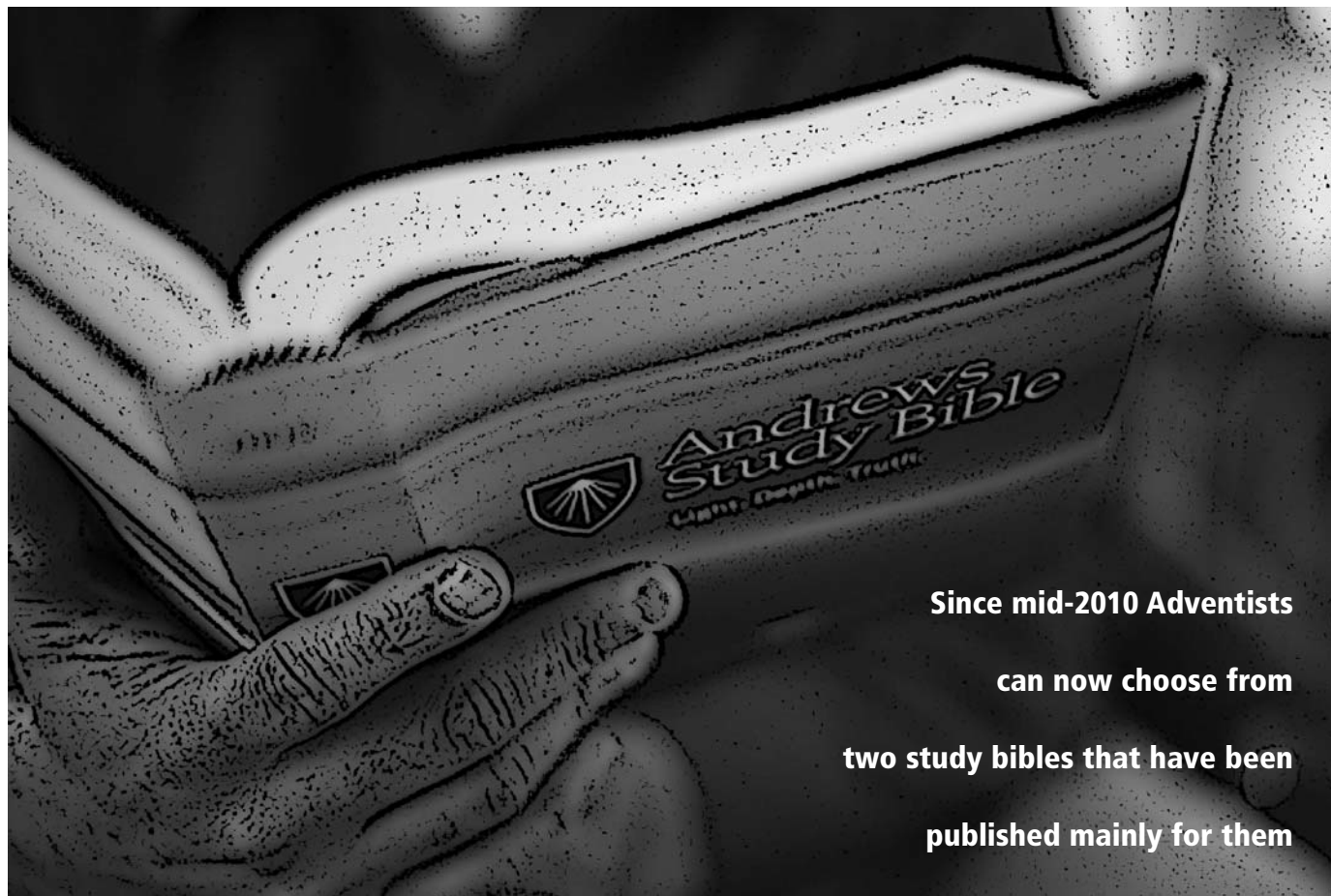


New Tools for the People of the Book: *Reviewing the Andrews Study Bible and the Remnant Study Bible* | BY REINDER BRUINSMA



Since mid-2010 Adventists
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There seems to be no shortage of study bibles. I noticed this when I recently visited a large Christian bookstore which carries more than twenty of them. When I started work on this review, I typed the words “study bible” in the website, *Amazon.com*. This resulted in an amazing 66,701 hits. Of course, many of these refer to the same title in different formats and to books *about* study bibles, but by just browsing I noticed that most major Christian publishers have study bibles in their published lists—based on different versions of the

Bible and targeting a great variety of audiences. Since mid-2010 Adventists can now choose from two study bibles that have been published mainly for them; the publishing branch of Andrews University has presented its *Andrews Study Bible*, and Remnant Publications, an independent Adventist publisher, has launched its *Remnant Study Bible*.

