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very engaged because they find the experience so meaningful. One guy told me, 'I didn't know that I could pray,' and some guys are so moved that they cry."

Backer tries to meet the men where they are, listen closely and pick up cues on whether they want to talk about forgiveness and repentance. Some choose to engage in the formal sacrament of reconciliation.

Her chaplaincy at Twin Towers involves more than ministry among inmates.

"We are chaplains for the whole facility, including the staff and deputies," Backer said. "They have a very difficult job, which can take a toll. Many of the men in Twin Towers have committed extremely serious crimes. At times it can be difficult to remember their humanity. I

think this is easier for us chaplains, because it is our job, and we have permission to remember this even when all the evidence suggests otherwise. Sometimes deputies have asked me how I can do this work with these men. I see these times as an opportunity, not only to talk about what the experience is like for me, but to talk about what it is like for them."

Backer is teaching a group in a segregated unit for men who have been arrested under the city's anti-gang injunctions.

"I am really struggling with the gang-injunction situation right now," Backer said. "It's a real Catch-22 for the guys. Their neighborhoods are more healthy and stable because of the gang injunctions. This gives them a much better chance of going

straight, and several of them want to. But when they leave jail to return to their neighborhoods and start sincerely trying to live a respectable life, they can still be picked up for almost anything."

She tells of one 19-year-old from Pomona. He had started attending Mt. San Antonio College and was turning his life around. He was living at home with his mother, and a policeman saw him in the yard with her and picked him up and took him to jail. That's the second time he's been arrested in six months, and Backer said he feels like he'll never complete school.

"Every time they are picked up and spend a couple of months in jail, they are on the injunction list for another three to five years,"

(Continued on next page)



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(BACKER, from previous page)

Backer said. "They would almost have to move away and cut off all their ties with their families and friends in order to begin anew, but these guys are not equipped to do that. These men have never moved from their neighborhoods, and when a judge suggests that they do, they do not see it as a possibility. They feel really helpless and angry about being on the injunction list, as if it's a life sentence."

Backer hopes to start a support group for men with injunctions against them. It would provide help and encouragement when they first get out of jail and help them master skills they need for a decent life, such as enrolling in substance-abuse treatment programs and community colleges.

"I have found that [Zen Buddhist

monk] Thich Nhat Hanh's meditative prayer techniques are effective for teaching them how to separate themselves from their anger," Backer said. "He says that instead of trying to stifle your anger, bathe it in compassion, let it know that it is heard and understood. Then you can deal with it. He has parables about anger. He says if someone lights your house on fire, how much sense does it make to run after that person, instead of staying to put out the fire? These really resonate with the men.

"The guys are so pleased and appreciative of what we do," Backer added, "but there are 4,500 men in the Twin Towers and there's no way we can get to all of them. There aren't enough chaplains. I really believe they have the spark of divinity waiting to be born in them, like

everyone else. To help them expand that is really wonderful. The work is hard but I love it."

Claudia Pearce

Virginia to Discuss Canons That Address Same-sex Blessings

The Diocese of Virginia's annual council has authorized the preparation of canonical changes that could authorize diocesan clergy to bless same-sex couples.

Meeting on Feb. 20 at Virginia Theological Seminary, the council asked the Rt. Rev. Shannon Johnston, Bishop of Virginia, to appoint a group of laity and clergy that will report to the next annual council.

The panel, council said, "shall rec-

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commend consistent standards to be written into diocesan canons so that, if services of blessing same-gender unions are authorized, our clergy and people have a clearly understood and enforceable set of rules to guide the application of clergy discretion in providing pastoral care to same-gender couples seeking such blessings.”

The panel “is not to opine on whether the blessings of same-gender unions should be authorized,” the council said, “but it is to set forth its canonical recommendations to govern blessing such relationships if such services of blessing are authorized.”

The original resolution before council would have authorized such services.

In other votes, the council:

- Established the first Sunday of Lent as Episcopal Relief and Development Sunday.
- Encouraged widespread use of the Charter for Lifelong Christian Formation.
- Authorized a task force on preventing domestic violence.
- Commended peaceful resolution of conflicts, while rejecting an amendment that called for the end of litigation against former congregations of the diocese.
- Urged increased support for the diocese’s assistance to Anglicans in Sudan.
- Expressed its solidarity with the Episcopal Diocese of Jerusalem, and called for increased financial aid to that diocese.
- Commended Bishop Johnston and the Rt. Rev. David C. Jones, bishop suffragan, for their commitment to the Anglican Communion.
- Urged a congregation-level study of the Anglican Covenant.
- Adopted a budget of \$4,885,464, a decrease of \$11,500 from the 2009 budget of \$4,897,026.
- Called for generous donations

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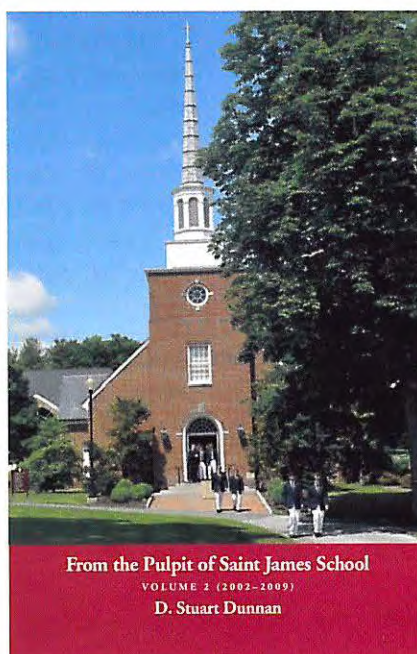
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(VIRGINIA, from previous page)

for relief and development in Haiti.

The council was scheduled for Jan. 28-30, but it postponed most voting on Jan. 29 as a winter storm struck in Richmond. The panel reconvened on Feb. 20 to complete its business.

