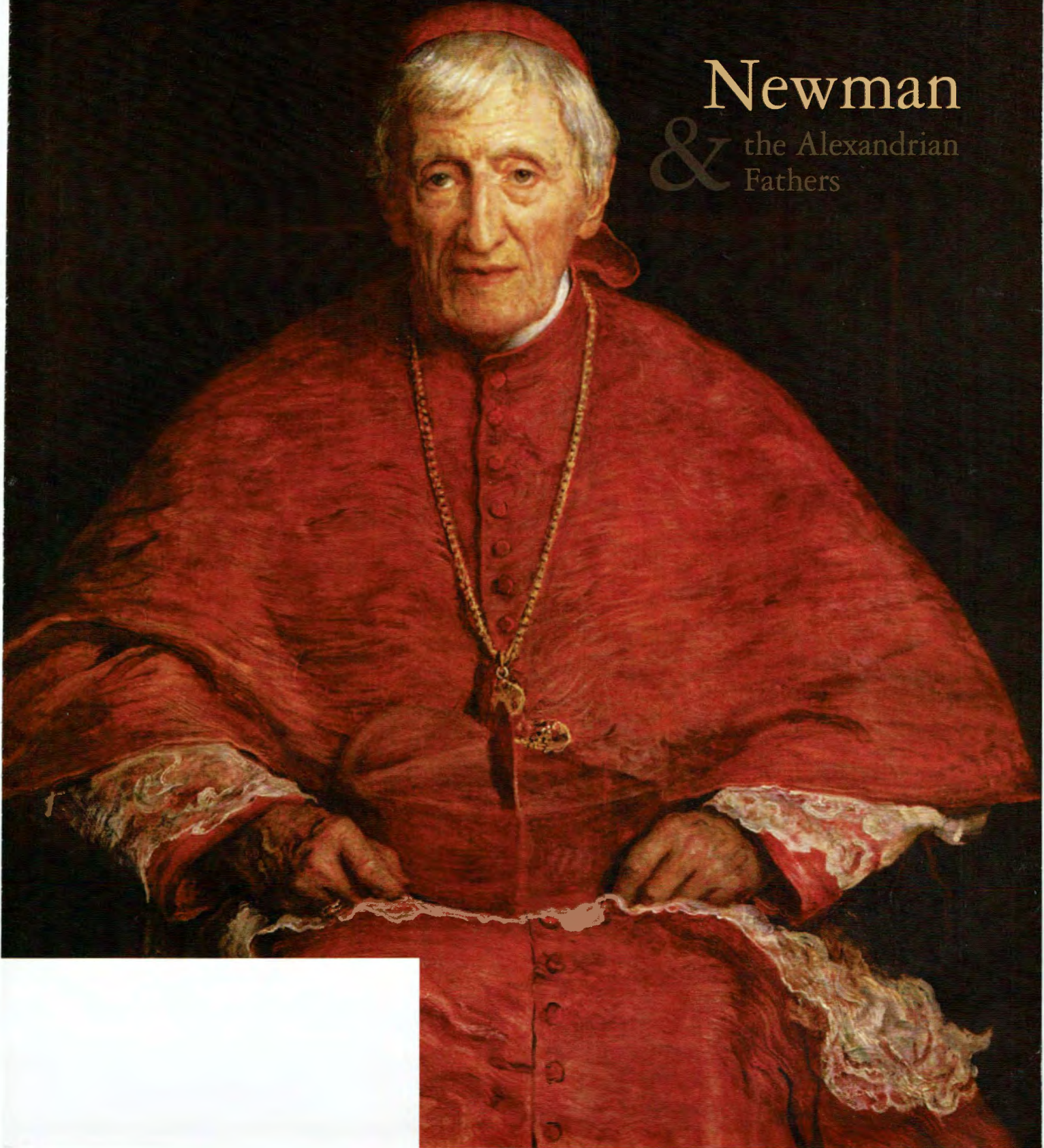


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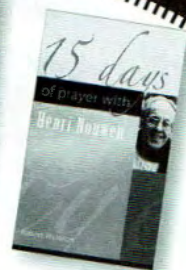
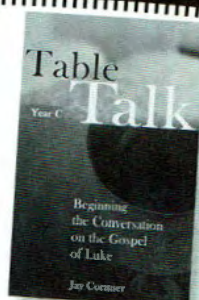
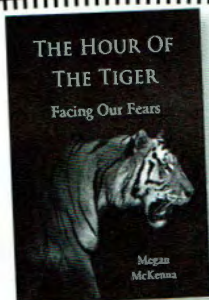
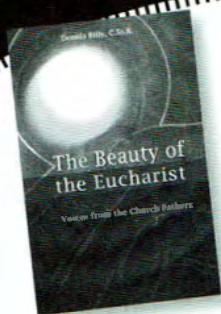




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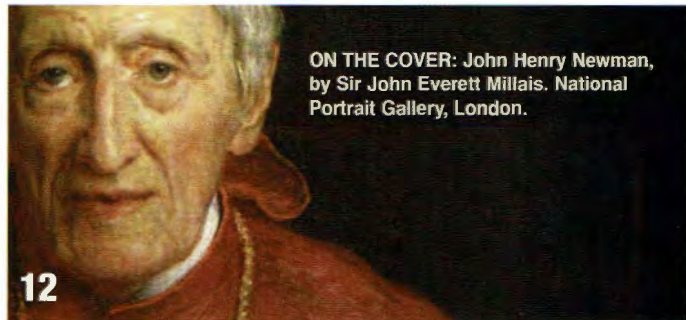
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ON THE COVER: John Henry Newman, by Sir John Everett Millais. National Portrait Gallery, London.



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SUNDAY'S READINGS

# Not an Easy Invitation

*"...then come, follow me" (Mark 10:21b)*

**19th Sunday After Pentecost (Proper 23B), Oct. 11, 2009**

**BCP:** Amos 5:6-7, 10-15; Psalm 90 or 90:1-8, 12; Heb. 3:1-6; Mark 10:17-27(28-31)

**RCL:** Job 23:1-9, 16-17 and Psalm 22:1-15, or Amos 5:6-7, 10-15 and Psalm 90:12-17; Heb. 4:12-16; Mark 10:17-31

In today's readings, the sureness of the kingdom of God is set forth alongside the uncertainty of who will participate in it.

In the gospel lesson, a man runs up to Jesus and, giving evidence of the sincerity of his heart, kneels before him to ask what he must do to inherit eternal life. He is eager to gain eternal life and uncertain of his status. Jesus responds by reciting the commandments that concern behavior toward others. His intention appears to be to draw the man out, since the man responds that he has kept all of the commandments since his youth — but, in spite of this admirable affirmation, he is still uncertain of entering eternal life. One can only imagine the shock to the man when Jesus informs him that he lacks only one thing — to give away all that he has and then follow Jesus.

The matter becomes one of intense costly immediacy for the man. Surely if he had any expectation about the answer to his question, he could not have imagined the one that Jesus gave him. He arrived expectant, sincere, and well-intentioned, but in a trice he is going away grieving. The question of eternal life has now become a matter involving everything he owns. When Jesus recognized the man's sincerity of

intention, he "loved him," and in that love told the man what he must do.

It is easy to get stuck on the insistence that the man must give away everything he owns, but we must persevere through this startling fact to the consequence of obedience, "You will have treasure in heaven," and the invitation, "then come, follow me."

Was this an invitation to become a 13th disciple, or a more general call to be a follower of Jesus among the 70 or more whom Jesus sent out (on one occasion) two by two? We don't know. We are also not told if "going away grieving" was the man's final answer, or if his burdened rethinking of the question eventually led him to do what Jesus said he needed.

As we read these lessons, we must realize that we are not learning about someone else's calling, but our own. After the man leaves, Jesus immediately teaches his disciples about obstacles to entering the kingdom of God. They are disconcertingly common to all humanity.

It is powerfully taught in all the lessons for today, in one way or another, that God's kingdom will be built. That is not a matter of doubt. What is in doubt is the place that each individual will have in its building.

## Look It Up

What did Jesus say when the Gentile man whom he had exorcised begged to be allowed to follow him? See Mark 5:18-20.

## Think About It

Reflect on Jesus' teaching, as recorded in Matthew 6, in which he says several times about those who persevere in evil, "Surely they have received their reward in full." How does this teaching match the theme of today's lessons?

## Next Sunday

**20th Sunday After Pentecost (Proper 24B), Oct. 18, 2009**

**BCP:** Isaiah 53:4-12; Psalm 91 or 91:9-16; Heb. 4:12-16; Mark 10:35-45

**RCL:** Job 38:1-7(34-41); Psalm 104:1-9, 25, 37c or Isaiah 53:4-12; Psalm 91:9-16; Heb. 5:1-10; Mark 10:35-45

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## A Palestinian Christian Cry for Reconciliation

By Naim Ateek. Orbis. Pp. 224. \$24.  
ISBN 978-15707-57846.

Written by the executive director of Sabeel, an “ecumenical grassroots liberation theology movement among Palestinian Christians,” this book is an eloquent and passionate explication of that theology, wherein Jonah becomes the first Palestinian liberation theologian. As such, the book seeks to articulate a uniquely Arab Christian perspective on the Middle East by helping us to rediscover Jesus who was born, grew up and carried out his ministry in the context of a people under the Roman occupation.

Those of us who are working for reconciliation in the Middle East do not normally associate the word “reconciliation” with Ateek, and for good reason. The book is first and foremost a biblical, theological and pas-

toral articulation of an indigenous Palestinian liberation theology which flows from a “justice” lens rather than a “reconciliation” lens. While it reflects a partisan Palestinian conflict narrative, it drives in the direction of nonviolent resistance rather than to armed struggle. Jesus’ teachings about forgiveness and loving our enemies provide a creative tension that pushes the pursuit of justice in this direction.

Ateek does not shy away from the difficult or controversial topics of the Middle East conflict, such as the genesis and responsibility for violence, a theology of the land, the theology and politics of Christian Zionism, suicide bombings, the status of Jerusalem, the war in Iraq and the two-state solution. Although one might challenge some of his presuppositions or conclusions, one cannot deny that he is Jesus-centered and seeks to make



sense of an enormous human tragedy in the light of God’s sovereign will and purposes.

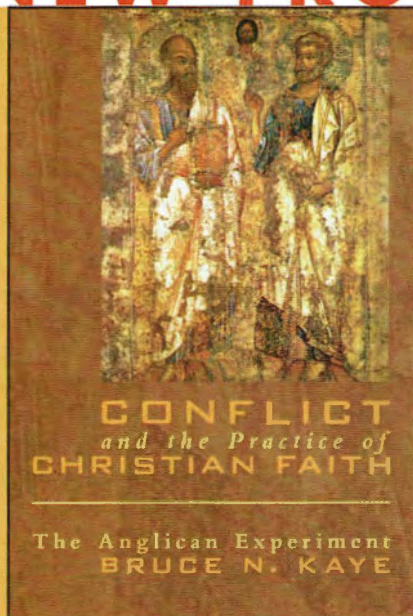
However, just as Ateek accuses the prophets of the Old Testament of flirting with both exclusivist and

inclusivist visions of the land, he himself flirts with both an Abrahamic vision of the land and supercessionist theology. He relegates God’s dealings with Israel prior to Jesus as “preliminary drafts.” This reflects the heart of replacement theology, which can be traced back to the patristic fathers and represents a key pillar of historical Christian anti-Semitism.