Do Adventists need their own study bibles? If so, what specific needs should such publications address? And what about the two new study bibles that have recently come off the press? How similar are they?

Where they do differ? Is one better than the other? This article will attempt to answer these questions. I will use the following acronyms for the *Andrews Study Bible*—ASB, and the *Remnant Study Bible*—RSB.

What is in a name?

The name of the *Andrews Study Bible* is somewhat surprising. Why not simply call it the *Adventist Study Bible*? That is, we may assume, what it is supposed to be. It was felt that there were some good reasons not to do so. The publishers of the ASB did not want to give the idea that their study bible would be seen as fully endorsed by the denomination, and as the final word about the meaning of every word in the Bible. The name *Andrews Study Bible* was chosen in honor of J.N. Andrews, a pioneering Bible scholar among Adventists. Another consideration was the fact that the project was carried forward by “the flagship university of the Adventist Church”: Andrews University (xi), with the aim of producing a study bible that would be “academically credible, theologically sound, and practically useful” (ix).

Even though Andrews University Press is the publisher, not all contributors to the ASB are connected with Andrews University. Several are from other Adventist universities, even though none of these universities carry the label “Adventist” in their name. The theological identity of the group leans toward the conservative side of the Adventist theological spectrum. Jon L. Dybdahl, a former president of Walla Walla University, served as the general editor of the project. Among the project committee, five of the nine members are clearly identified as Seventh-day Adventists (xv). All five editorial consultants are employed by the Biblical Research Institute at the headquarters of the Adventist Church, but are strangely not identified as Adventists (xvi). The Adventist identity of the project is, however, not completely hidden. All contributors and editors “acknowledge their Seventh-day Adventist background” (x), but the overall approach is apparently intended to make the book also attractive to a non-Adventist audience.

As its very name indicates, the RSB is much more overtly Adventist. On the front cover of the edition which I purchased (a request for a free review copy remained unanswered), it is indicated that E.G. White comments are a prominent part of this study bible. The very name of the publisher, Remnant Publications, an independent Adventist ministry located in Coldwater, Michigan, proclaims its mission in a jargon that traditional Adventists will readily

understand. In addition, the name *Remnant Study Bible* is a distinct selling point for a major segment of the Adventist Church. The list of the thirty contributors consists, with only a few exceptions, of people who are not employed by a denominational organization; many are connected with independent Adventist organizations—all with a conservative theological bent. The work of these contributors was mostly limited to selecting suitable quotations from ten Ellen G. White books. Most of the other materials, apart from the Bible text, were taken from external sources (several are copyrighted by Thomas Nelson, the publisher of the NKJV). Unfortunately, the ASB as well as the RSB do not credit any of the general articles, which are unique to their books, to any particular authors. It remains guesswork as to who has written what.

The New King James Version (NKJV)

Both study bibles reviewed in this article have opted for the text of the *New King James Version* (NKJV). It does not come as a surprise that the RSB chose the NKJV, but it may come to many as rather unexpected that the ASB also chose this Bible version. Both have included the standard preface to the NKJV in the introductory materials, prior to Genesis (ASB, xvii-xxiii; RSB, xi-xiv). In that preface the KJV (the basis for the NKJV) is described as “a living legacy.” There is little modesty in the evaluation of the KJV: “The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundation of our society.”