Texas to Study Anglican Covenant This Year

The Diocese of Texas will study the Anglican Covenant for the remainder of 2010, said the Rt. Rev. C. Andrew Doyle, diocesan bishop, in his report to the annual convention.

The convention met Feb. 12 and 13 at the Killeen Civic and Conference Center.

"I think we have been playing it

safe in this diocese on a couple of issues, when it comes specifically to the Anglican Covenant and to the issues of sexuality and diversity," Bishop Doyle said in his address. "I am going to appoint a task force to help the diocese focus our attention on the Covenant and will ask them to develop a study curriculum and resources. I also will be asking the task force to propose a model for congregations to engage in conversation around the proposed Covenant and its principles."

The bishop said he hopes discussion will help the next annual convention express a common mind on the Covenant, which will in turn guide the diocese's deputation to General Convention in 2012.

"I have already said that I am in favor of the Anglican Covenant. I

have been very clear about that," the bishop said. "But it doesn't do me any good if I am the only voice. I have got to listen with you and communicate with you so that we together may have a better understanding of what this truly means for us as a diocese."

'Witness to the Trinity'

In his address, Bishop Doyle also emphasized Church unity as a sacramental reality that does not depend on people's daily moods.

"I believe in the greater Church's witness to the Trinity, the uniqueness of Christ, the historic faith of our councils, the creeds, the Scripture, the practice of apostolic worship, apostolic teaching and apostolic mission. No one person or council action can dilute or over-

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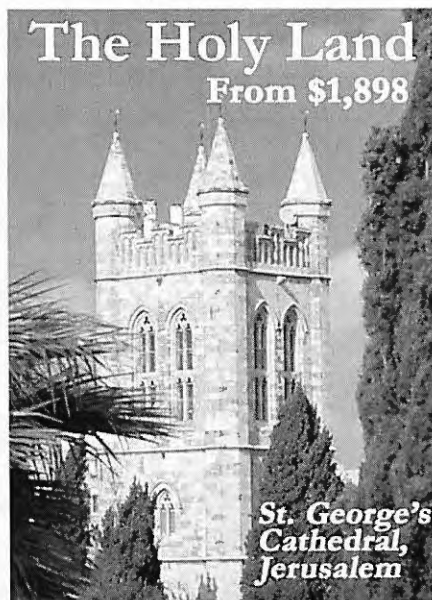
turn the Church's Catholic, traditional and historic faith," Bishop Doyle said.

"This is an important point because it means ... the Church does not exist to have councils that make pronouncements that divide the body of Christ and weaken Christ's mission in the world. That is not our work. Councils themselves exist to build the Church Catholic and universal. Councils exist to interpret that faith of Jesus crucified and resurrected to a world seeking divine intervention and to ensure through stewardship that the Church does indeed undertake Christ's mission and Gospel proclamation in word and in deed. That is our work."

The convention approved resolutions that:

- Affirmed that "all sorts and conditions of humanity, regardless of gender, ethnicity, race, nationality, or sexual orientation, and especially all of God's children entrusted to our care, are loved beyond measure by God in Christ, are welcomed and valued in our institutions, mission, ministries and parishes, and are a blessing to our collective life as we engage together in mission and ministry."
- Approved an operating budget of \$4,927,657. A medical assessment of \$4,715,300 is now covered in a separate budget for the sake of greater transparency.

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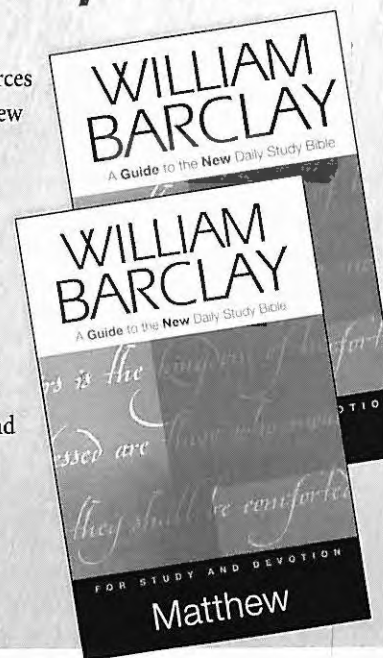


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Jubilee in Southeast Dallas

The members of St. Michael and All Angels', Dallas, celebrated the parish's Jubilee by looking beyond themselves.

By Nell Anne Hunt

How might an affluent Episcopal church celebrate its Jubilee anniversary? Would it commission another stained glass window, expand its facilities, redo the landscaping, upgrade its parking lots?

All those options were on the table in 1997 when members of St. Michael and All Angels Episcopal Church, Dallas, started thinking about its birthday bash. But then something strange happened. The celebration committee decided to put suggestion boxes around the church, and hundreds of parishioners cast their votes, and chose, overwhelmingly, to make a substantial investment in people living beyond the church's upscale neighborhood. Members of the anniversary committee put away the silver service and got out their work gloves.

We had no money to invest, and scarcely knew where to begin. So we stepped out in faith — determined, by God's grace, to transform the lives of others in need. Of course, we have ourselves been transformed, beyond our wildest imagining.

First we chose a neighborhood: Fair Park, a 62-block neighborhood in southeast Dallas, just 15 minutes from St. Michael's. The focal point of the neighborhood was a bar. There were several drug houses. The elementary school rated the lowest in the entire city. Many senior citizens were living there because they had no other place to go, but were afraid to go outside due to violent crime.

After the committee shared its vision with the parish, donations began rolling in. Working with AmeriCorps, Habitat for Humanity and the Greater Dallas Community of Churches, St. Michael's acquired five acres to build a beautiful park, on lots formerly covered in whiskey bottles, syringes and trash.