Those who have longtime friendships in the Palestinian community and who feel profound anguish over the suffering and the injustice of that community should welcome this book. Those who have deep friend-

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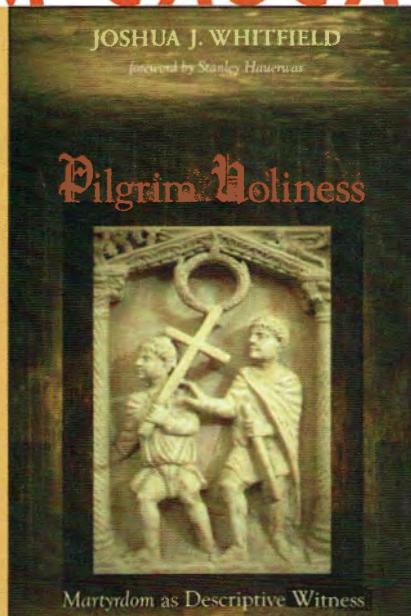
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CONFLICT AND THE PRACTICE OF CHRISTIAN FAITH: *The Anglican Experiment*

BRUCE N. KAYE

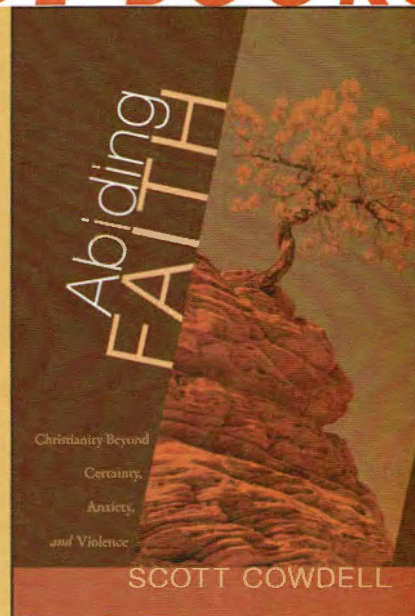
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(Continued from previous page)

ships in the Israeli and Jewish community and who were alarmed over Ateek's involvement in the Israel Divestment Initiative also should welcome it. Ateek is an important voice who must be heard if the Arab Christian community is ever to respond to the heartfelt aspiration of Bishop Suheil Dawani and assume its

biblical and historical role as a reconciler and a bridge between Israeli Jews and Arab Muslims. It is the same haunting voice that arose from the black community of South Africa during the worst years of apartheid to remind us that "there can be no reconciliation without justice."

*(The Rev. Canon) Brian Cox  
Santa Barbara, Calif.*

## Rag and Bone

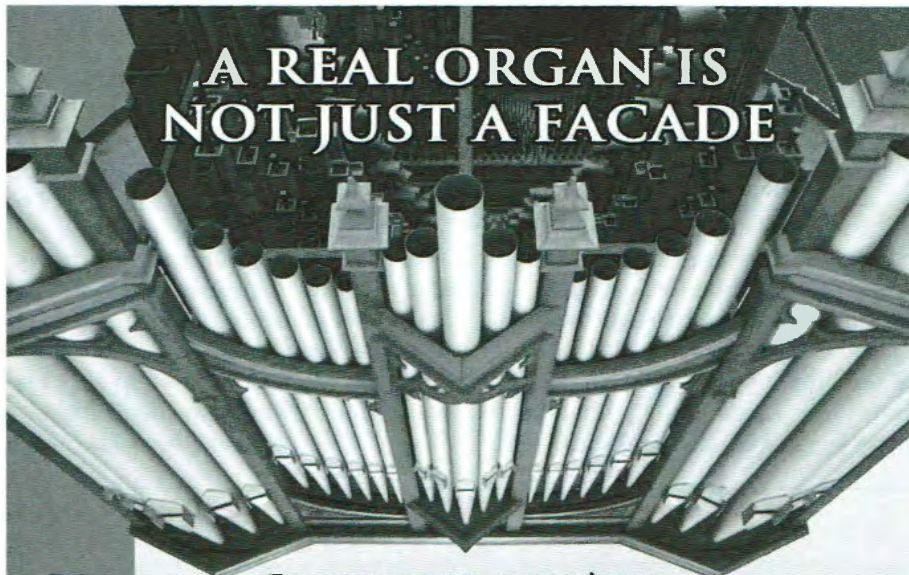
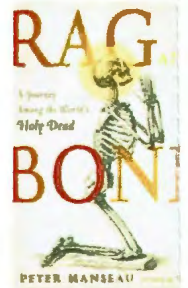
**A Journey among the World's Holy Dead**  
By Peter Manseau. Henry Holt and Co. Pp. 243. \$25. ISBN 0805086528.

In this entertaining and interesting (and sometimes irreverent) new book, novelist Peter Manseau explores the important place held by the bodies of departed holy men and women in religious traditions around the world.

He travels to India, where he visits the relics of St. Francis Xavier. He goes to France in order to interview forensic scientists conducting research on the remains of Joan of Arc. In Jerusalem, he visits the Orthodox nuns who care for the relics of the martyred Grand Duchess Elizabeth Romanov. Although such a globetrotting itinerary with a focus on holy remains sounds at first like it would make for a book only about the dead, *Rag and Bone* is in fact very much a book about the living. Manseau's travelogues are about what relics mean today to those who venerate them as much as about the relics themselves and their often curious back stories.

While the book's focus is on the history and practice of the veneration of relics in Christianity, the author makes side journeys into Islam and Buddhism — visiting Muslim shrines in Pakistan and Syria, and a yoga center in California, where "relic-based fundraising" is used to collect money for the building of Buddhist statues. There are detours, too, into the ancient and modern practices of relic forgery and religious scams, all of which have taken on new life with the advent of internet commerce.

Throughout his travels, Manseau investigates the ways in which living people and living religions understand the human body and its relationship to holiness. Everywhere he goes — even when he visits several churches that each claim to house the skull of John the Baptist — Manseau strikes an attitude of sincere interest tempered by gentle skepticism. He asks serious, worthwhile questions about what the "fragile, mortal, beautiful" bodies of



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the saints can teach us about the ways in which they lived and loved, and his questions and their tentative answers are well worth reading.

*Richard J. Mammanna, Jr.  
New Haven, Conn.*

## What Your Money Means

### And How to Use It Well

By Frank J. Hanna. Crossroad. Pp. 256. \$21.95. ISBN 978-0-8245-2520-0.

Had I not made a commitment to prepare this review, I still may have purchased this book. But I probably would have never made it to chapter 12. That's where my interest finally was piqued and I found myself challenged by the author.

Frank Hanna does a splendid job of sharing what he discovered in his quest for finding meaning and purpose regarding money, a quest he began after finding himself, at the age

of 33, with more than enough money to never have to work another day in his lifetime.

Is *What Your Money Means*, then, only a book for the wealthy? As a person who has dedicated significant energy to nurturing

generosity among persons of varying incomes, I would suggest it is more than that. There is much to be learned from Hanna's story and the journey, including the subject of tithing today compared to the agrarian economy of biblical times.

Hanna writes that we should "show those close to us that, like exercising and dieting, stewardship must not be an afterthought or a matter of impulse, opportunity, or mood; it should be a planned, integral part of each of our lives."

*What Your Money Means* is a rich source of quotes, drawn from throughout the ages, that anyone engaged in nurturing generosity will find valuable. Don't forget to digest the content between these quotes in

(Continued on next page)



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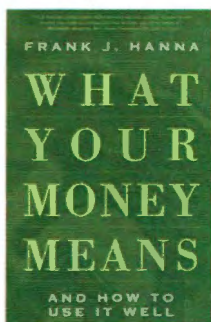
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Although each Faith Alive Weekend has programs for adults, teenagers, and children, visiting volunteers leading small groups and sharing stories of faith vary in

size from about 10 at mission churches to more than 200 at churches with congregations in the thousands.

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## BOOKS

(Continued from previous page)

order to gain insight into Hanna's quest for meaning and purpose. While Hanna acknowledges that he is often challenged by what he knows is the right thing to do, he has been thorough in reporting on his reflections.

Tom Gossen  
Wichita, Kan.

## What Are You Going to Do With Your Life?

### Unpublished Writings and Diaries

By Edwin H. Friedman. Seabury. Pp. xii + 185.  
\$28. ISBN 978-1-59627-114-2.

Now years into comfortable retirement, I might be a tad late to read a book called *What Are You Going to Do With Your Life?* Never mind, that's just the title of the first chapter, a speech to high-school graduates delivered by the author, Edwin H. Friedman, a rabbi and family therapist. Friedman, who wrote several other books, died in 1996. Now his daughter has compiled a collection of his sermons, essays and diary entries, sorting them into sections on youth, maturity and mortality.

Most interesting are Friedman's case histories as a family counselor. At weddings, he finds creative ways children can reconcile with parents who oppose their choice of spouses. Even funerals can be a time to heal: "Death creates a vacuum, and emotional systems, as physical systems, will rush to fill it."

Less successful are tales of the rabbi-therapist's efforts to deal with divorce, retirement and geographical uprooting. But he never loses his focus: "Crisis can be opportunity."

It's a mixed bag, but the collection leaves us with a strong personality, a man of courage who never tired of creating ways to make family relations work.

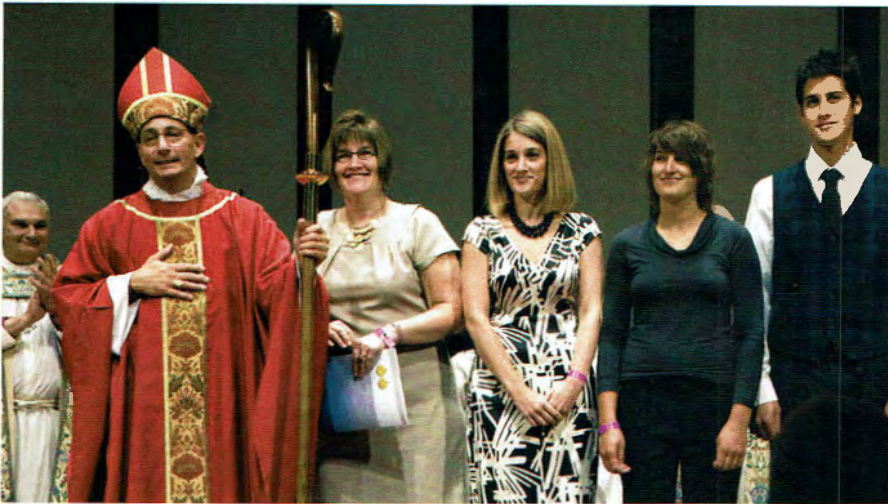
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Kara Flannery photo

The Rt. Rev. Lawrence C. Provenzano, newly consecrated Bishop Coadjutor of Long Island, with his wife, Jeanne, and their children, Katy, Mary Beth and Christopher [story on next page].

## Two Sides Debate Significance of Fort Worth Ruling

In a lawsuit regarding diocesan autonomy and multiple properties, a district judge ruled Sept. 16 that two attorneys are "barred from appearing in this suit as attorneys for the Episcopal Diocese of Fort Worth and the Corporation of the Episcopal Diocese of Fort Worth that is associated with Bishop Iker."

In November 2008, the diocese voted to amend its bylaws to leave the Episcopal Church and affiliate with the Anglican Church of the Southern Cone on a temporary and emergency basis.

Statements from both sides debated the significance of that ruling and of remarks made from the bench by Judge John Chupp of the 141st District Court of Tarrant County.

"The judge also ruled that neither the Constitution and Canons of the Episcopal Church nor the Constitution and Canons of this diocese prohibit withdrawal from TEC and realignment under another province," said a statement from the diocese, led by the Rt. Rev. Jack Leo Iker.

"Further, he found that the diocese had done so at its November 2008 annual convention, saying that 'they [the members] took the diocese with them.' The action of the November convention was not, he said, *ultra vires* and void, as the suit's plaintiffs have argued. He declared, too, that the diocese had taken its property with it in realignment. He said he did not consider any court ruling concerning a realigning parish to be applicable in the present case, and he said that he considered it 'self-serving on [the part of TEC] to say that [Bishop Iker] abandoned his job.'"

A statement from the leaders of the reorganized, TEC-loyal Diocese of Fort Worth downplayed the significance of Judge Chupp's ruling and remarks, saying he "ruled that attorney Jon Nelson and Chancellor Kath-

(Continued on next page)

## S.C. Court Favors Pawleys Island Parish

The Supreme Court of South Carolina has resolved a long-running dispute between All Saints Church, Pawleys Island, and the Diocese of South Carolina. In a unanimous ruling written by Chief Justice Jean Hofer Toal, the court said Sept. 18 that the Episcopal Church's Dennis Canon does not apply to the congregation, which was founded before the Episcopal Church.

"It is an axiomatic principle of law that a person or entity must hold title to property in order to declare that it is held in trust for the benefit of another or transfer legal title to one person for the benefit of another," the court ruled. "The diocese did not, at the time it recorded the 2000 notice, have any interest in the congregation's property."

It is not yet clear whether the Episcopal Church will appeal the decision. "My understanding is that the legal team is currently reviewing the ruling," said Neva Rae Fox, the Episcopal Church's public affairs officer.

The dispute between All Saints and the diocese dates back to 2000, when the Rev. Chuck Murphy was consecrated as one of two founding bishops of the Anglican Mission in the Americas. The Rt. Rev. Edward L. Salmon, Jr., who was then the Bishop of South

Carolina, was initially supportive of Bishop Murphy's consecration. But after the diocese filed a notice with the Georgetown County clerk of court saying that the congregation held the property in trust for the diocese, the congregation filed suit against both the diocese and the Episcopal Church.