The editors of the ASB tone down these superlatives in their own statement of appreciation for the NKJV. They refer to it as a version of the Bible that “has been helpful and inspiring” to many people, and they regard this “modernization” of the *King James Version* “as a continuation of ‘a great and honored standard of faithful translation’” (x). Dr. Niels-Erik Andreasen, one of the key persons involved in the ASB initiative, said in an interview in the *Adventist Review*: “We used the *New King James Version* because there was a sense that, among the English versions, it probably still has the widest appeal and acceptance among those who would want an *Andrews Study Bible*, particularly in North America. It is possible that in the future other well-known English versions may be used for the *Andrews Study Bible*.”¹

I do not have the expertise to make a well-founded judg-

ment with regard to all of the pros and cons of the NKJV when compared to newer translations, such as the RSV or the NIV or NLT.² However, it is well known that the KJV dates from 1611. The translators had to work with the manuscripts that were available to them. Since that time a great number of other manuscripts have been found. Even the most informed lay people have heard of such discoveries as the *Codex Sinaiticus* (almost the entire New Testament) and the Dead Sea Scrolls (many parts of the Old Testament). Some scholars are of the opinion that the manuscripts that were available to the seventeenth-century translators belong to the “text family” that should even now be considered as superior and most reliable. The editors of the NKJV agree, but in some cases refer to the readings in manuscripts that have become available in more recent times.³ Most experts do not share this view and stress the value of making a judgment after a careful examination of *all* available manuscripts. The often vicious debate continues between those who belong to the “KJV-only” defenders and those who welcome new translations.

There is not only the issue of the provenance and date of the various manuscripts in Hebrew or Greek, or of very early translations in Syriac or Latin, or of translations of the Old Testament in Greek (as the *Septuagint*), and the relative value we may attach to them. The *method* of translation also plays an important role in the choice of a Bible version. The KJV wanted to provide a translation that is as close to the actual original text as possible. Other (and many later) translations have opted for a dynamic equivalent translation in which the communication of the *meaning* of the text rather than the literal rendering of the individual words is the main criterion. Paraphrases of the Bible have gone yet a step further in making the Bible more readable for contemporary readers.⁴ This is not the place to discuss this matter at length, but it would seem to me that the very fact that God revealed himself in his Word, in order to communicate with us in our language, should inspire us to continuously look for the best possible ways to make his Word available in trustworthy, unbiased translations that can be understood by the reader of today—whether a veteran Bible reader or first-time Bible reader.

The Adventist Church has repeatedly stated that it does not want to be classified with the “KJV-only” people. The church has consistently justified new translations with two arguments: new discoveries have enriched our understanding, and living languages constantly develop. The Biblical

Research Institute of the General Conference (BRI) has published several articles in the recent past, suggesting that one should not rely solely on the KJV because it is not always based on the best manuscripts.⁵ Of special interest for Adventists (and especially, it would seem, for the editors of the RSB) is the fact that Ellen White freely used the various English versions of the Bible that were available in her day, and never made any derogatory remarks with regard to recent versions or statements in defense of a “KJV-only” standpoint.⁶

The choice for the use of the NKJV by the editors of the ASB remains somewhat puzzling. When in the 1990s the series of commentaries in the *Abundant Life Bible Amplifier* series was published (unfortunately discontinued after some 15 volumes had appeared), the *New International Version* was adopted as its basis. In his recent series of commentaries on individual Bible books, George R. Knight (one of the contributors to the ASB) either uses his own translation or prefers different modern translations over the KJV/NKJV. Has the ASB choice for the NKJV been motivated by listening to voices on the conservative side of the Adventist Church, which are quite vocal in promoting a “KJV-only” position?⁷ Or might there also be a commercial element in this decision, and is the licensing fee that publisher Thomas Nelson charges for use of the NKJV text and the various study bibles lower than what other publishers charge for the versions for which they own the copyright?

With regard to the status and the inspiration of scripture, the publishers of the NKJV operate on the basis of a fundamentalist view of inspiration that differs from official Adventist theology. In the Preface to the NKJV it states: “In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.” Although admittedly (and regrettably) many individual Adventists would feel comfortable with that position, it has never been endorsed by the Adventist Church⁸ nor by Ellen White.⁹ The official Adventist position is clearly set forth in an introductory article in the ASB (xxv, xxvi).