We dedicated Jubilee Park in September 2000. A wrought-iron fence and security cameras helped make the park a safe place for children to play. St. Michael's asked the police department to locate a substation in the neighborhood for improved safety. Senior citizens were able to have picnics and sit on park benches to visit with their neighbors. The Dallas Mavericks added a basketball court. Teachers at the nearby O.M. Roberts Elementary School began taking their classes to the park.

So dramatic was the change to the neighborhood by the addi-



tion of the park that we might well have left it there. Instead, we turned our attention to the elementary school, by offering individual tutoring to children, pressing school-board members for improvements to the campus, and seeking out top teachers and an outstanding principal. We also created Davids' Place, an Early Head Start facility for preschool children. Today the elementary school that was once the worst in Dallas has an exemplary rating and 31 neighborhood children have made it to college.

Housing also was an early focus. Habitat for Humanity coordinated construction of new, affordable homes. Existing homes were renovated. Hundreds of volunteers have come from churches, private



schools and businesses.

And the ministry continues to expand. The Juanita Craft Diabetes Center helps residents of the Jubilee neighborhood and provides diabetes mapping, especially for the elderly.

The American Cancer Society is using the neighborhood to study cancer rates among Hispanic women. Volunteers help residents whose relatives are in prison. Early
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Jubilee in Southeast Dallas



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Head Start is working on home-based programs. Teenagers are planting a community garden and learning floral design through Girls, Inc. Exercise classes are offered to help residents improve their health.

Another goal of the program has been to celebrate the various cultures in the neighborhood. Thus Black History Month brings storytelling to Jubilee Park. And during Holy Week St. Michael's observes the Via Dolorosa. At Christmas the nine-day Los Posadas celebration includes a procession with a donkey that recreates the Holy Family's journey, through illuminated streets.

St. Michael's originally raised \$250,000 for the project. Recently a philanthropist contributed \$6 million to build a large community center and a resource center which will house the police substation and the community prosecutor. The total investment in the neighborhood by the church and other donors has risen to \$15 million. The mayor of Dallas has praised Jubilee Park as a model for transforming other neighborhoods in the city.

Even with generous donations, however, volunteers are the heart of the program's success — the many who rolled up their sleeves and gave of their time and talents in whatever way they

The vision
of Jubilee Park
has also spread
beyond Texas.

felt called to do. One volunteer lives in Boston, and when she travels to Dallas on business she stays an extra day to work at Jubilee. Web designers donated their services to create jubileecenter.org. High school students who were earning community-service hours have returned to tutor and run sports programs and

take food to the elderly.

The vision of Jubilee Park has also spread beyond Texas. Volunteers from St. Michael's were among Episcopalians from across the country who helped muck out houses in New Orleans after Hurricane Katrina. When residents of the Lower Ninth Ward asked that a church be created there, St. Michael's created task forces to help build what is now All Souls Episcopal Church; and members of All Souls have since visited Dallas to tour Jubilee, which is serving as a model for similar revitalization efforts in the Lower Ninth Ward.

All together, St. Michael's has learned that the road to our neighbors is not long when we walk it with prayer, hard work, and above all faith that when the Lord sends us out on mission, he provides the miraculous grace that sustains every step of the journey.

Nell Anne Hunt is a member of St. Michael and All Angels' Church and a volunteer in the Jubilee Park program.

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DVD Series
The Anglican Communion Institute has produced two 3-disc, DVD sets on *Anglicanism - A Gift in Christ*. The video below advertised the first conference with NT Wright and others which took place in Toronto in the fall of 2008.

The Anglican Communion Institute
ACI is led by The Rev'd Professor Christopher Setz, The Very Rev'd Dr Philip W. Turner III, The Rev'd Dr Ephraim Radner, The Rev'd Dr. Russell J. Levenson, The Rev'd Frank Fuller, The Rev'd Dr Charles D. Alley and others. ACI is committed to working within the wider Anglican Communion to promote the catholic and evangelical character of Christian teaching and witness.

ACI serves as consultant to Episcopal leadership in the United States and throughout the Communion and sponsors conferences on theological, historical and biblical topics.

For more information, please visit the Anglican Communion Institute Website.

Series One
Recorded @ St. Paul's Anglican Church Bloor Street in Toronto, this three DVD set features plenary sessions and Q&A's with Bishop of Durham - N.T. Wright, Archbishop Josiah Idowu-Fearon of Nigeria, Edith Humphrey, Jo Bailey Wells and George Sumner.

Series Two
Recorded at St. Martin's Episcopal Church in Houston, this three DVD set includes plenaries and Q&A's with the former Archbishop of Canterbury - Lord Carey, Ephraim Radner, Philip Turner, Cheryl White, Archbishop Ntanzou of Burundi and Bishop Tony Burton.

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Educating Anglicans

By Jordan Hylden

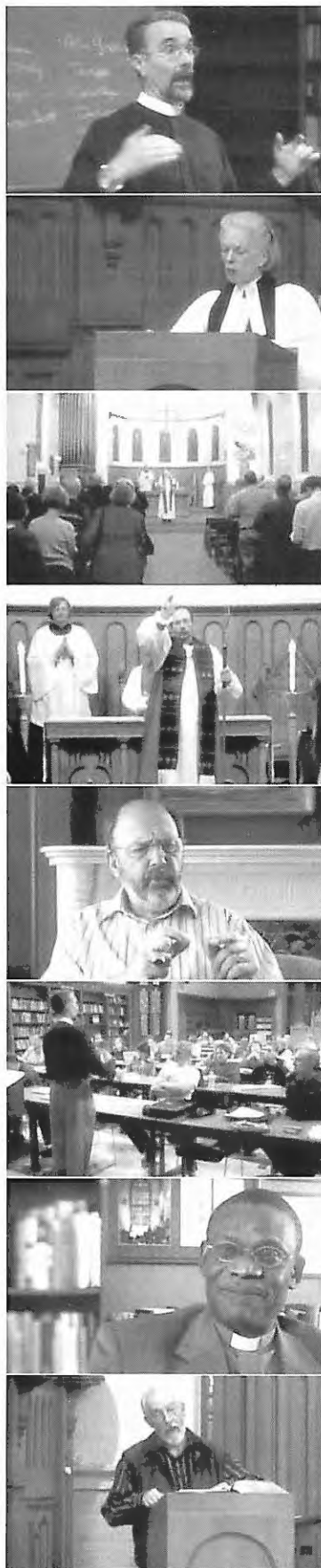
What does it mean to be an Anglican Christian? If you put ten Anglicans in a room and ask each of them, you are likely to get 11 different answers. Part of the problem, argue the theologians of the Anglican Communion Institute, is simple forgetfulness.