Bishop Murphy hailed the ruling in a message sent to AMiA congregations.

"In addition to being a complete victory for all of us here at All Saints, Pawleys Island, it is a profoundly important legal decision repudiating the 'authority' of the Dennis Canon," he wrote. "I believe that this will have enormous implications not only for the two Episcopal dioceses in South Carolina, but, I suspect, for other churches throughout the U.S.A."

Attorney Dale Rye of Georgetown, Texas, wrote that he was troubled by the court's ruling.

"It does not take a rocket scientist to see where the notion that congregations are necessarily independent entities can lead," he wrote. "How is a diocese to enforce its disciplinary canons if a defrocked pastor's parish simply chooses to ignore the decree? How is a bishop to enforce use of the authorized liturgy when the highest court in the state has stated that he is powerless to control a local congregation?"

## Long Island Coadjutor Consecrated

The Rev. Lawrence C. Provenzano was consecrated as Bishop Coadjutor of Long Island Sept. 19 in a ceremony witnessed by a congregation of 2,300.

Bishop Provenzano was rector of St. Andrew's Church, Longmeadow, Mass., when the diocese elected him on March 21. He is a former Roman Catholic priest and was received into the Episcopal Church in 1984.

The Most Rev. Katharine Jefferts Schori, Presiding Bishop, was chief consecrator. She was joined by the Rt. Rev. Mark Beckwith, Bishop of Newark; the Rt. Rev. George Councell, Bishop of New Jersey; the Rt. Rev. David Joslin, assisting bishop of Long Island; and the Rt. Rev. Gordon Scruton, Bishop of Western Massachusetts.

The Rt. Rev. Orris G. Walker, Jr.,

bishop of the diocese since 1991, entered a long-term rehabilitation center on Sept. 1 and could not attend the consecration. Bishop Walker will retire during diocesan convention Nov. 13-14 and Bishop Provenzano will become the diocese's eighth bishop.

He and his wife, Jeanne, have three grown children: Kay, 25; Mary Beth, 23; and Christopher, 20.

The new bishop received a pectoral cross from fire-department chaplains in Massachusetts in honor of his years of service among them. He was honored in 2001 for his service with firefighters at Ground Zero after the terrorist attacks of 9/11.

*Episcopal News Service contributed to this report.*



Kara Flannery photo

Bishops participating in the Long Island service of consecration lay hands on Fr. Provenzano.

## Two Sides Debate Significance of Fort Worth Ruling

(Continued from previous page)

leen Wells are not authorized to represent the diocese or the corporation that are associated with Jack L. Iker. These attorneys have never claimed to do so. The judge denied the motion by Bishop Iker's attorneys to remove the diocese and the corporation from the lawsuit filed April 14, 2009.

"While the judge did make some off hand remarks in court and asked many questions, he made no other rulings."

The dispute about which attorneys represent the Episcopal Diocese of Fort Worth goes to the heart of the case. Both the diocese led by Bishop Iker and a reorganized diocese led by the Rt. Rev. Ted Gulick, Bishop of Kentucky and a provisional bishop in Fort Worth, lay claim to being the Episcopal Diocese of Fort Worth that was founded in January 1983.

A first amended original petition filed by Mr. Nelson and Ms. Wells depicted Bishop Iker's diocese as phony.

"Defendant The Anglican Province of the Southern Cone's 'Diocese of

Fort Worth' (hereinafter the 'Southern Cone Diocese') is an entity of unknown form which has no relation to the plaintiffs Church or Diocese and purports to be affiliated with the Anglican Province of the Southern Cone," the petition said. "The Southern Cone Diocese holds itself out and is doing business as 'the Episcopal Diocese of Fort Worth.' The Southern Cone Diocese can be served with citation by serving its purported bishop, Jack Leo Iker."

Bishop Iker's diocese argued that it had the freedom to separate itself from the Episcopal Church while continuing to use the historical name of the diocese.

"Defendants also consider it significant that plaintiffs will not be able to offer any admissible proof of any constitutional provision or canon of the Episcopal Church that states in understandable language that once a diocese is accepted into a relationship with the Episcopal Church the diocese can never withdraw," the diocese said. "In fact, there is no reasonable interpretation of any language in the con-

stitution and canons of the Episcopal Church that would support such an interpretation."

"The court asked if plaintiffs were entitled to keep defendants from using the word 'Episcopal' in their names. The word 'Episcopal' is a descriptive word like Baptist or Lutheran. The Episcopal Church took its name from the Church in Scotland. Other Anglican provinces using the word Episcopal in their names are Igreja Episcopal Anglicana do Brasil, the Episcopal Church in Jerusalem & the Middle East, the Episcopal Church in the Philippines, L'Eglise Episcopal au Rwanda, the Scottish Episcopal Church, and the Episcopal Church of the Sudan. There are churches which are not provinces that use this name, such as Iglesia Episcopal de Cuba and the Reformed Episcopal Church of Spain. Accordingly, the Episcopal Church has no legal basis for objecting to defendants using the word 'Episcopal' in their names."

On Oct. 15, Judge Chupp will hear the plaintiffs' argument for partial summary judgment.

# Trio of Bishops Seeks to Strengthen Communion Ties

The initial meeting between Bishop Mary Gray-Reeves of the Diocese of El Camino Real and Bishop Michael Perham of Gloucester, England, at the 2008 Lambeth Conference was an auspicious one. When a protester jumped up and called Bishop Gray-Reeves “a whore of the church,” Bishop Perham stepped in to help his new American acquaintance around the protesters and on to safety.

This frightening encounter brought together two parts of what has become a trio of bishops — the third is Bishop Gerard Mpango of the Western Tanganyika Diocese in Tanzania — who have linked up as companion dioceses.

The combination of American, British and African dioceses is intentional. The three locations encompass three regions of discontent in the Anglican Communion. By meeting, talking and working together, the three bishops hope to show that people of different cultures, and these three cultures in particular, can maintain civil relations and look for answers to divisive issues.

“We want to hold together when the Communion is threatened,” Bishop Perham said.

On Sept. 20, the three bishops came to Trinity Episcopal Cathedral in San



Timothy Roberts photo

Bishops Gerard Mpango of Western Tanganyika (left), Mary Gray-Reeves of the Diocese of El Camino Real, and Michael Perham of Gloucester have forged companion relationships.

Jose, Calif., in El Camino Real for a Sunday Eucharist that included a gospel reading in Swahili, Sudanese singers, and a sermon by Bishop Mpango. The mayor of San Jose, Chuck Reed, welcomed the bishops to the city. More than 250 people attended the service and many stayed for lunch and further discussions.

In his sermon, Bishop Mpango said

that the three dioceses would work to better the lives of children, confront economic inequality and assist refugees. But he said that Jesus Christ must remain at the center of whatever the partnership does.

“A church without Jesus would be in danger of becoming an NGO,” he said, referring to the non-governmental organizations that often provide humanitarian assistance to developing countries.

Bishop Gray-Reeves said she went to Lambeth with the idea of finding a pair of companion dioceses, specifically British and African. After her chance meeting with Bishop Perham, she was moved to suggest the idea to him. He, in turn, suggested Bishop Mpango as the third member of the triad. The two were in Bible study during Lambeth.

The bishops visited Gloucester and Western Tanganyika earlier this year. The visit to El Camino Real began on Sept. 18 and included the installation of the Rev. Channing Smith as rector of St. Andrew’s, Saratoga.

The bishops were scheduled to lead Morning Prayer at St. Timothy’s Church, Mountain View, and St. Paul’s Church, Cambria, and meet with the diocese’s clergy in Salinas.

Timothy Roberts

## Healing in the Fallout of 9/11

The Rev. Mark Bozutti-Jones lived in Cambridge, Mass., when terrorism descended on Lower Manhattan on Sept. 11, 2001, but as Trinity Wall Street’s priest for pastoral care and nurture, he now lives with its aftermath daily.

“I was just talking to a woman [this week] for whom I provide spiritual direction,” he told *THE LIVING CHURCH*. “She mentioned that on the eve of 9/11, she had a physical sense of fatigue, of trembling. She remembers the odor, the ash, the whole day.”

Trinity Wall Street is one church in two locations, and one location is St. Paul’s Chapel, across Church Street from what was once the World Trade Center.

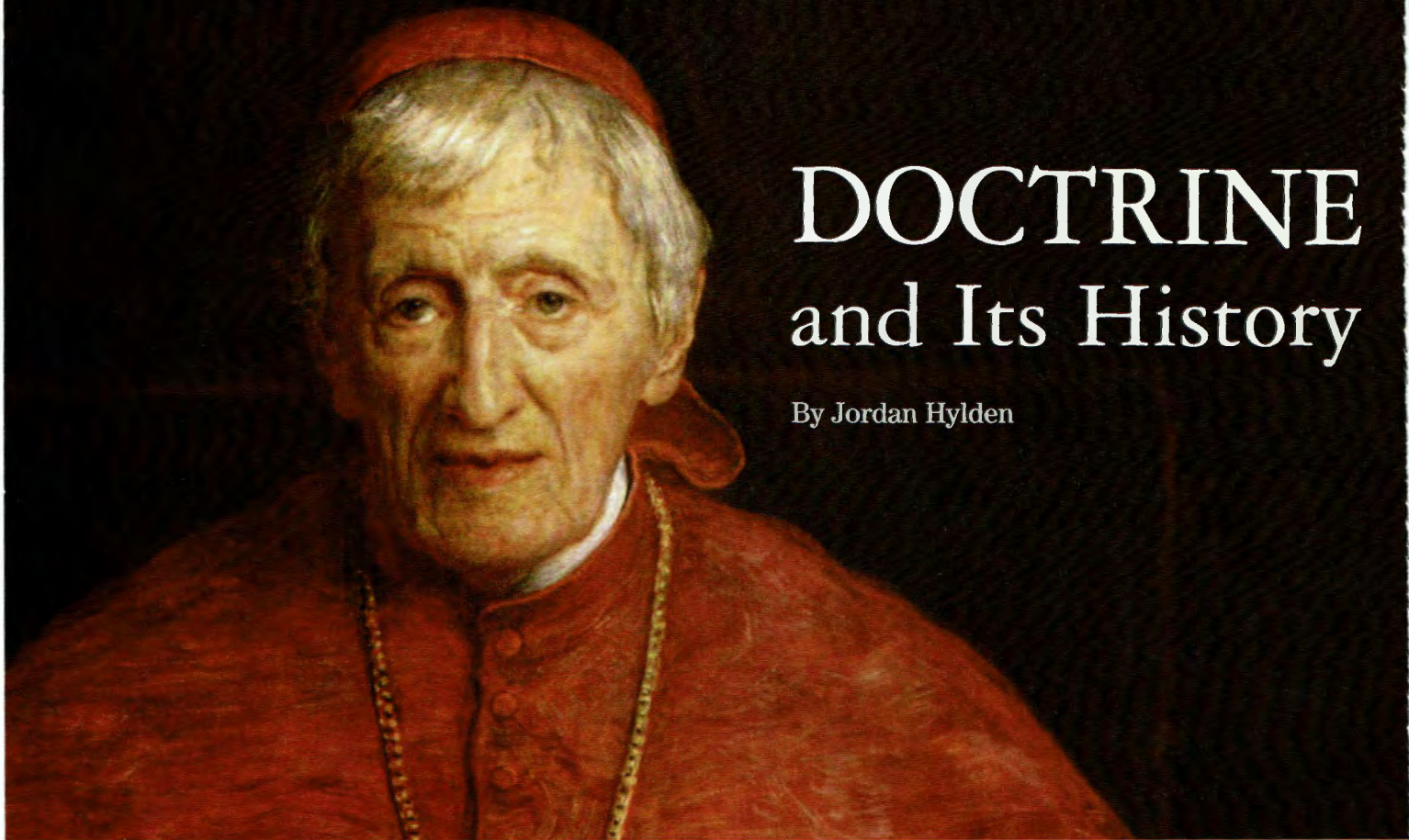
Fr. Bozutti-Jones said he speaks regularly with people who struggle with

physical and spiritual fallout from the terrorist attacks of eight years ago. He has conducted three funerals for people who suffered lingering effects from 9/11, such as respiratory failure. Emotional scars are deep as well.

“I meet two kinds of people,” he said. “One group has a sort of 9/11 fatigue. They know that, for them, they need to move on. For another group, coming together, praying together, retelling the story, is a healing experience.”