Concerning the primacy of Scriptures over any human interpretation, both the ASB and the RSB are quite clear, even though Ellen White’s comments clearly are given a special status in the RSB. The ASB states: “The Bible stands alone. . . . The Bible is subject to no one but the God who inspired it” (ix). Although Ellen White is not mentioned by

name in the ASB, her presence is certainly felt, probably most clearly in the general article about the “Message of the Bible” (xxvii–xxx), which defines the core of the biblical message in terms of the “great controversy” theme.

Study helps

It may be useful to list side-by-side the various features the two publications offer:

Feature	Andrews Study Bible	Remnant Study Bible
General Articles	Inspiration	Messianic prophecies Message of the Bible How sin began
	Following the Bible	Nothing to fear except we forget (re: sanctuary) Prophecies of Daniel 2, 7 2300-day prophecy
NKJV	Preface	Preface
	Text	Text
	Center reference column	References in text Words of Christ in red
	Bible Reading Plan	Bible Reading Plan
Study helps	Introduction to Bible books	Introduction to Bible books Includes Nelson introductions Bible Timeline E.G. White comments
	ca. 12,000 notes	
	In-Text maps (11)	
	Color Maps (15)	Color Maps (8)
	Index to maps	
	Charts and illustrations	
	Harmony of the Gospels	
	Miracles of Jesus	Miracles of Jesus
	Parables of Jesus	Parables of Jesus Prayers of the Bible Monies, weights, measures Jewish Calendar
	Concordance	Concordance
Annotated Theme Index	Chain reference Bible topics	

It is impossible to discuss all these features in detail. Several of the features have been provided by Thomas Nelson, together with the NKJV text. The color maps in the RBS, for instance, originate with Thomas Nelson. The color maps in the ASB are of better quality and are more user-friendly. They are owned by Andrews University Press and have been created by David P. Barrett, a cartographer who has also contributed to such publications as the *Crossways ESV Bible Atlas*.

The general articles in the RSB focus on a number of specifically Adventist topics and provide the traditional Adventist view on the “Great Controversy” theme, the sanctuary doctrine, and the standard interpretation of

Daniel 2, 7, 8 and 9. The explanation of Biblical symbols in the RSB also conforms to traditional Adventist views.

The Chain Reference Topics in the RSB guide the reader from one text to the next to cover twenty Adventist doctrines. They offer little more than the series of Bible studies that might be given to a baptismal candidate and appear to encourage a kind of proof text approach to the study of the Bible that not everybody will appreciate.

The Annotated Theme Index in the ASB takes a somewhat different approach. Specific icons in the notes point to 28 short doctrinal statements, which are accompanied by a number of biblical references. These 28 statements resemble the 28 Fundamental Doctrines of the Adventist Church, but care is taken not to present these statements as *Adventist* doctrines. Some of the 28 Fundamentals are divided into two themes, while such specific Adventist themes as the remnant and the spirit of prophecy are not included as a specific “annotated theme.”

The introductions to the individual Bible books follow different approaches. The RSB accepts the conservative tradition with regard to authorship and suggested dates of origin. An interesting paragraph in those introductions is how Christ is reflected in each Bible book. The choice of “key word,” “key verses” and “key chapter” in each Bible book is rather subjective, but interesting.

The introductions to the Bible books in the ASB have a more academic character and are, in general, more informative. Their statements about authorship and date are likewise conservative, but do leave a little room for alternative opinions. The Mosaic authorship of the Pentateuch is “more than likely,” and thus these “five books of Moses” (3). While the critical theories concerning different sources in the Pentateuch, dating from different times and much later than Moses, are rejected, it is suggested that Moses “apart from having received divine guidance and visions” also made use “of collected stories and genealogical notes, records and traditions” (3).

It is acknowledged that many scholars believe that the book of Isaiah was written by two or three authors. But “this view does not need to be accepted” (ASB, 857). A number of arguments are given as to why the single authorship of the book of Isaiah remains the best option, but no conclusion is drawn. With regard to the synoptic gospels, Adventists have usually had far fewer problems in accepting critical theories. As was already the case in the *Seventh-*

day *Adventist Bible Commentary*,¹⁰ the ASB also accepts the priority of Mark and the existence of various ancient sources, usually referred to by the capital letters Q, M and L,¹¹ to which the authors of the gospels had access when writing their story of the life of Christ (1247).