While we Anglicans have been blessed with a rich and deep heritage, all too often we have allowed our spiritual treasures to molder away in history books. The prayer book, hymnody, Scriptural piety, evangelism and mission, classic Anglican divines like Cranmer, Hooker, and Charles Simeon — all of this is part of who we are, and the more we steep ourselves in our common tradition, the better we will understand both where we are now and where we are going; or, perhaps better put: the more we will begin to understand what God, in his providence, has been doing all along with the portion of his one, holy, and Catholic Church that is called Anglican.

To this end, the Anglican Communion Institute has produced a handsome DVD series, titled *Anglicanism — A Gift in Christ*.

(Continued on next page)

videos



(Continued from previous page)

Designed for adult education purposes, the set is composed of a series of talks given by renowned Anglican scholars and pastors. With Sunday morning or weeknight parish education sessions in mind, each lecture covers a key facet of Anglican faith and life: Bishop N.T. Wright on the New Testament, Dr. Jo Bailey Wells on the Old Testament, Dr. Edith Humphrey on Anglican hymnody, Dr. George Sumner on parish renewal, Dr. Ephraim Radner on mission, Dr. Philip Turner on Christian ethics, Bishop Anthony Burton on the prayer book, Bishop Josiah Idowu-Fearon of Nigeria on the church in the Muslim world, and former Archbishop of Canterbury George Carey on the Anglican Communion, among others.

The talks manage to avoid the sin of navel-gazing: rather than focusing on Anglican peculiarities, the purpose of each is to see and to show how the Anglican tradition opens up onto a world much larger than itself, making them not just a good primer on Anglicanism but on Catholic Christianity as such.

The series begins with N.T. Wright, who with characteristic clarity and depth of learning gives not only an overview of the New Testament but also of how Anglicans have classically read and been formed by the Bible in their common life. Scripture, as reformers such as Wycliffe, Tyndale, and Cranmer held, is to be placed in the hands of the people and read in common, so as to knit together a people through deep immersion in the Scriptural story. This, Bishop Wright holds, is in fact at the heart of Anglican worship and life: the simple, daily, communal reading of the Bible, through which the Spirit forms us as a church and equips us for mission in the world.

George Sumner, principal of Wycliffe College in Toronto, helps give some perspective on the present moment by telling the story of Charles Simeon, one of the fathers of evangelical Anglicanism. The story of Simeon's life and ministry, as Sumner tells it, is largely one of

dynamic patience: although the church during his day had just as many troubles as in our own time (if not more, thanks to the popularity of Enlightenment Deism), Simeon stayed put in his Cambridge parish. His ministry there, through the impact he made on countless undergraduates and seminarians, as well as by way of the Church Missionary Society he helped found and the Simeon Trust, had a lasting influence that reverberated across time and around the globe.

Not surprisingly, Sumner sees helpful parallels between Simeon's experi-

The set is composed of a series of talks given by renowned Anglican scholars and pastors.

ence and our own, in the long-term change that can grow out of patient, faithful ministry, the nurture of promising young leaders, and the formation of churchwide societies like the CMS.

Ephraim Radner, also of Wycliffe College, in his own lecture shows that this should not surprise us, since it is a fundamental part of the history of Anglicanism itself — that is, a patiently faithful kind of mission and witness, ordered toward the formation of a people grounded in the Scriptures, and dedicated to sticking with it for the long haul.

The lectures of Philip Turner, formerly dean at Yale's Berkeley Divinity School, and Bishop Anthony Burton, formerly of Saskatchewan and presently rector of Church of the Incarnation in Dallas, intersect in helpful ways.

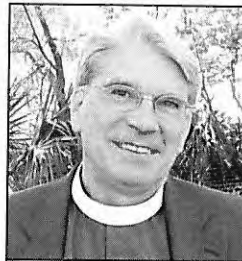
Dr. Turner, in his treatment of Christian ethics, allows that Anglican ethical perspectives (ranging from Hooker to Wesley to Joseph Fletcher) have historically been quite diverse. Nevertheless,

Turner discerns a pattern grounded in the prayer book's ordering of Anglican worship, wherein we are met time and again by God's grace in the sacraments, joined together as a people by common prayer and worship, and formed daily by the Holy Scriptures. Ethics, seen this way, is not first of all about coming up with guiding "principles" or about solving difficult quandaries, but instead about how we are formed by God's grace into a holy people through the worshipping practices of the Church.

Bishop Burton, in his lecture on the prayer book tradition, elaborates upon the transformative character of Anglican liturgical worship, wherein the broken memory, reason, and will of the human soul is met and transformed by God in repentance, faith, and charity. In an aside, Burton recalls the holiness and deep biblical wisdom he encountered in his ministry among otherwise poorly educated fishermen in eastern Canada, who had been steeped all their lives in the prayer book pattern of Scripture and worship. It is just this kind of formation, both Burton and Turner would agree, that Cranmer had long ago intended.