Staff members at Trinity Wall Street talk extensively each year as they prepare for 9/11 commemorations. “We expect that in two years’ time, the tenth anniversary, this may have a bigger pull on the national imagination,” he said.

Douglas LeBlanc



John Henry Newman, by Sir John Everett Millais. National Portrait Gallery, London.

# DOCTRINE and Its History

By Jordan Hylden

## Newman and the Alexandrian Fathers

### Shaping Doctrine in Nineteenth-Century England

By Benjamin John King. Oxford. Pp. 289. \$100. ISBN 0199548137.

The name of Cardinal Newman is often invoked in discussions of our current Anglican church struggles, and rightly so. Whether we agree with him or not, the Church of England has never had a more penetrating and profound critic, and his is a voice that must still be heard.

The Rev. Benjamin King, a young English priest and newly hired professor of church history at Sewanee, has in his first book listened to Newman's voice with meticulous care, and so has given us crucial tools to hear the old cardinal with fresh ears. His book, *Newman and the Alexandrian Fathers*, is a carefully argued and closely researched examination of how Newman's reading of patristic sources changed throughout his career, showing both how his reading of the fathers changed his life as well

as how events in his life changed the way he read the fathers.

As King argues, Newman's reading of the Church fathers has influenced our own readings in deep ways, and seeing how Newman's judgments and interpretive paradigms remain with us is crucial for anyone seeking either to read the fathers for themselves or to understand the shape of patristic studies. Although King's book, as a strict work of history, does not venture very far into the waters of ecclesiastical controversy, its implications are clear enough. We today, much like Newman, are asking questions to do with whether and how doctrine develops, and where the authorities for such development might be found. Newman saw, as no one before him had, that such questions cannot be answered apart from a careful and theological study of the *history*

of doctrine itself. King's fine book has to do with the history of Newman's quest for answers to these questions, and as such it is a superb guide to better understanding the questions that Newman still poses to us today.

As a good Anglican schooled in the high church tradition, Newman's theological career can be understood as a lifelong attempt to interpret the Church fathers. His conversion looms so large in our imagination that it is tempting to divide up his patristic reading into pre- and post-Rome periods. King, however, argues that it is more accurate to view his scholarship as characterized by three periods. These include the early, somewhat "high church" Newman of the 1830s and his first book, *Arians of the Fourth Century*; a middle period from 1840 to 1859 characterized by *Development of Doctrine* and Newman's conversion; and a late, "neo-Thomist" Newman who, under Roman pressure after 1859, moved away from his theory of development toward a more static view of doctrine as an abstract theological science.

In his early period, Newman was in

many ways a high church Anglican who held that the English church had preserved the faith of the ancient, undivided Church against the later innovations of Rome. King documents nicely the various lines of dependence between Newman and high church historians such as Bishop George Bull, but shows as well how Newman began to depart from his teachers. In *Arians of the Fourth Century*, as Rowan Williams has observed, Newman began to see that “doctrine, even if only in its outward expression, does have a history,” which cut at the foundation of the high church idea.

But in this period, Newman was not yet willing to accept the notion that doctrine develops, even though the evidence he found in his patristic studies made it seem as if it did. Instead, as King explains, Newman argued that the seeming flux he discerned in the language of the pre-Nicene fathers was merely on the surface; underneath was a “secret tradition” (*disciplina arcani*) passed down within the Church which assured that the doctrines so variously spoken of were understood aright.

Even reviewers at the time pointed out that there was little real evidence for this position. But the thesis fit well with Newman’s nascent theology and ecclesial positions, wherein the rationalism and literalism of heretical, Arian “Antioch” (a historical stand-in for rationalists in the Church of England) was contrasted with the mystical, pietist, allegorical mind of the Alexandrian school (which, of course, Newman himself was to bring to life in the Oxford Movement).

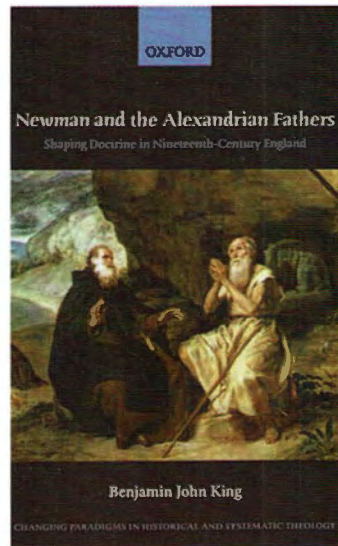
As a matter of history, his ideal types were somewhat fanciful, but Newman was attempting a larger theological point. The *disciplina arcani* allowed him to argue that the linguistic dynamism he discerned in orthodox Alexandrian theology was held

together not by formulae but by the ethos of worship, piety, reticence, and holiness he saw in the faith-filled Alexandrian divines. It was just this, Newman thought, which was desperately needed in the Church of England of his day.

Newman eventually came to see that his thesis was somewhat bolder than the evidence allowed. King documents that as Newman studied the christological controversies surrounding the council of Chalcedon, he realized that there had been a genuine shift in thought from pre-Nicenes such as Origen, to Nicene fathers such as Athanasius and Cyril, to post-Chal-

cedonian figures such as Maximus and John of Damascus. Moreover, in the painful isolation that followed upon the publication of the infamous Tract 90 in 1841, Newman was driven to reassess the theological position of the Church of England vis-à-vis Rome. Did the high church Anglican argument — namely, that Anglicans preserved the pure ancient faith against unwarranted Roman accretions — really hold up if doctrine was not a static thing but rather a gradual, Spirit-led

unfolding of divine revelation? And if this were true, was it not the case that the English church had become mired in the hoary past, with a self-justification that served only to prove its own fallacy? In the Roman Catholic Church, then, Newman came to see a communion that took the history of doctrinal development seriously, in a way that his own church did not. Development accordingly became Newman’s watchword in his middle period, which for him rendered the Roman magisterium not only intelligible but necessary in order to ensure that doctrine would develop as it should. But ironically, as King makes



Newman eventually came to see that his thesis was somewhat bolder than the evidence allowed.

clear, the Roman Catholic Church was no friendlier to Newman’s doctrinal theory than the Anglicans had been. The neo-Thomist theologians he encountered at the Vatican understood doctrine as a scientific system, in a manner that in its own way was just as historically flat as high church Anglicanism.

Newman at first attempted to bring around his skeptical Roman colleagues to his theory, especially in an

(Continued on next page)

# DOCTRINE and Its History



Newman's questions are as live today as they were when he first asked them.

(Continued from previous page)

1859 article titled *On Consulting the Faithful* in which he argued that the church's magisterium should be open to consulting its clergy and members. This suggestion was not received at all well, and finding himself isolated once again and under severe criticism from Roman theologians, Newman began to change his tune on development.

This, King argues, is Newman's third and last period, in which he departed in significant ways from his theory of doctrinal development in favor of a neo-Thomist synthesis, wherein Catholic divines throughout history were understood to hold more or less the same thing. Most tellingly, King finds this in a late translation Newman undertook of Athanasius, which he shows Newman to have quite blatantly massaged to make Athanasius appear consonant with later developments in Catholic doctrine.

It was a mistake Newman had made before. In his Anglican days, when he previously had translated his hero Athanasius, although his translation itself was relatively faithful to the text, his explanatory notes at times displayed an effort to make his champion fit a box into which he did not belong. Arguably, as King shows, both here and in his earlier, somewhat strained reading of contemporary Anglican church struggles onto the record of fourth-century Trinitarian debate, Newman did not always live up to his own best insights concerning doctrinal development. And, although King does not make the argument, it seems also the case that it was precisely Newman's respect for Roman authority that led him to depart from the theses concerning development that had led him to Rome in the first place.

Such criticisms, however, must only follow after an appreciation of the towering genius of Newman's thought.

There are few more fruitful theological pursuits than attempting to answer Newman's questions, even if we come to different answers than he did. And to take Newman's questions seriously is to enter into a world of utterly serious, deeply profound reflection on what it means for the Church of Jesus Christ to listen to and preach with God's own voice throughout her long sojourn on this earth. How does doctrine develop? How does it change while yet holding steadfastly to "the faith once delivered to the saints" (Jude 3)? To what authorities do we look to order our faith and life together? Newman's questions are as live today as they were when he first asked them, and it is the merit of King's excellent book to have helped us understand them better.

Fr. King was my college chaplain at Harvard, and it was in large part under his influence that I entered the Episcopal Church and am now in seminary. I have no doubt that he will have a similar impact on countless students at Sewanee, his new home. Careful attention to the fathers, a love of the tradition, and a deeply theological mind are his hallmarks, and they are likely just what is needed in the confusion of today's church. We are in his debt for his first book on Newman, and we may hope for many more to come. □

*Jordan Hylden, a candidate for holy orders in the diocese of North Dakota, is a graduate student at Duke Divinity School.*

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# Faith-Based Ecology

New titles examine care of creation from a wide range of theological perspectives

By Geoffrey J. Mackey

The 20th century brought a number of new problems to the agenda of Christian ethicists. Rapid changes in technology, warfare, medicine and industry all posed new challenges to those who would seek biblically informed responses to moral problems.

The latter part of the century also saw the emergence of the field of environmental ethics and “creation care.” This field has continued to grow, and it is one of the major areas that the Church must address in this new millennium, both in its congregations and its academic halls. This year has seen several volumes published on theological and practical approaches to creation care, both from Christian and interfaith perspectives.

“Nature is grace, whatever more grace may also be.” This understanding in the thought of Holmes Rolston III is an overarching theme in Christopher Preston’s *Saving Creation*. This biography of Holmes situates the development of thought of “the father of environmental ethics” in the context of his life, from a frog-gigging childhood in rural Virginia and Alabama to his long and distinguished career in the philosophy department at the University of Colorado.

A third-generation Presbyterian pastor, forcibly removed from a rural pastorate for his increasingly scientific outlook, Rolston built his academic career on the unlikely convergence of secular ethics, biological sciences and Christian theology. After his pastoral career in two rural parishes, he sought his niche within a secular philosophical world. Only later in life, after the turn of the millennium, did he return to theological questions, ultimately winning the Templeton Prize in 2003.

Preston’s book offers a broad view of Rolston’s life, focusing in on specific events — in childhood, young

adulthood and later life — which shed light on the philosopher’s development of thought. The pivotal point seems to be Rolston’s publication of “Is There an Ecological Ethic?” in *Ethics* in 1975, both solidifying his place in the philosophical academy and giving him a platform from which to champion environmental stewardship.

Ultimately, Preston shows Rolston’s view of the convergence of science and faith to be the view of nature as cruciform. “Adversities make life go and grow,” Rolston wrote, and “to be alive is to have problems.” It is in the redemptive nature of suffering and adversity that Rolston sees how ethics, theology and biology come together.

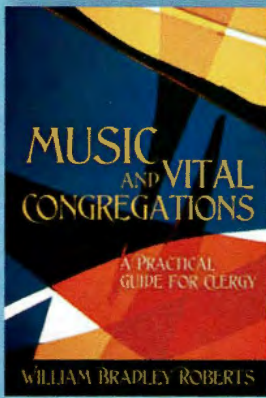
The theological world, finally reaping the results of the pioneering work of Rolston and others, is increasingly addressing questions of environmental responsibility. Two books, Andrea Cohen-Kierner’s *Claiming Earth as Common Ground*, and *Love God, Heal Earth*, compiled by the Rev. Canon Sally Bingham, tackle practical ecological issues from interfaith theological perspectives.

Lying in bed after giving birth, Rabbi Cohen-Kierner heard a radio announcement that it was a “bad air quality day.” This inspired her vocation as an activist. She and her contributors urge a spiritual response to the ecological crisis.

“As a human being, I am concerned about what [ecological problems] mean for my health and our children’s future,” she wrote. “As a religious person, I am concerned about what it all means about our state of awareness, our spirit, and our faithfulness to our purpose.”

