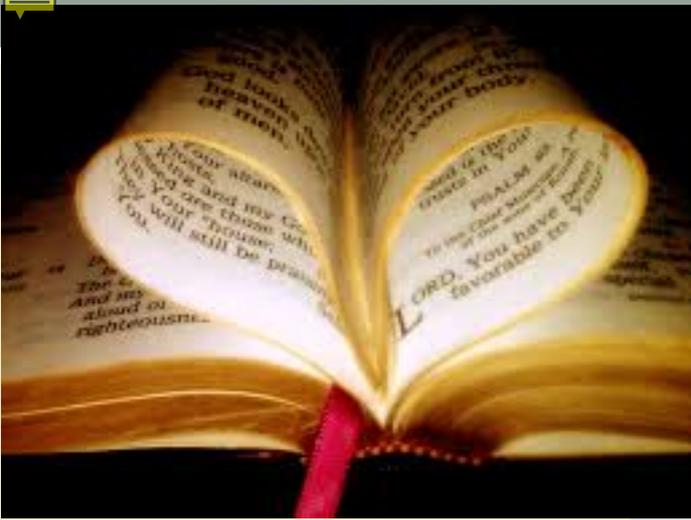
“If you just dip into it, you may get a very distorted idea. If you dip into one part, you may think it’s just a grim recital of do’s and don’ts. If you dip into another part, you may think it’s a polemic for the status quo. It would be like trying to understand a great painting by looking at the detail before you saw the whole painting.”

Scripture and Anglican Liturgy: Reading through Juxtaposition

- How the lectionary teaches us to read Scripture (and what it misses) – Sundays and Daily Office.
- Liturgies of juxtaposition: 9 Lessons and Carols and The Great Vigil of Easter



“READING” as SPIRITUAL PRACTICE



‘FOR
OUR
LEARNING’

TEXT (genre)

- CONTEXT (history, politics)
- INTERTEXTUALITY (other parts of the Bible)
- TRADITION (how read?)
- MY QUESTIONS?
- READING AS PRAYER

TEXT

What kind of text is this? (*genre*)
(poetry, history, fable, legal code, liturgy, philosophy, memoir. . . .)



CONTEXT

- What kind of text is this? (*genre*)
- **What do I know about the *context* that gave rise to this text?**





INTERTEXTUALITY

- What kind of text is this? (*genre*)
- What do I know about the *context* that gave rise to this text?
- **What do I know about this text in relation to other parts of the Bible?**



TRADITION

- What kind of text is this? (*genre*)
- What do I know about the *context* that gave rise to this text?
- What do I know about this text in relation to other parts of the Bible?
- **What do I know about how this text has *traditionally* been read?**



MY QUESTIONS

- What kind of text is this? (*genre*)
- What do I know about the *context* that gave rise to this text?
- What do I know about this text in relation to other parts of the Bible?
- What do I know about how this text has *traditionally* been read?
- **What question(s) am I bringing to this text?**



READING AS PRAYER

- What kind of text is this? (*genre*)
- What do I know about the *context* that gave rise to this text?
- What do I know about this text in relation to other parts of the Bible?
- What do I know about how this text has *traditionally* been read?
- What question(s) am I bringing to this text?
- **How might I pray with this text?**

Verna Dozier

“The Dream of God: A Call to Return



“The biblical story is one of a free God who created free creatures to be in fellowship with their Creator. The free creatures could not trust the divine way, and God, respecting their freedom, set in motion a plan to win them back.

...



Verna Dozier

“The Dream of God: A Call to Return”

On Genesis 3:

“God’s dream of a friendly world of friendly folk beneath a friendly sky is shattered. God is someone to hide from. Human beings cast accusations at other creatures. There is enmity between human beings and other creatures, between men and women. Work becomes a curse, and the continuation of the race a painful burden.

(p. 32)



They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord among the trees of the garden. But the Lord God called to the man, and said to him, “Where are you?” (*Genesis 3:8-9*)

Reading from “In the Cool of the Evening” By Kathleen Henderson Staudt

*And they heard the sound
of the Lord God walking
in the garden in the cool
of the day, and the man
and his wife hid
themselves from the
presence of the Lord God
among the trees of the
garden.*

Genesis 3:8-9