By including a Bible Timeline, the RSB leaves us in no doubt whatsoever that it supports an ultra-short chronology (1564, 1565). It places creation at 4,000 BC. Although the ASB also supports a short chronology, it avoids mentioning any specific date for creation. In the note on Genesis 1, it emphasizes the importance of understanding that the universe has a beginning, without suggesting when that beginning might have been. But in the note on Genesis 5:3–5 it is indicated that a total of ten generations, “spanning 1,656 years, links creation to the flood” (12).

Apocalyptic prophecy

In any Adventist tool for Bible study the interpretation of Daniel and the Revelation is an important issue. As may be expected, the RSB is very outspoken in its support of the traditional Adventist historicist position. The idea that the book of Daniel is a second century document, written by an anonymous author, with Antiochus Epiphanes (175–163 BC) as one of the key players, is strongly rejected. The general articles about Daniel 2 and 7 and the 2,300 day prophecy (1575–1587) are very similar to what is found in the classical exposition by Uriah Smith.¹² The “little horn” may be “fully and fairly” identified as the papacy (1581). And the key to the time prophecies is found in the so-called “day-year” principle. When explaining the meaning of the 1,260 days or 42 months, it is simply stated: “Since a day is equal to a year in Bible prophecy, this power was to rule for 1,260 years” (1581). A similar matter-of-fact statement is found a few pages later: “In Bible prophecy, literal time periods are often a symbol of a much longer time period. A twenty-four hour day, for instance, stands for a year” (see Num. 14:34 and Ezek. 4:6) (1584).

The Ellen G. White quotations that accompany the text of the books of Daniel and the Revelation clearly identify the “little horn” (Dan. 7) and the “sea-beast” (Rev. 13) as Roman Catholicism, and the “land-beast” (Rev. 13) as the United States of America. Yet, many users of the RSB may be struck by the fact that the Ellen White comments for Daniel and Revelation are not as abundant as they might expect, and may wonder why she remained totally silent on many details of these prophetic books. For example,

there is nothing from her pen regarding Daniel 11, no word of comment regarding the seven seals or the seven trumpets, no explanatory comment on the meaning of 666. In order to ensure that a fairly complete picture of Adventist eschatological thinking would emerge, a few general articles were apparently deemed necessary.

The prophetic picture that emerges from the ASB largely conforms to Adventist tradition, but the descriptions are more circumspect than in the RSB. Daniel is dated in the sixth century BC and a number of reasons are given to support the conclusion that the second century BC theory for the writing of Daniel is “mistaken” (1108). For an explanation of why the historicist approach to Daniel and Revelation has the best papers, a short statement (“Approaches to Understanding”) is provided in the introduction to Revelation (1659). But it is also admitted that the other approaches (preterist, futurist and idealist), while they “are too limiting,” nonetheless “have a point.” In this same section it also explained that often-tentative language is used in the notes because “while the overall soundness of the [historicist] method may be clear, exact applications are often not.”

The day-year principle is also employed in the ASB with minimal supporting evidence—just a short referral to Numbers 14:34 and Ezekiel 4:4–6, the usual proof texts for the day-year principle (1673). A chart with the timeline of the Daniel 8 and 9 prophecies informs the reader that the “2,300 days or 2,300 years” of Daniel 8:14, end in 1844 (1127). In the notes, the “little horn” and the “sea-beast” of Revelation 13 are said to be powers with a religious agenda, but no specific mention is made of the papacy. Somewhat surprisingly, the note for Revelation 13:11 states that the “land-beast” of Revelation 13 “according to many interpreters, is a symbol for the United States of America” (1676). The remnant is described as “the end-time people of God,” and the “testimony of Jesus” and the “spirit of prophecy” are described as “a visionary gift, like John’s” (1675).

Notes and Ellen G. White’s comments

The Ellen G. White comments in the RSB are, as stated earlier, taken from just ten of her books. Most prominent among these are the five volumes of the *Conflict of the Ages* series.¹³ The five other sources are also well-known classics.¹⁴ The editors are to be commended for the fact that they have only used books that were produced as complete

books by Ellen White, or under her direct supervision¹⁵ and have avoided taking snippets from later compilations. They have taken care to ensure that the quotations are long enough to provide at least a little context. Just skimming through the RSB confirms that Ellen White did not write about many lengthy portions of the Bible. In many cases when one would have liked some clarification of difficult texts, she remained silent.