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# NEW BOOKS FROM CHURCH



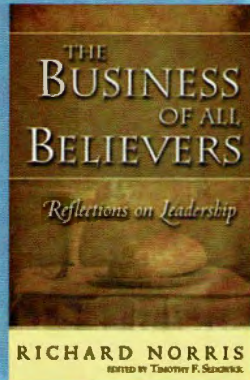
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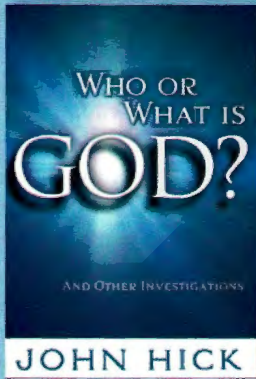
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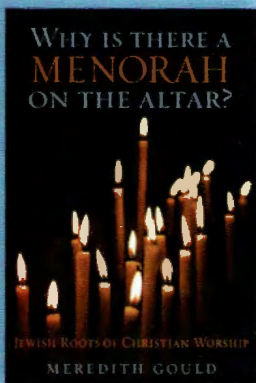
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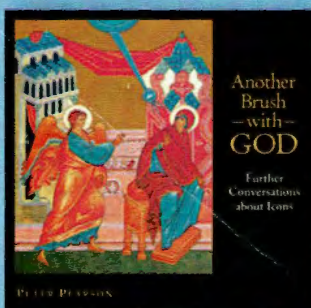
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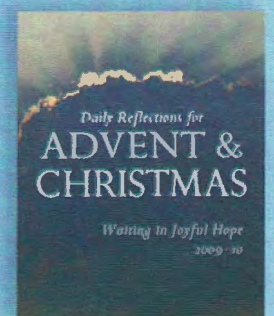
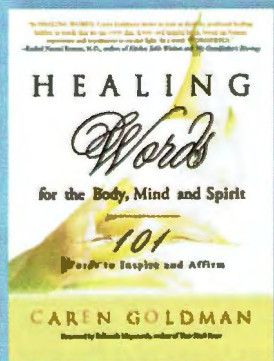
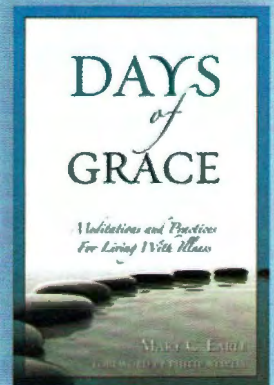
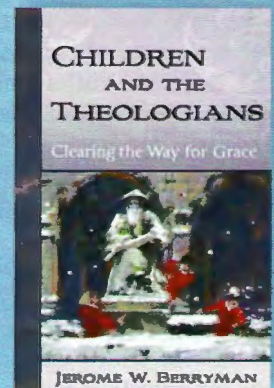
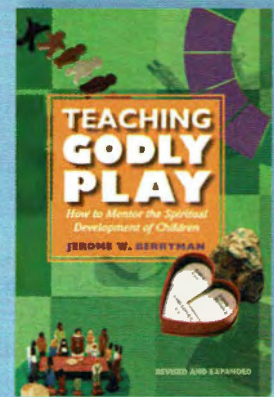
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# Faith-Based Ecology

(Continued from page 15)

Because of the global nature of the threat of ecological disaster, Rabbi Cohen-Kierner posits that the solution must result from a common effort, regardless of class, nationality, or religion, for the earth is our common ground. She takes a pluralistic approach, not ignoring the doctrinal differences between religions, but arguing that we can work together despite them, since each tradition has some “green” roots to draw on, whether it be liberal Judaism or evangelical Christianity.

Canon Bingham’s book is a compilation of essays from a variety of religious perspectives. Like Rabbi Cohen-Kierner’s work (for which Canon Bingham wrote the foreword), it is the result of a mainstreaming of ecological concern among people of faith. While the majority of the writers for *Love God, Heal Earth* are from mainline or liberal Protestant traditions, Roman Catholics and an evangelical also write from their perspectives, indicating that creation care is increasingly becoming a theological concern for conservatives as well.

Canon Bingham, who serves as environmental minister at Grace Cathedral, San Francisco, and heads up the Inter-faith Power and Light initiative, has pulled together writings on a variety of issues from environmental racism to the role of capitalism and consumerism in environmental change. Most of the essays include personal anecdotes, interspersed with scientific and statistical information. The result is a book that helps the reader understand ecological issues from a variety of perspectives and helps to build the “common language” urged in Rabbi Cohen-Kierner’s book.

Many people argue that simply talking about these problems and theologizing about their solutions is not enough. With this end in mind, two other books provide helpful suggestions and insights for parishes and people who want to know what they can do to help. Rebecca Barnes-Davies’ *50 Ways to Help Save the Earth* and Charlene Hosenfeld’s *Ecofaith* both give practical steps that can be taken corporately and personally.

Ms. Hosenfeld offers action steps in easily identifiable categories related to parish life: the building, the grounds, products, worship and services, finances, children’s activities and special projects. For each of

these, she gives a rationale, including up-to-date scientific and statistical information, before launching into lists of facts actions and resources. Because of its format, it is a good book to digest in bite-sized sections. One could see appropriate chapters being used by buildings and grounds committees, Sunday schools, worship teams and vestries, a section at a time at consecutive meetings.

Ms. Barnes-Davies’ *50 Ways to Heal the Earth* takes a similar approach, though she also intersperses scripture and prayers throughout the activities. The creative design and layout of the book, together with its simplicity of language, would make it an ideal study for a teen

(Continued on page 29)

**Saving Creation**  
Nature and Faith in the Life of Holmes Rolston III  
By Christopher J. Preston. Trinity University Press. Pp. 243. \$25.95. ISBN 978-159534-050-4.

**Claiming Earth as Common Ground**  
By Andrea Cohen-Kierner. Skylight Paths. Pp. 176. \$16.99. ISBN 978-1-59473-261-4.

**Ecofaith**  
Creating and Sustaining Green Congregations  
By Charlene Hosenfeld. Pilgrim Press. Pp. 215. \$20. ISBN 978-0-8298-1818-5.

**Love God, Heal Earth**  
Compiled by Sally G. Bingham. St. Lynn's Press. Pp. 227. \$17.95. ISBN 978-0-9800288-3-6.

**50 Ways to Help Save the Earth**  
How You and Your Church Can Make a Difference  
By Rebecca Barnes-Davies. Westminster John Knox. Pp. 125. \$14.95. ISBN 978-0-664-23370-9.

**Ten Commandments for the Environment**  
Pope Benedict XVI Speaks Out for Creation and Justice  
By Woodeene Koenig-Bricker. Ave Maria Press. Pp. 152. \$15.95. ISBN 978-1-59471-211-1.

Baptism of the Neophytes, Masaccio (1401-28)



minor figures, schismatics and heretical baptismal teachings. This literature of secondary importance can be easily skipped over as it appears in separate chapters without affecting the argument of the text, although this could come at the cost of overlooking some of the most interesting subjects of the book (e.g., baptism for the dead, Christ's descent into Hades, and the delay of baptism). Throughout, Ferguson builds a case for believers' baptism.

The work begins in Part 1 with a helpful introductory survey of scholarly literature on baptism and is followed by pagan and Jewish teachings about ritual baptisms and washings. Part 2 examines baptism in the New Testament. The Greek words for baptism have the basic meaning "to dip, usually a thorough submerging, but it also meant to overwhelm" (p.59). Ferguson gives many examples showing that baptism can mean anything from washing something, to plunging a spear into someone, to drowning, to a ship being sunk. The preferred mode of baptism was triple immersion in the name of the Father, the Son, and the Holy Spirit (p. 202-203), but as *Didache* 7 demonstrates, both immersion and affusion (that is, the pouring of water) were practiced. Baptism in the New Testament derives its general theological shape from John the Baptist's teaching "that ascribes to Jesus two basic characteristics of the Christian age, the removal of sin and the bestowal of the Holy Spirit" (p. 103). In short, baptism "effects salvation" and "has an instrumental character" (p. 197).

This conclusion runs counter to the typical believers' baptism argument which sees baptism as merely a sign. Yet, at the same time, Ferguson finds no grounds for infant baptism

(Continued on next page)

## Naked Truths About Baptism

A scholarly examination of the sacrament's development

By T.L. Holtzen

**E**verett Ferguson has written what will likely become the standard work on the history of baptism in the English language. The massive volume, *Baptism in the Early Church*, covers Christian baptism from its Jewish and pagan antecedents to its foundation and practice in the New Testament through to the fifth cen-

ture, culminating with the teaching of St. Augustine.

The sheer size of the volume (seven parts containing 55 chapters) will make a complete reading of the text unlikely except for the specialist. The volume includes not only the expected great figures in Christian history, but it also covers many

# Naked Truths About Baptism

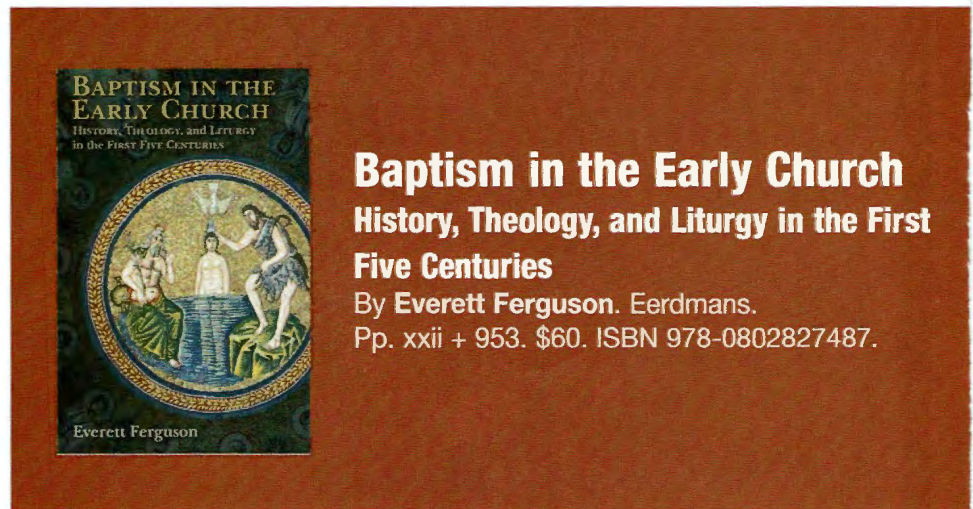
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in St. Peter's statement that God's promise at Pentecost in Acts 2:38–39 is “to you and to your children” (p.169), or the five household baptisms in the New Testament (p. 178), or St. Paul's comparison of circumcision to baptism in Col 2:11–13.

A general picture of baptism in the early Church begins to emerge from its history, despite the fact that the practice can vary widely by geographical region, as described in Part 3. After a period of instruction in the catechumenate (which could be a period of days, months, or years), there could be an anointing with oil or salt prior to baptism that was often tied to exorcism. Following this, there was generally a renunciation of the devil and a confession of faith through a recitation of the Apostles' Creed. The actual baptism was usually done naked (which could imply wearing an undergarment: pp. 330, 477) by triple immersion (or affusion) in the name of the Father, and the Son, and the Holy Spirit with the priest's hand on the head of the baptized. Following the baptism, the newly “illuminated” was often given a white robe to wear and, in some instances, milk mixed with honey to drink. Chrismation usually followed baptism, with, in the Christian West, the laying on of hands reserved for the bishop. After the baptism was completed, the newly illuminated was admitted to the Eucharistic feast.

## Infant Baptism

The question of *paedo* or infant baptism is discussed in Part 4. Ferguson argues that infant baptism developed in the third century, taking its rise from clinical or emergency baptism of young children prior to death. In support of this position, he cites a number of funerary inscriptions of infants and young children that show baptism occurred just prior to death. Ferguson believes the delay of baptism also supports the practice of believers' baptism. However, the general logic for postpone-



## Baptism in the Early Church History, Theology, and Liturgy in the First Five Centuries

By Everett Ferguson. Eerdmans.

Pp. xxii + 953. \$60. ISBN 978-0802827487.

ment of baptism as given by Tertullian was the remission of sin. By delaying baptism until that last possible moment a person can enter heaven with a clean soul (p. 364). Constantine is the chief example usually given for the delay of baptism, but St. Augustine fits the bill as well; the bishop was almost baptized as a child, but recovered from illness, and so his baptism was postponed (p. 777).

The practice of infant baptism can be dated with certainty to the late second and early third century. Irenaeus (c. 130–200) states that “infants” are reborn of God (p. 308), Tertullian (c. 160–225) admonishes parents against hastening the innocent period of life to the remission of sin in baptism, and the Apostolic Tradition (early third century) says that parents or sponsors are to answer for their small children (p. 366). By the fifth century, with the development of St. Augustine's doctrine of original sin in the aftermath of the Pelagian controversy, the theology of infant baptism is firmly in place. Infants should be baptized because they inherit both the guilt and fault of original sin. Baptism forgives the guilt but not the fault (concupiscence) of original sin, and so if they die without baptism they are damned. From this time on, infant baptism increasingly becomes the norm in the Church.