The entire series is full of such insights, and much more could be gleaned from its many lectures. It all comes back around, in the end, to the classical Anglican vision of a people formed by God through common worship, common prayer, and common reading of the Scriptures, growing together in wisdom, holiness, and love, and sent out into the world to witness to the gospel of Christ. Any parish seeking to deepen its roots in the Anglican tradition, in order to better reach out in mission to the Church and the world, would do well to study this fine series.

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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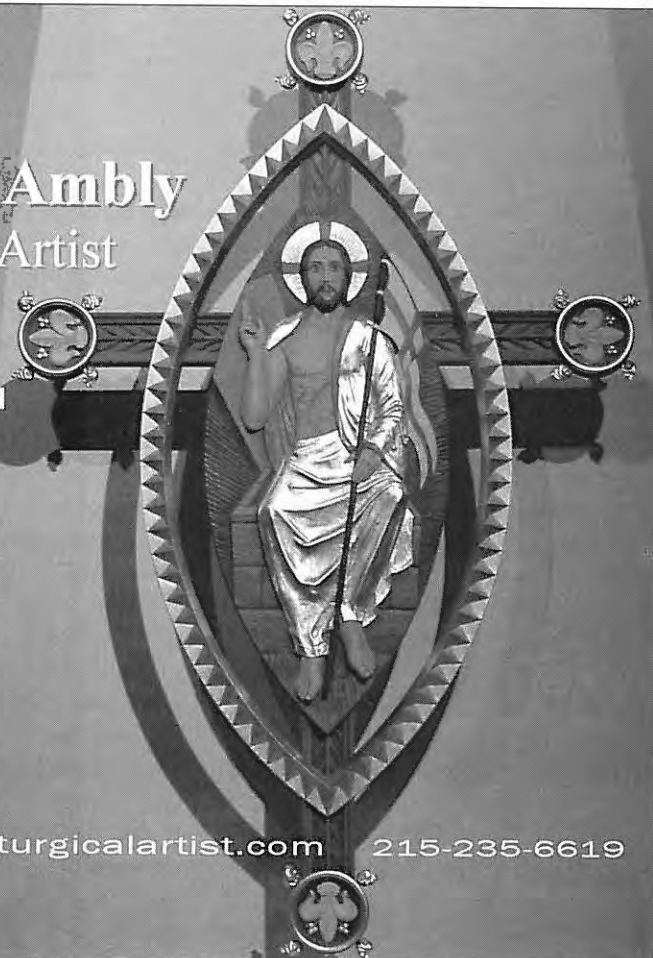
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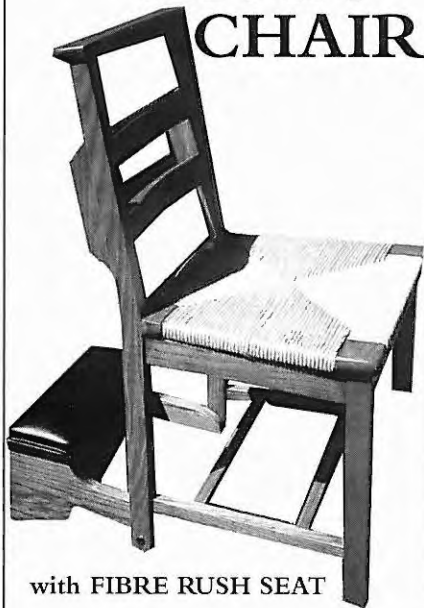
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books

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rian, so Anglican readers will at times need to engage in some “translation” as they integrate his insights with their own more sacramental and liturgical experience, in which the Eucharist is the key player on Sunday mornings, and ordained ministry is ontological as well as functional.

*The Rev. Daniel H. Martins
Warsaw, Ind.*

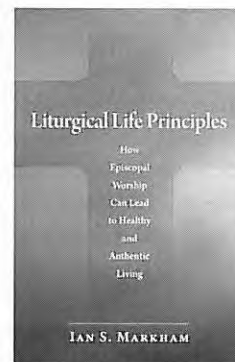
**Liturgical Life
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Authentic Living

By **Ian S. Markham**. Morehouse
Publishing. Pp. 112. \$15.
ISBN 978-0-8192-2324-1.

Dr. Ian Markham is dean of the venerable Virginia Theological Seminary, once the bastion of evangelical Anglicanism in the Episcopal Church. The seminary played a vigorous part in the revival and remarkable expansion of the Episcopal Church after the Revolution. In one sense, this book reflects that tradition of personal religion, conversion and new life in Christ.

Markham also taps into that tradition as he writes in often vivid and plain English. He avoids heavy prose and jargon-laced language. He demonstrates a keen awareness of the anxieties and sins of modern living, the fragility of atomized family life and the loneliness of our dysfunction and the fear of death. He is sound in anchoring all in the coming, dying, rising and ascending life of Jesus, God with us. And his clear teaching about the priestly role in effecting the Real Presence of Jesus



in the sacramental elements is surely welcome.

A great deal of his practical advice and counsel is the meat of sound spiritual direction. Had the book centered on the sacrament of penance and the role of priest and penitent in searching out the potent loving mercy of God’s selfless kindness in Christ and his atonement for “the sins of the whole world,” it would offer enormous benefits.

Yes, the daily life of corporate and individual prayer and sacramental worship grants us “authentic” life, a living into who we are called to be. But its purpose surely is to absorb us into the work of Kingdom building until Christ comes again. These reflections would benefit from an emphasis on the corporate self sacrifice of the gathered church in the offering with Christ to the Father, through the Son by the Spirit for the life of the world.

The habitual offering of the Eucharist certainly has a “therapeutic” component. Participation with the whole Church — militant, expectant and triumphant — in the eternal offering includes that of “our selves, our souls and bodies” in an action which transforms and enlivens.