A study bible is not a bible commentary, and one must adjust one's expectations accordingly. This is also true for the ASB. Thus, the actual historicity of biblical events and persons is assumed and not supported with evidence. Job, for instance, is simply identified as "a non-Israelite follower of God, apparently an Edomite" (628). Jonah is described as a historical figure, and mention is made of "the miraculous intervention by a fish" (1179), but without any reference to the much debated historicity of this strange event. However, the ASB says a little more about texts that have been questioned with regard to their historic accuracy. The OT text tells us that some 600,000 Israelites (with their wives and children making a total of at least 2 million people) traveled through the desert. This has raised all kinds of critical questions. The ASB mentions some of the problems and suggests a solution that reduces the huge amount of people very considerably (note on Num. 1:46) (168).

The ASB stays with the text and does not use the notes for extensive dogmatic exposition or aggressive support for Adventist convictions. On the other hand, the Adventist tradition is clearly present. Some important textual and linguistic issues are not avoided. They are treated in a somewhat low-key manner, but always from an Adventist perspective.

The Ellen White comments that have been included in the RSB may be characterized as mostly of a devotional nature, in contrast to most of the notes in the ASB, which intend to provide information. "Their purpose is to explain, define, clarify and illuminate some aspect of the referenced passage" (xiii). Having read a rather arbitrary, but quite wide, selection of the more than 12,000 notes, I am convinced that the ASB succeeds in that respect. The meaning of names, the clarification of geographical locations, the meaning of specific Hebrew idioms, the explanation of ancient customs and short information on historical background—these issues are well covered and very helpful.

Conclusion

I regret that these study bibles have opted for the NKJV rather than for a modern contemporary version. But apart from that, I ask myself the question: Would I buy either of these two study bibles? Both have their value. But if I had to limit myself to one of the two, I would certainly prefer the *Andrews Study Bible*. The multitude of notes certainly makes it a valuable tool that is fully worth its price. It also has many useful additional features. For those interested in the Ellen White comments, I would advise to buy (or download) the ten books from which the comments in the RSB are taken, but read them as complete books *after* you have read the Bible! ■



Andrews Study Bible

Published by Andrews University Press, 2010

1,908 pages

Various editions, priced from \$69.99 to \$119.99



Remnant Study Bible

Published by Remnant Publications, 2010

1,815 pages

Various editions, priced from \$85.95 to \$99.95

The books may be ordered directly from the publishers, from the ABC's or www.adventistbookcenter.com and through such internet shops as www.amazon.com.

Reinder Bruinsma recently retired after a long and varied career in the Adventist Church. His last assignment was serving as president of the Netherlands Union. Bruinsma holds a PhD from the University of London and continues to write and teach. He is the author of some 20 books and numerous articles.

Footnotes

1. <http://adventistreview.org.issue.php?issue=2010-1517&page=18>.
2. A useful book by an Adventist author is Hugh Dunton, *Bible Versions: A Consumer's Guide to the Bible* (Grantham, UK: Autumn House, 1998).
3. See for instance the noteworthy text in 1 John 5:7 which has long been considered one of the clearest texts in support of the concept of the Trinity. It is widely accepted that these words about the oneness of Father, Son and Spirit are a later addition to the original text, as is clear from later discovered manuscripts which the KJV translators did not have. The textual evidence for omitting these words is referred to in the small print in the center column of traditional KJV editions. Another important example of a

major textual variant is the so-called “longer ending” of Mark 16:9–20, which is not found in many ancient manuscripts.

4. A popular example is Eugene H. Petterson, *The Message: The Bible in Contemporary Language*. An Adventist example is: Jack J. Blanco, *The Clear Word*, which was printed and distributed by the Review and Herald Publishing Association. This Adventist paraphrase is often guilty of more theological interpretation and doctrinal bias than is desirable, even in a paraphrase.