More space could have been devoted to the nature of sin as corruption as understood in the East in regard to infant baptism. Ferguson seems to think that infant baptism is illogical because, while infants participate in corruption, they have no personal sin and, therefore, are innocent (pp. 365, 816, 857). While it is true that infants are understood in the East to

be free of personal sin and therefore innocent, baptism was nonetheless the means to union with Christ (the incorruptible one) and therefore brought salvation from corruption (see Irenaeus' *Proof of the Apostolic Preaching*, 31, Athanasius, *On the Incarnation*, 2.8–9).

The volume concludes with two chapters on the archeological evidence of baptistries. The archeological evidence generally supports affusion rather than immersion, given the size of the fonts. Ferguson notes that “the dimensions of the fonts are generally not under one meter by not over three meters. Their depth is not under thirty centimeters and rarely over 1.80 meters” — that is, roughly 3'–9' across by 1'–6' deep (p. 821). Given the general dimensions of the fonts, and that a number of the fonts are between 30 to 60 centimeters deep (about 1' to 2'), it is hard to imagine how immersion actually took place. Ferguson suggests a squatting position in which the head was “ducked” under the water to explain this discrepancy. However, affusion is the more logical conclusion for the smaller fonts.

There is a wealth of information presented in an even-handed way in this volume, even for those who do not agree with the author's point of view. We are deeply indebted to Ferguson for a first-rate scholarly work in which all readers will come away with their beliefs about baptism challenged by the great variety of evidence we find in Christian history about the sacrament of rebirth. □

*The Rev. T.L. Holtzen is associate professor of historical and systematic theology at Nashotah House Seminary.*



Jaris Wilkins photo

Deanna Witkowski's faith journey changed course as she began reading books on contemplative prayer.

# Lifting Her Voice

Composer and performer Deanna Witkowski incorporates jazz in worship

By Retta Blaney

Mary Magdalene has meant different things to people throughout the ages. Recently she was the inspiration for the title track of Deanna Witkowski's new CD of sacred jazz, "From This Place."

When asked to participate in Easter vespers two years ago at St. Peter's Lutheran Church, commonly known in midtown Manhattan as "the jazz

church," Ms. Witkowski wanted to write an original piece appropriate for the service. She meditated on the assigned scripture passage about Mary Magdalene going to Jesus' tomb and finding it empty, trying to put herself in the story and imagining more.

"She probably has all these other things she wants to say," and so Ms. Witkowski let her say them.

"*Early, I wake in the gloom, shell-shocked dreaming awake,*" to go to

the tomb, only to find it empty with two angels who ask her why she weeps. "*And I wonder if they want to hear the story of my life. The darkness that I carried before I met this Christ.*"

In scripture Mary says little, but in Ms. Witkowski's song she is heard.

"Performing it, I feel I go on a journey with Mary," Ms. Witkowski said recently. "It's something to do with finding joy, coming to the place for Christ to speak my name, something to dwell on."

Ms. Witkowski recalled her own journey one humid Sunday afternoon sitting in the choir room at St. Paul the Apostle Roman Catholic Church on Manhattan's upper west side before leading the young adult choir for the evening Mass.

Baptized at an Episcopal church, she went from church to church as she moved with her family 11 times as a child. Many of the congregations were evangelical, nondenominational or whatever was closest when her mother didn't have a car. Later, while a student at Wheaton College where she majored in classical jazz performance, she chose Episcopal churches, first the Church of the Resurrection in West Chicago and later St. Mark's in Geneva, Ill.

In the late 1990s she took a job in New York as music director of All Angels' Church in Manhattan. The church's practice of having its music directors compose Masses was appealing to her. More than a third of the works on the new CD are pieces she composed while at All Angels', including the "Kyrie," "Gloria," "Sanctus" and "Agnus Dei" — reimagined and arranged for the church's gospel choir, which was made up largely of homeless people [TLC, May 20, 2007].

As with the Mary Magdalene song, she had tried to relate to the ancient parts of the Mass; for the "Kyrie" she made a list of things she wanted God to have mercy on, both for herself and the world. "Doing that work helped me be 'in the text' more," she said.

All of the hymn resettings ("Take

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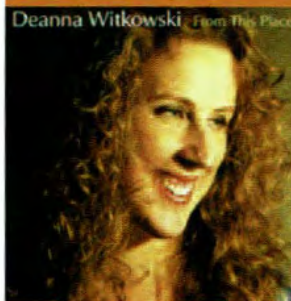
## Lifting Her Voice

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My Life," "I Heard the Voice," "Pass Me Not") were written for All Angels' services. "Take My Life" was written as a duet for her and Tyrone Flowers, her gospel choir co-director who has sung backing vocals for many gospel singers, CeCe Winans among them.

After leaving All Angels', she went to Church of the Redeemer, a bilingual (English/Spanish) Episcopal church in Astoria, N.Y., where she wrote bilingual prayer responses and children's choir music, and arranged hymns that incorporated salsa, reggae and bolero. The English-language service had only about 25 people, while the service in Spanish had more than 200. Ms. Witkowski focused on developing a repertoire that could be used at both services.

A few of the pieces on the CD come from her work with the Rev. Bill Carter, pastor of First Presbyterian



Deanna Witkowski From This Place

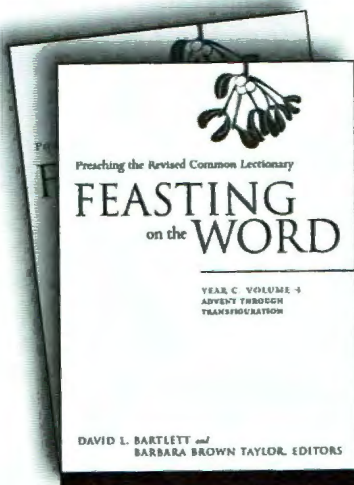
The English-language service had only about 25 people, while the service in Spanish had more than 200. Ms. Witkowski focused on developing a repertoire that could be used at both services.

Church in Clarks Summit, Pa., and founder and pianist with the Presby-bop Quartet. They met in 2002 when he was working on a jazz hymnal with funding from Calvin College. The hymnal was called *Swing a New Song to the Lord*, and Carter wanted to com-

pile fresh settings of congregational music in a jazz vein. Through a web search, he identified Ms. Witkowski as a possible contributor to the project and she was invited to meet with the project committee.

"Her talent overwhelmed us, and we

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were delighted to commission her to compose a couple of the tunes," Mr. Carter said. "She is the real deal: a gifted jazz musician who is a person of profound Christian faith."

"From This Place," her fourth CD, features Ms. Witkowski as vocalist and pianist, with Donny McCaslin (saxes), John Patitucci (bass), Scott Latzky (drums) and guest vocalists Laila Biali, Kate McGarry and Peter Elderidge. Sheet music of the compilation is available from her web site, [deannajazz.com](http://deannajazz.com).

"Music can be one big, unifying factor in the church," she said. And she expects it to be with the CD, with Roman Catholics and Episcopalians at home with the arrangements for the Mass and Protestants relating to the 19th-century hymns.

At the same time she was going in a new direction musically, her faith journey was changing course as she began reading books on contemplative prayer — "to sit and enjoy God's presence and not have to have it be all that talking," she said — and delved into reading mystics such as Teresa of Avila and John of the Cross.

"I realized all these people were Catholic," she said. And so she made the decision to join them; at Easter Vigil this year she was received into the Roman Catholic Church at St. Paul's.

Although based in New York, Ms. Witkowski has toured extensively, performing in Rio de Janeiro, the Tel Aviv Opera House and three times at the Kennedy Center.

"One really interesting thing in terms of all the different kinds of interviews I've been doing is it's forcing me to think about how I present my faith," she said. "With this CD, I hope if people don't identify themselves as Christians, they can find something that gives them hope or touches them in some way." □

*Retta Blaney lives in New York and is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.*



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# Is the Covenant Un-Anglican?

It has been suggested by a number of “progressive” critics of the Anglican covenant — now in its final stage of gestation, with only the fourth section still due for some potential reworking — that the very project is misguided and misbegotten.

Does the covenant not seek to press Anglicanism into some preconceived mold of uniformity that is foreign to our tradition, which at its best is *comprehensive*, not least theologically (as we have, it is claimed, accepted, and even encouraged, a plurality of approaches to any number of important doctrinal matters — the Eucharist, for example)? In this case, how can the covenant be anything other than an unwelcome constriction of the fulness of what it has meant to be Anglican, as it apparently reeks of the insularity, self-righteousness, and crude conservatism of Roman Catholicism and/or Calvinism (taken as ideal, and more or less identical, types)?

Much could be said in response about the tendency in progressive circles to reduce the history of Anglicanism to a bouquet of clichés that rather wonderfully anticipate our own, latter-day embrace of difference and diversity as unambiguous and inexhaustible goods, even as we apparently no longer have much use for a genuinely ecumenical — accountable, reconciling — ecclesiology. The best, fairly blunt, if still irenic, exposition of the shallowness of this tendency was that offered by the Archbishop of Canterbury in his recent “Communion, Covenant and our Anglican Future,” following the Episcopal Church’s General Convention in July.

The covenant therefore surely has its capable defenders, especially at the conceptual and the constructive levels.

One tack that I have seen too little employed by the covenanting party in general, however, is that most basic form of argument: recourse to the text (which may be accessed at the website of the Anglican Communion [RidleyDraft.notlong.com]). And I’m thinking especially, and first of all, of the eight-paragraph introduction to the covenant, which is perhaps the best Anglican ecclesiology in miniature — under a thousand words — ever attempted; or, at least, the best hortatory preface to an Anglican ecclesiology that does much more than prefaces ordinarily accomplish, by articulating the essential, necessary pieces without which all attempts at reforming and building up our beloved communion will surely fail.

Here, then, as a goad to a more careful consideration of the covenant text as written, are a few pointers to the genius of the introduction.

1. It can’t be noted too often that the Covenant Design Group (CDG) made a remarkable decision by framing its approach to specifically Anglican questions from the widest possible scope of Christian ecclesiology: God’s call of all of his followers to “communion,” “established in God’s purposes for the whole of creation” (citing Ephesians). Practically speaking, this means that the CDG marvelously manages to forestall mentioning Anglicans and Anglicanism until the fourth paragraph, *after* having meditated at some length on the “one universal Church, which is Christ’s Body, spread throughout the earth.”

2. The mission and mandate of this body is, first of all, communion in God the Holy Trinity to a salvific end, which is effectively what both testaments of scripture mean by the term *covenant*. And already in Jeremiah, a “new covenant” is anticipated, which the New Testament, of course, ties to Jesus Christ himself (see Heb. 8), who offers the disciples his “blood of the covenant” at the first Eucharist (Matt. 26:28).

Having been baptized into “this covenant of death to sin and of new life in Christ,” Christians are “empowered to share God’s communion in Christ with all people.”

3. Following a consensus in ecumenical literature on the Church, the CDG — like the Lambeth Commission before it (which produced *The Windsor Report*) — speaks of communion in Christ as both a “gift” and a “calling.” Accordingly, following God’s claiming of us as his own, “the Church’s people” must “contribute to building up the body of Christ as it grows to maturity (Eph. 4:1-16; Col. 3:8-17)” by cultivating virtues such as “faithfulness, honesty, gentleness, humility, patience, forgiveness, and love itself, lived out in mutual deference and service (Mark 10:44-45).”

4. “In the providence of God, which holds sway even over our divisions caused by sin...”: Thank-you, Ephraim Radner, for that welcome, subordinate clause of circumspection and implied penitence in the light of divine action, invoked here as the segue into considering specifically Anglican things. The CDG later returns to the theme, by this time safely taken to be a part of the “particular charism” of Anglicanism (following, no doubt, Michael Ramsey, among others): “We give our-

Like the Lambeth Commission before it, the CDG speaks of communion in Christ as both a “gift” and a “calling.”

(Continued on page 30)



## Breadth and Depth

We are pleased to present the Fall Book and Music Issue, one of several issues we publish each year focusing in a special way on new book and CD releases. As has been our tradition in recent years, you will find reviews, brief announcements, and advertising about a wide range of titles of interest to TLC readers. These cover such diverse topics as stewardship, theological perspectives on ecology, and the thought of Julian of Norwich. For church musicians and other music lovers, composer and performer Deanna Witkowski discusses the genre of sacred jazz, the inspiration for her latest recording, and the spiritual foundation that shapes her work.

But this issue also offers something new: two feature-length articles that deliver a more comprehensive look at scholarly books the depth of which call for special attention. These include the Rev. Dr. Benjamin King's examination of the influence of the Church fathers on John Henry Newman's scholarship and life, and Everett Ferguson's exhaustive study of the history of the sacrament of baptism in the first centuries of Christianity. Dr. King's book is a welcome and important addition to the field of Newman scholarship; Dr. Ferguson has produced what is already being considered a standard.