Yes, we find the “authenticity” of God’s life in us, corporately and individually enabling our ministry as a “kingdom of priests” in Jesus the Priest. And yet the purpose of our calling is not primarily to obtain a

Early on Markham rejects “self-help” spirituality, and yet I fear he encourages religion as therapy.


state of healthy authenticity, but to lose ourselves in that service which is perfect freedom.

Early on Markham rejects “self-help” spirituality, and yet I fear he encourages religion as therapy, a faith which affords acceptance above service, self-improvement above sacrifice. The use of the Eucharist to attract, to tackle the day-to-day struggles with sin and dysfunction, fear of suffering and death, transforms the Sacrament into a sort of “come to Jesus” form of evangelism, “catholicized.”

If this book speaks to the hearts and condition of modern seekers and Christians, then one may only hope and pray that it leads to a desire for direction, penance and absolution. The authority of the Church to absolve is the agency of individual transformation. That is not the primary function of the Eucharist.

Indeed, as Richard Hooker reminds us, as baptism begins life in Christ’s Body so the Eucharist feeds the life of the pilgrim church and thus of its “members” unto the good work of being Christ to the world and the world unto God. It does so by drawing the Church here into the life of the Trinity and into the eternal purposes of God, in anticipation of that new heaven and new earth which is to come.

*(The Rev.) Tony Clavier
La Porte, Ind.*



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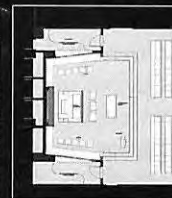
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Catholicism, Part 3:

Aspirations

In this third installment I discuss the longing for restored wholeness and completeness; the longing for fulfillment and our promised consummation in the Lord.

Again, the point is necessarily — intrinsically — paradoxical: that even as we confess that the Church already is one, holy, catholic, and apostolic in Christ and the holy Trinity, in an important sense this is not yet our experience in time. There is a gap between God's action and our response, as we are still in the process of purification and sanctification. Accordingly, we *aspire* to unity, holiness and so on as the form of our faithfulness, just as we aspire to full and perfect communion with God, individually and all together.

"I discipline my body ... so that after proclaiming to others I myself should not be disqualified" (1 Cor. 9:27). And that sentence surely can be read ecclesio-logically, as well: *we* discipline our body, as a fact of the gospel; and all the more when, "with a scornful wonder," we "see her sore oppressed," as in the great 19th-century hymn, "The Church's One Foundation."

Not long after the composition of that hymn, written in response to the "Colenso affair" that provoked the first Lambeth Conference of 1867, the House of Bishops of the American Episcopal Church had the courage to declare "solemnly" that "this church" seeks "to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world" (from the prose preface to the Quadrilateral, adopted in Chicago in 1886: see American BCP, p. 877).

If Christ's body on earth is wounded by divisions in a "visible" way, then obviously visible — public — healing is needed. And the "discountenancing" of schism — refusing it, rejecting it — would naturally be the first step here: to try to overcome our sad divisions, to the end of restored wholeness. But how?

One clue would be the bishops' own words in the previous paragraph of the same 1886 declaration: "That in all things of human ordering or human choice, relating to modes of worship or discipline, or to traditional customs, this church is ready in the spirit of love and humility to forego all preferences of her own" (p. 876).

That is, the mandate of visible Christian unity should inspire us to let go of the particularities and peculiarities of our various and sundry denominations — the cultures that arise in and around them, including various constitutional and canonical orderings, which were always meant to be pragmatic and

provisional! — for the sake of a more important and urgent reconciliation in love. The *end* of our life together, after all, is not the Episcopal Church, or even the Anglican Communion, but rather Christian communion *in God*, via the "sacred deposit" of the faith, as the bishops put it: the Scriptures, the creed, the sacraments, and the historic episcopate (p. 877).

The bishops at Lambeth 1920 grasped, in turn, the nettle of this same problem: that the Anglican Communion "presents an example on a small scale of the problems which attach to the unity of a Universal Church," since the one Church is meant to be more than merely "Anglo-Saxon" (just as it is meant to be more than the club of a single class of people; more than "democratic" in an American idiom; more than our current definition of "progress"; more than our definition of "high" or "low" liturgy).

And they proposed a similar solution to that of their American colleagues of 30 years prior: "as the years go on," wrote the bishops at Lambeth 1920, the "ideals" of the Anglican Communion "must become less Anglican and more Catholic. It cannot look to any bonds of union holding it together other than those which should hold together the Catholic Church itself."

How interesting: that Catholicism should be an *ideal* — something to aim for, to pursue, and hopefully attain, by the grace of God.

I hasten to add: Lest we think that such an aspirational notion of Catholicism is peculiar to the Anglican world, and perhaps on that count an evangelical virtue with which we can rightfully "commend ourselves" (2 Cor. 3:1) — as the penultimate Catholics; so come join our church! — I would point us to Vatican II.

"The divisions among Christians prevent the Church from attaining the fullness of catholicity proper to her," says the Decree on Ecumenism. Indeed, partly on this account, "the Church herself finds it more difficult to express in actual life her full catholicity in all its aspects" (*Unitatis Redintegratio* 4.8). And yet "all are called to this Catholic unity, whether they be Catholic faithful or others who believe in Christ or finally all people everywhere who by the grace of God are called to salvation" (*Lumen Gentium* 13).

Jesus died "to gather into one the dispersed children of God," St John tells us (11:52). This is the Catholic aspiration; envisioned quite brilliantly, as it happens, in the proposed Anglican Covenant, as I will show in the next installment of this series.