5. See the documents “Modern Versions and the KJV” (1997); Arthur Ferch, “Which Version Can We Trust?” (1998), and Johannes Kovar, “The Textus Receptus and Modern Bible Translations.” <http://www.adventist-biblicalresearch.org>. The paper by Kovar was also published in the *BRI Newsletter* of January 2008.

6. Arthur White, “The E.G. White Counsel on Versions of the Bible,” see <http://whiteestate.org/issues/versions.html>.

7. Probably most influential (and outspoken) is in this respect the independent ministry *Amazing Discoveries*, led by Dr. Walter Veith, who argues that the moderns versions are at least in part the result of Jesuit conspiracies. In his defense of the KJV he is inspired by Benjamin G. Wilkinson, an Adventist educator who, in 1930, published his book *Our Authorized Bible Vindicated*. The influence of this book extended to other denominations. Wilkinson’s books are sold via the *Amazing Discoveries* website, <http://amazingdiscoveries.org>. See also: <http://kjonlydebate.com/2009/06/05/youtube-response-the-niv-is-a-jesuit-bible>.

8. For a recent, authoritative study of the concept of inspiration, see: Peter M. van Bemmelen, “Revelation and Inspiration,” in Raoul Dederen, ed., *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 22–57.

9. White, Ellen G. *Selected Messages*, vol. 1, p. 21; *Great Controversy*, p. v.

10. See vol. 5, pp. 175–176.

11. Q is derived from the German *Quelle*, the code name for a collection of sayings of Jesus, which appears to have been available to Matthew, Mark and Luke. M refers to a source from which Matthew drew materials that are unique to his gospel, while L stands for a source that was apparently only known to Luke.

12. Smith, Uriah. *The Prophecies of Daniel and the Revelation* (Washington, DC: Review and Herald Publishing Association, 1944).

13. The titles of the five books include *Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles* and *The Great Controversy*.

14. *Christ’s Object Lessons*, *Education*, *Thoughts from the Mount of Blessing*, *The Ministry of Healing* and *Steps to Christ*.

15. Except *Prophets and Kings*, which was not fully finished when Ellen White died. The last section was compiled from materials she had written earlier.

true, not pure → continued from page 51

resurrection comes only after death. There are no shortcuts.

We cannot merely tolerate artists in the church. We urgently need them. We must find ways to bless them and give them space to do their creative work. Hope itself is at stake. While the world is in a tug of war between sentimental optimism and nihilistic, sometimes obscene, pessimism, Christian artists have the chance to transcend both and convey hope. When people challenge this position, as they surely will, we must respond, with Flannery O’Connor:

*When people have told me that because I am a Catholic, I cannot be an artist, I have had to reply, ruefully, that because I am a Catholic, I cannot afford to be less than an artist.*¹² ■

Ryan Bell lives with his family in Hollywood, California, where he is the pastor of the Hollywood Adventist Church. The church is home to a growing community of fine artists, photographers, filmmakers, musicians, actors, graphic designers, interior designers, writers and architects. Together they are finding God in some unexpected places.

Footnotes

1. O’Connor, Flannery. “The Church and the Fiction Writer” in *Mystery and Manners: Occasional Prose*. (New York, NY: Farrar, Straus and Giroux, 1957), 151.

2. *Ibid.*, 147–148.

3. Simmons, Ilana. Quoted in <http://www.psychologytoday.com/blog/the-literary-mind/200912/what-makes-art-sentimental>

4. O’Connor, 147.

5. Dark, David. *Everyday Apocalypse: The Sacred Revealed in Radiohead, The Simpsons, and Other Pop Culture Icons*. (Grand Rapids, MI: Baker Academic/Brazos Press, 2002), 12.

6. *Ibid.*, 12.

7. Cohen, Leonard. *Anthem*. Quoted in David Dark.

8. Dark, 11.

9. McClendon, James. *Witness: Systematic Theology*, v. 3, quoted in Dark, 9.

10. O’Connor, Flannery. “The Fiction Writer and His Country” in *Mystery and Manners: Occasional Prose*. (New York, NY: Farrar, Straus and Giroux, 1957), 33–34.

11. *Ibid.*, 34.

12. O’Connor. “The Church and the Fiction Writer” in *Mystery and Manners: Occasional Prose* (New York, NY: Farrar, Straus and Giroux, 1957), 146.