We hope that whether they are seeking ideas for personal meditation and prayer, topics for group reading and reflection, or detailed scholarship to shape and support their ministry, readers will find this issue of *THE LIVING CHURCH* both interesting and informative.

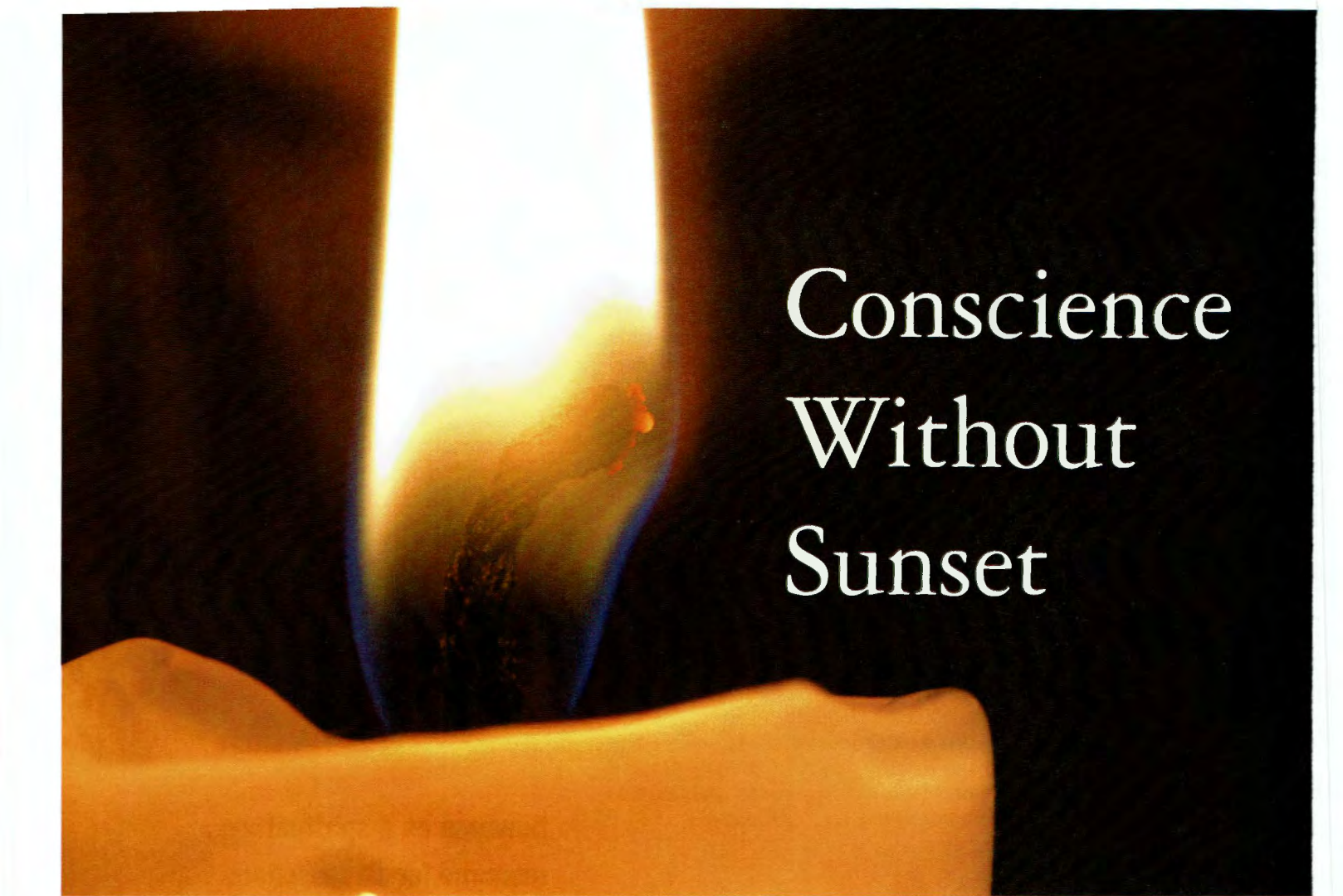
## More to Come on Newman

We have put John Henry Newman on the cover this week both to draw attention to Jordan Hylden's fine review of Benjamin King's book, and to underline the perduring importance of Newman's "utterly serious, deeply profound" questions, as Hylden has it; questions about not only the historical and systematic development of doctrine and the right ordering of authority in the Church, but also about how we apprehend and then speak — following scripture and the prayer of the Church — of God's ordering of history all about us. How, for instance, shall we explain the modern world and our place in it as Catholic Christians, given that we anticipate our incarnate, crucified, and risen Lord's return "to judge both the quick and the dead"? Especially in his sermons, not least as a Roman Catholic, Newman had a great deal to say about such things, much of it extraordinarily creative, supple, and non-standard by any measure — Catholic, Protestant, neo-Thomist, whatever — of 19th century theological normalcy.

On especially this count: that Newman as a spiritual resource for all Christians has, in a sense, only begun to be plumbed, we welcome, and celebrate, the announcement of his forthcoming beatification, rumored to be slated for next May in Birmingham, England (where Newman lived and worked from 1845 until his death in 1890). The announcement of Newman's formal elevation came from the Vatican in July after Pope Benedict accepted the conclusion of the Congregation for the Causes of Saints that a deacon in Massachusetts was healed miraculously through Newman's intercession. A second authenticated miracle attributed to him will be necessary for canonization as a saint of the Catholic Church.

John Henry Newman: *pray for us.*

**Newman as a spiritual resource for all Christians has, in a sense, only begun to be plumbed.**



# Conscience Without Sunset

## READER'S VIEWPOINT

By Edward S. Little II

**F**our years ago I wrote an article, "Living With Tares," responding to an editorial in the evangelical magazine *Christianity Today* that had described schism as sometimes necessary and offered the Episcopal Church as its primary cautionary tale. I argued that I remain in the Episcopal Church because biblical faithfulness requires me to do so; because Jesus is Lord of the Church, and it's up to him — and not us — to sort things out in the end.

In light of the actions of the 76th General Convention, I find myself revisiting that article and asking the question again: Why *do* I stay? Does our Lord have a continuing purpose for people like me, a bridge-building conservative and evangelical Catholic, in the Episcopal Church? If so, what is it? And what are the conditions required for continuing and faithful engagement with the church?

I ask these questions with a heavy heart. The bonds of affection in this church are deep. I minister, and gratefully so, to gay and lesbian parishioners all around my diocese. Many of my most beloved friends are colleague bishops who vote on the opposite side of the issues that divide us. I see Jesus in them, and I pray they

see him in me. They are brothers and sisters in Christ.

Yet reality forces hard questions. General Convention took definitive action. Resolutions D025 and C056 answered two questions with clarity. The first has to do with human sexuality. "[S]ame-sex couples living in life-long committed relationships ... have responded to God's call and have exercised various ministries in and on behalf of God's One, Holy, Catholic and Apostolic Church. ... God has called and may call such individuals to any ordained ministry in the Episcopal Church" (D025). "[T]he Standing Commission on Liturgy and Music ... [shall] collect and

develop theological and liturgical resources"; and, in the meantime, "bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide gener-

ous pastoral response to meet the needs of members of this Church" (C056).

We have made our decision. The restraint called for in B033 of the 75th General Convention has been set aside. Bishops may authorize blessings (that's the clear implication of the "generous pastoral response"), and liturgies are on their way. Our course has been inex-

**The conversation  
about human sexuality  
is effectively over.**

## The 77th General Convention must turn its attention to the inclusion of theological minorities.

orably determined. The conversation about human sexuality is effectively over.

We answered a second question at General Convention as well: The question of the Anglican Communion, and it's life and ministry. The Windsor Report presents a nuanced and balanced picture of the Church, a Catholic vision of interdependent life, carefully weighing the need for autonomy on one side of the scale and the need for accountability on the other. Our actions put us clearly on the autonomy side of the spectrum. In approving Resolutions D025 and C056, we have said No to the Anglican Communion. We have rejected two of the three moratoria requested by the Windsor Report and the four Instruments of Communion (most recently, at its May meeting, by the Anglican Consultative Council), and ignored the plea of the Archbishop of Canterbury in his General Convention sermon that we do nothing to exacerbate our divisions. The trajectory of the Episcopal Church propels us to the fringe of the Anglican Communion. Again, the conversation about ecclesiology is effectively over.

During General Convention a host of colleagues assured me of their love and friendship and their appreciation of conservative voices like mine. For that I am profoundly grateful; their expressions were heartfelt and deeply moving. But given the margins by which D025 and C056 were approved, it's clear the traditional perspective is a dwindling minority in the church. There aren't many of us left. What do people like me need from the church? We need the ability to live and to act according to our convictions, and to be assured that we have a *permanent* place in the church. This may seem like a simple and obvious matter, but it isn't.

The final resolve of D025 recognizes that "members of the Episcopal Church ... are not of one mind, and Christians of good conscience disagree about some of these matters." True enough. But our recent history demonstrates that people in the position of a theological minority may ultimately find their position canonically outlawed. That was certainly the experience of those who cannot affirm the ordination of women to the priesthood and the episcopate.

In 1977, the year following canonical provision for the ordination of women, the House of Bishops — in its famous statement drawn up at Port St. Lucie, Fla. — said that "no Bishop, Priest, Deacon or Lay person should be coerced or penalized in any manner nor suffer any canonical disabilities as a result of his or her conscientious objection to or support of the 65th General Convention's action with regard to the ordination of women to the priesthood or episcopate." To be sure, these words emanated from one house alone, and thus do not carry the full weight of the church's highest governing body;

but nonetheless, Port St. Lucie is a classic restatement of the priority of conscience when Christians disagree on matters of deep conviction.

This provision for what our Lutheran friends call "bound conscience" was not to last, however. I was a member of the House of Deputies in 1997 when General Convention — by amending Canon III.8.1 — declared objection to the ordination of women canonically illegal. It is no longer possible, under the canons, to be ordained in the Episcopal Church if one cannot support women in all orders of ministry. Speech after speech supporting the change in 1997 ended with some variation of the claim that: "This is not a conscience issue. It's a *justice* issue."

Twelve years later, there are very few left in our church who do not affirm the ordination of women. As a strong supporter of the ordination of women to all orders, I grieve that there is no longer a place in the church for those who cannot conscientiously support this practice.

Will the same fate befall those who oppose the theological, ethical, and ecclesiological decisions of the 76th General Convention? I fear that the answer is Yes. Not immediately; not, perhaps, in 2012 or 2015. But someday people like me will find ourselves on the margins, without the ability to test a vocation to ordained ministry, our position banned, theological uniformity imposed. The speeches of 1997 will find new expression.

Lord Carey of Clifton, the 103rd Archbishop of Canterbury, asked a difficult question in April at a conference sponsored by the Anglican Communion Institute: "Can conservative believers be assured that they have a future place in TEC without censure or opposition?" This question is both apt and pressing. We need a conscience clause with canonical and constitutional authority, a conscience clause that contains no sunset provision, that cannot be revoked. If the Episcopal Church is to be truly diverse — if conservative Christians are to find a place in our life in the next decade or the one following — then the 77th General Convention must turn its attention to the inclusion of theological minorities. Without that assurance, the unraveling of our church, already a tragic reality, will continue apace. The inevitable pattern will re-emerge, as conservatives move from honored minority to tolerated dissidents to canonical outlaws. I (and others like me) will not be among those who leave; but we may well be among the last conservatives left. And so we must, I believe, bend heart, mind, and will to the protection and permanent place of traditional voices in our church. □

*The Rt. Rev. Edward S. Little II is the Bishop of Northern Indiana, and a member of the Communion Partners coalition.*

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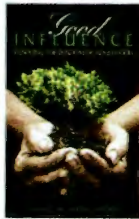
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## SHORT & SHARP

### One Generation to the Next

**GOOD INFLUENCE: Teaching the Wisdom of Adulthood.** By Daniel Heischman. Morehouse. Pp. 146. \$16. ISBN 978-0-8192-2363-0.



The executive director of the National Association of Episcopal Schools draws on his 30 years' experience with parents, teachers and students to suggest ways adults can help adolescents shape their emerging convictions and passions in constructive, faith-filled ways. A key, he suggests, is for adults to "embrace their own adulthood." Helpful for families, or for group reading and discussion.