Christopher Wells

catholic voices

Editorial

Lent and Lawsuits

Not long after appearing in a soft-spoken and impressive video about Lenten discipline, Presiding Bishop Katharine Jefferts Schori took issue with the Bishop of South Carolina on the proper response to any congregation that distances itself from the Episcopal Church.

For those readers joining this melodrama mid-story, here is a quick summary: Thomas Tisdale, Jr., a former chancellor of the Diocese of South Carolina, has asked the current chancellor for reams of documents regarding four congregations in various states of disaffection with the Episcopal Church. The Rt. Rev. Mark Lawrence is trying to address the pastoral needs of these congregations without threatening to sue them.

As the Presiding Bishop described Bishop Lawrence's actions, her tone departed from the proposed discipline of Lent. "He's telling the world that he is offended that I think it's important that people who want to stay Episcopalians there have some representation on behalf of the larger church," she said in remarks to the Episcopal Church's Executive Council on Feb. 19.

This description should surprise anyone who has read Bishop Lawrence's public letter in response to the former chancellor's fishing expedition.

Bishop Lawrence did raise questions about the appropriateness of a hostile legal probe occurring within his diocese, and noted that he has not heard from the Presiding Bishop regarding this probe.

But he also explained the deeper motivation of his decision to delay the diocese's convention for three weeks: "This is not a time for precipitous action; nor is it a time for congregations or members to strike out in unilateral directions destructive to the common life and witness God has called us to make in the world and the Church."

If this is a bishop willfully disregarding the rights of Episcopalians within his diocese, he has a strange way of showing it. No: What Bishop Lawrence is disregarding is the Presiding Bishop's lawsuit-happy response to any congregation that votes itself out of affiliation with the Episcopal Church.

We do not celebrate any departures from a diocese or from the broader Episcopal Church, but neither do we believe that filing lawsuits against fellow Christians is a matter of good stewardship.

The conflicts in South Carolina do raise serious questions of ecclesiology. We have trouble following the logic of congregations that wish to dissociate themselves from the Episcopal Church but want to remain in

some form of communion with the Episcopal Church's Bishop of South Carolina.

For that matter, we wish that any congregation separating itself from the Episcopal Church would give serious thought to sacrificing any claims to property. This is a costly action, yes, but it is a question worth raising when a parish is convinced that its decision to leave is inspired by no less an authority than the Holy Trinity.

If God inspires a congregation to set out, like Moses, in a quest for the Promised Land, surely God will provide for that congregation's needs. Church of the Resurrection, West Chicago, is one example of a congregation that left its diocese on amicable — more specifically, Christian — terms, and soon found its humility rewarded with a new location for its continuing ministry.

Nevertheless, we do not live in a time when Episcopalians show much creativity or generosity in preventing legal disputes. Too often the attitude is one of squatter's rights or, in the pious name of defending legacies, spending millions upon millions of dollars to crush one's legal opponent. Ruthless strategies and self-valourizing language occur on both sides of property disputes.

This is carnal, it is sick, and it's the very sort of hubris-laden sin that Christians ought to confront within themselves during Lent. We consider it welcome news when a bishop shows the vision of refusing to play the lawsuit game. The Rt. Rev. John W. Howe, Bishop of Central Florida, managed to do this while assuring that his diocese kept all affected properties. Bishop Lawrence is now staying out of court without saying, just yet, what will become of affected properties.

If a bishop's refusing to sue rectors and vestries is sufficient cause to attract deposition-style inquiries on behalf of the Presiding Bishop, may Bishop Lawrence's courageous tribe increase.

Bible in the Church

The following is an excerpt from comments to the General Synod of the Church of England, on Feb. 12, by the Archbishop of Canterbury, Rowan Williams.

[I]n the Anglican Communion at the moment we are undertaking a project on the Bible in the Church. Various regional hubs of interest are working on this in

(Continued on page 25)

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The Foolhardy Father

"I am no longer worthy to be called your son" (Luke 15:19)

BCP: Joshua (4:19-24); 5:9-12; Psalm 34 or 34:1-8; 2 Cor. 5:17-21; Luke 15:11-32

RCL: Joshua 5:9-12; Psalm 32; 2 Cor. 5:16-21; Luke 15:1-3, 11b-32

We know the story of the Prodigal Son all too well. We've seen spoiled children and forgiving parents, and we're sure would never be judgmental like the older brother. Yet, this well-worn tale would have shocked Jesus' original audience.

The idea of asking for an inheritance before a father's death was deplorable; the worst kind of disrespect. It was like saying, "I really can't wait for you to die." To make things worse, the son then went off to a far country, and blew his wealth in extravagance. Soon, he found himself caring for pigs, at the very bottom of the social rung, the most unclean kind of work for a Jew.

In his misery and hunger he devised a plan to make up things with his father. He would go back

and ask to be reinstated as a hired servant. He could earn money with his hands and start to pay back his debts. Perhaps, after many years of making reparations, he thought, his father would owe him forgiveness. He wanted to repent, and, as the rabbis taught, it needed to be a lengthy, demanding process.

But the scene back home didn't follow the time-worn script. The son never had time to grovel before his father or to announce his careful plan. His father rushed out to him, almost tripping on his robe to catch him in an embrace. The son was overwhelmed, he cried out that he could never be worthy of such graciousness: "I have sinned against heaven and before you, I am not worthy to be called your son." There

would be no making amends, no earning his way back into favor. The new relationship is based on the father's pure gift. He must be dressed in the finest, given new shoes, a banquet is summoned. Joy must fill the air. The father has a new son, a son who never deserved to be loved, a son converted by grace.

God the Father offers this kind of shocking grace to us, Jesus is saying. This Sunday's epistle says it well, "God was in Christ reconciling the world to himself, not counting their trespasses against them." Jesus has come to us, like that foolhardy father, lavishing blessings we could never deserve. He invites us to give up our own projects at self-justification and open ourselves to his embrace.