**CALLED TO BE HUMAN: Letters to My Children on Living a Christian Life.** By Michael Jinkins. Eerdmans. Pp. 160. \$15. ISBN 978-0-8028-6300-3.



The dean of Austin Presbyterian Seminary muses on the "Big Questions" of faith and life through letters to his young adult children. A thought-provoking idea-starter for parents, and youth pastors who wish to instill in their charges a mature curiosity about what Christians believe and why.

**TO RAISE HAPPY KIDS, PUT YOUR MARRIAGE FIRST.** By David A. Code. Crossroad. Pp. 288. \$16.95. ISBN 978-0-8245-2538-5.

An Episcopal priest who is also a marriage and family counselor argues that when family centers on the kids, marriages and children suffer. He offers tips on balancing family relationships to reduce stress, raise more confident children, and improve communication and passion between spouses.

**BETTER GET IT IN YOUR SOUL: What Liturgists Can Learn From Jazz.** By Reid Hamilton and Stephen Rush. Church Publishing. Pp. 172. \$18. ISBN 978-0-89869-574-8.

The Episcopal chaplain and music director at Canterbury House at the



University of Michigan collaborate on a discussion of ways that jazz can be incorporated into the liturgy. Includes helpful history and background information on the genre and its use in worship; outlines of sample services; and an index of suggested music from several popular hymnals, including *The Hymnal 1982*.

**WE GET TO CARRY EACH OTHER: The Gospel According to U2.** By Greg Garrett. Westminster John Knox. Pp. 152. \$16.95. ISBN 978-0-6642-3217-7.

A Baylor English professor, whose previous books have explored spiritual connections in movies, comics, and the *Matrix* trilogy, offers a look at the belief expressed in the lyrics and social activism of Irish rock superstars U2. A helpful overview, though many diehard fans probably have already parsed much of the interviews and interpretation.



**THE SACRED ART OF GIVING: Creating a Lifestyle of Generosity.** By Lauren Tyler Wright. Sky-light Paths. Pp. 169. \$16.99. ISBN 978-1-59473-224-9.



Money worries "have the power to drain the joy right out of our lives," but the author, a former program director at the Center of Philanthropy at Indiana University, notes that giving also can be profoundly transformative. She considers how the world's faith traditions wrestle with scarcity and abundance, along with such concepts as charity, obligation and justice.

**WHOLE CHURCH: Leading From Fragmentation to Engagement.** By Mel Lawrenz. Jossey-Bass. Pp. 208. \$24.95. ISBN 978-0-470-25934-4.



Part of the Leadership Network series, this edition considers first the conflict and splintering in the Church today, and then explores how four types of engagement — with God, with God's people, with the local community, and with the world — can help the Church fulfill its mission.

## Faith-Based Ecology

(Continued from page 18)

Sunday school class or youth group study.

This year also has seen the publication of a work of eco-faith from the perspective of the Vatican. Woodeene Koenig-Bricker's *Ten Commandments for the Environment* outlines and expounds the environmental theology of Pope Benedict XVI. The author examines how, as monarch of the Vatican city-state, Pope Benedict heads the world's first carbon-neutral nation, and sets creation care within the larger perspective of Roman Catholic moral thought.

In 2004, the Vatican issued the *Compendium of the Social Doctrine of the Church*. A year later, the head of the Pontifical Council for Justice and Peace issued ten principles of environmental ethics drawn from the *Compendium*. Ms. Koenig-Bricker uses these ten "commandments" as the outline of her book, on which she hangs the environmental thought of Pope Benedict.

Using extensive quotations from Pope Benedict, as well as his predecessor and friend, Pope John Paul II, Ms. Koenig-Bricker identifies the pope as the inheritor of the Roman church's social thought, as well as a theologian who both understands the current ecological crisis and preaches about the responsibility of Christians to solve it. In doing so, he very clearly sees humanity and the human community as central, neither advocating unrestrained modification of nature nor condemning its responsible use.

In an era when Christian theological conservatism is often married to a political conservatism, *Ten Commandments for the Environment* seems to break the mold. Care for, and healing of, God's creation is no longer the concern of a fringe on the left, but of all of humanity. For, as Rabbi Cohen-Kierner reminds us, we're all in this world together.

*Geoffrey J. Mackey is the administrative coordinator of extension ministries at Trinity School for Ministry, Ambridge, Pa.*



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## PEOPLE & PLACES

### Appointments

**Dontie Fuller** is coordinator of ministry with and for youth in the Diocese of Indianapolis, 1100 W 42nd St., Indianapolis, IN 46208.

The Rev. **John Loving** is interim rector of Calvary, PO Box 721, Bastrop, TX 78602.

The Rev. **Tim Matkin** is vicar of St. Matthew's, Comanche, and Trinity, Dublin, TX (Southern Cone); add: 500 N Austin St., Comanche, TX 76442-2410.

The Rev. **Elizabeth M. Melchionna** is associate at St. Alban's, Davidson, and chaplain to Davidson College, Davidson, NC; add: P.O. Box 970, Davidson, NC 28036

The Rev. **Susan Springer** is rector of St. John's, 85 E 100 N, Logan UT 84321.

### Ordinations

#### *Priests*

**North Carolina** — **Melissa Martin Smith**, Christ Church, 84 Broadway, New Haven, CT 06511.

#### **Change of Address**

The Rev. **James H. Clendinen** is now at P.O. Box 1311, Vidalia, GA 30475.

### Corrections

The Rev. **Beverly Huck** (rector, The Saviour, Denville, NJ) and the Rev. **Gerard Pisani** (rector, Trinity, Bayonne, NJ) have retired, rather than resigned [TLC, Sept. 13].

### Deaths

The Rev. **Theodore Yardley**, who served numerous parishes and later as chaplain at St. Paul's School, died July 26 in Atlanta. He was 89.

Born in Pittsfield, Mass., he was adopted as an infant by Charles and Ethel Yardley. He said that hymn sings at his family's New Hampshire summer cottage inspired his lifelong passion for the church and its music. Following graduation from Harvard, he attended the General Theological Seminary and was ordained to the diaconate and priesthood in 1945. His early ministry included curacies at Trinity Cathedral, Trenton, N.J., 1945-46, and St. Clement's, Philadelphia, 1947-49, and a rectorship at St. Mary's, Keyport, N.J., 1946-47. He served as rector of St. Barnabas, Omaha, 1949-54, and during that time also taught at the University of Nebraska-Omaha. He also served as rector of St. Andrew's, Contoocook, N.H., 1954-62, vicar and then rector of St. Andrew's, New London, N.H., 1962-71, and then assumed the chaplaincy at St. Paul's School from 1971-82, when he retired. In retirement he assisted at churches in Woods Hole and Sandwich, Mass. He was preceded in death by his wife, Barbara. He is survived by three sons and three grandchildren.

## *Cæli enarrant*

(Continued from page 24)

selves as servants of a greater unity among the divided Christians of the world. May the Lord help us to 'preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake' (2 Cor. 4:5)." In other words, Anglicanism is not so much an end in itself — how could it be, given our Corinthian poverty? — as it is a means that, we pray, God may (continue to) use to accomplish his larger purposes of reconciliation in the Body of Christ. That is: "Our prayer is that God will redeem our struggles and weakness, renew and enrich our common life and use the Anglican Communion to witness effectively in all the world," starting "among ourselves and with the wider Church."

5. In the context of the previous four points, the CDG's sketch of covenanted life for the Anglican Communion in the second half of the introduction reads as a sober, serious-minded option for hopefulness, which is not the same as optimism. Hope is grounded in God's own actions in Christ, and on that count is a theological virtue. Thus (grabbing Corinthians again at the end): "we recognize the importance of renewing in a solemn way our commitment to one another, and to the common understanding of faith and order we have received, so that the bonds of affection which hold us together may be re-affirmed and intensified. We do this in order to reflect, in our relations with one another, God's own faithfulness and promises towards us in Christ (2 Cor. 1:20-22)." Amen.

In light of the foregoing, should we think of the covenant as limiting Anglican generosity, or otherwise seeking to bind us in a narrowly confessional way? Quite the opposite; unless scripture, and the Body of Christ itself, are deemed deal breakers for the "Anglican" project — in which case, of course, so much the worse for the project (see Luke 9:57-62).

The covenant calls us outward from ourselves — to God, to the wider Church, and finally to the world — and in this way extends the catholic "reach" of Anglicanism.

— *Christopher Wells*

# Church Directory



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ST. CLARE OF ASSISI Hwy. 4 and Sheep Ranch Rd.  
The Rev. Marlin Leonard Bowman, r  
Sun Eu 9 (sung-Rite 1); HD anno.

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Website: [www.allsaintschurch.org](http://www.allsaintschurch.org) (619) 298-7729  
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4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,  
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Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-  
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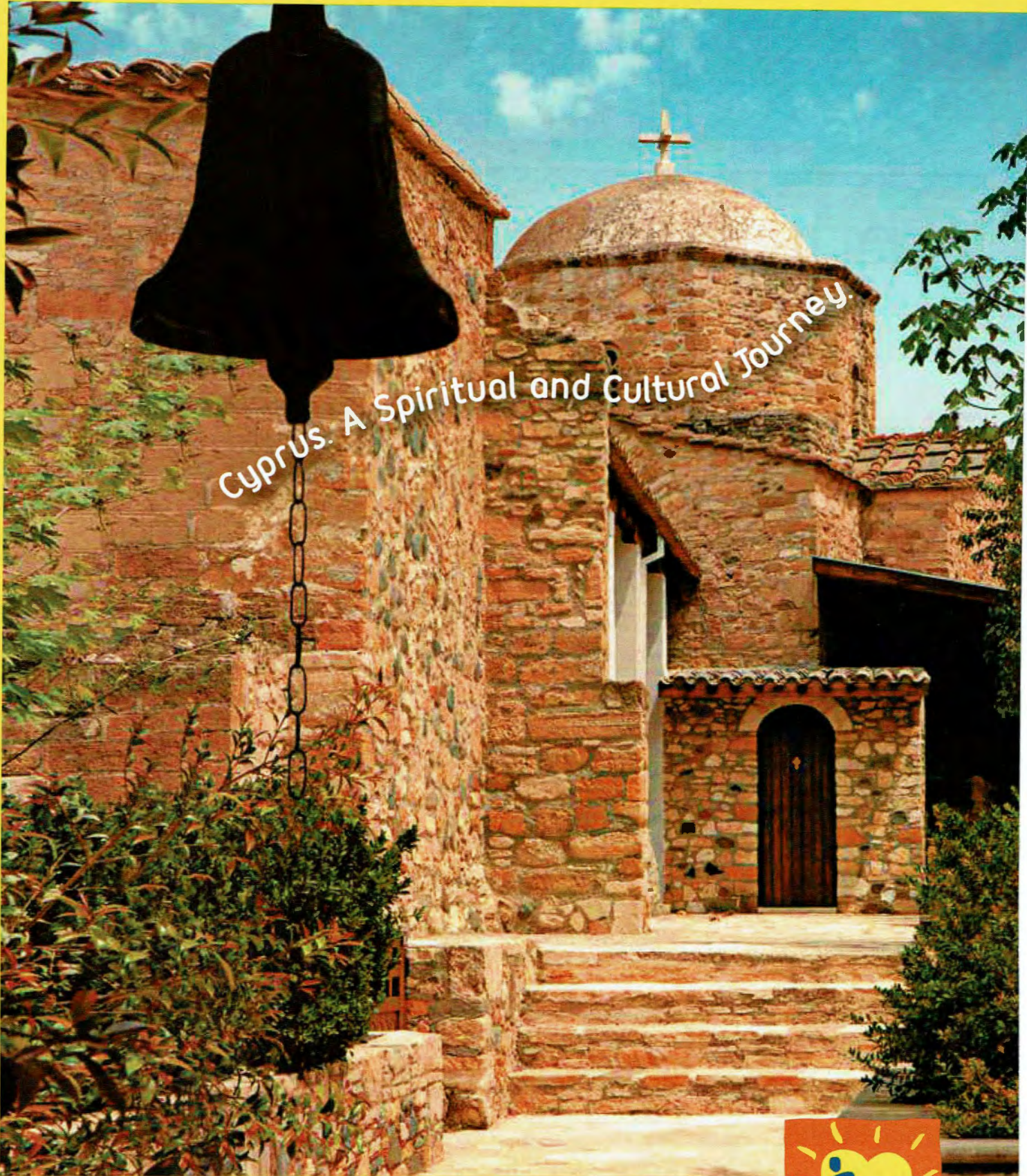
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