Look It Up

Read Galatians 4:1-7. How does Paul's distinction between a servant and a son relate to the prodigal's change of heart?

Think About It

Why do you think we are never told if the older brother comes to the party?

Next Sunday Fifth Sunday in Lent (Year C), March 21, 2010

BCP: Isaiah 43:16-21; Psalm 126; Phil. 3:8-14; Luke 20:9-19

RCL: Isaiah 43:16-21; Psalm 126; Phil. 3:4b-14; John 12:1-8

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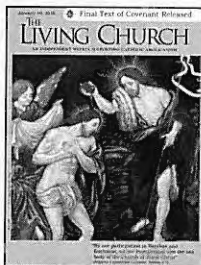
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letters to the editor

The Cult of King Charles

I read with interest the article by Benjamin Guyer [TLC, Jan. 31], and have a few comments:

1. Although it is understandable that the 1662 English BCP describes the late king as a "martyr," shortly after his son returned from exile, the term "martyr" is now customarily limited to those put to death for upholding their faith. Undoubtedly, the religious views of Charles I played a significant part in the revolution that brought about his capture and subsequent death. In the unlikely event that King Charles is added to TEC's calendar in future years, it is even more unlikely that he would be described as a "martyr."

2. The author states that King Charles is "curiously absent" from our calendar — "despite repeated and growing calls for his reinstatement." That last word wrongly implies some previous removal from our calendar. Certainly, the relatively small group of enthusiasts for the cult of King Charles have made repeated calls to General Convention to add his name, calls which have been consistently denied. No evidence is cited for the claim that these calls are "growing."

3. If ever there was a time to add names to TEC's calendar it was at the 2009 General Convention, when a major revision (changing the name of *Lesser Feasts and Fasts* to *Holy Women, Holy Men*, adding many additional commemorations) was authorized by GC.

When the possibility of adding a commemoration was last before the convention, one deputy was heard to ask why we would want to add one more deceased foreign monarch to our calendar, after more than two centuries of serving the people of a republic. That view prevailed.

An advertisement recently appeared for a gathering of supporters of the "Society of King Charles the Martyr."

Perhaps a future gathering of those partisans should take place in Oxford, now as in the 17th century, well known for its Royalist sympathies, and as "the home of lost causes."

Nigel A. Renton
Berkeley, Calif.

The Author responds

Mr. Renton's gracious response raises two important questions. First, does merest Christianity necessitate episcopacy? Those who commemorated the royal saint believed that it did, and they enshrined that belief in the 1662 Book of Common Prayer. Second, do Anglicans have the right to defend a distinct, Anglican orthodoxy over and above merest Christianity? I propose that we do. This is what allows us to recognize the sincerity of other Christian churches while adhering faithfully to the heritage that defines our own. It is that heritage, and not the present political order, that should determine the content of our calendar.

Benjamin Guyer
Lawrence, Kan.

Consistent Charity

Having read Rowan Williams' dense book on Dostoevsky, I find Fr. Humphrey's reading of it as an essay on the the archbishop's "take" on an approach to the Communion's current struggles a tour de force [TLC, March 7].

This is a splendid essay by a gifted priest. Flourishing before God is a quantum leap above simple human flourishing, the goal of our secular age (see Charles Taylor, *A Secular Age*.) And Fr. Humphrey's thoughtful estimate is tempered throughout with consistent charity, a much needed attitude in this fractious time

(The Rev.) Phillip Cato, Ph.D.
Potomac, Md.

catholic voices

(ARCHBISHOP, from page 21)

Africa, in South and North America, in Asia, and the hope is that there will be some focused work on a number of issues around the Communion based on the effort to tease out (and I apologise for the jargon) a *hermeneutic* that we can share in common. But what I want to stress there is the title of that project: *The Bible in the Church*. The Bible is not just a quarry for individual Christians to fish in and come out with bright ideas. There is such a thing as *canonical* reading of Scripture. That is to say, in the formative years in which Christian doctrine attained its classic shape in the Creeds, the debate was not about ideas in the abstract but about the interpretation of Scripture. Those of you, dozens and dozens I'm sure, who've waded through the long sections in Athanasius's first volume *Contra Arianos* will know that the extended discussions there of Psalm 45, Psalm 110, Hebrews 1 and so forth are the very lifeblood of the doctrinal argument. And what emerges, not only in the form of the Creed of Nicaea, but also in the revised and consolidated form that was approved in 381 — you realise that what's going on there is the Church saying, "this is how you read the Bible, this is how we corporately read the Bible in a way which honours the full divinity of Christ and not otherwise."

So, I think in the context of looking at a Bible in the Church project Communion-wide and the context of the excellent proposals that are before us in this motion, this amendment, we should simply be aware that the Bible is a book that we read and *in* which and *through* which we discern *corporately* that part of our discipleship is that *shared* reading of Scripture in which we seek both to submit ourselves to the canonical word and the canonical reading, and also to submit ourselves in charity to one another in that process of reading.

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people & places

Deaths

The Rev. **Guy Wesley Howard**, 93, a priest of the Diocese of Los Angeles, died Jan. 21 in Norwalk, CA.

Born in Lawrence, KS, he served in the military police for the U.S. Army in Bavaria during World War II, and was a supervisor at Boeing Airplane Co. before his ordination. He completed a bachelor's degree at the University of Wichita in 1947, then studied at Seabury-Western Theological Seminary. He was ordained a deacon in 1949 and a priest in 1950. He often served more than one mission at a time. He was the concurrent vicar of St. Paul's, Marysville, KS; St. Mark's, Blue Rapids, KS; and Grace Church, Washington, KS, in 1949-50. He was rector of St. Paul's, Coffeyville, KS, 1950-53. In 1953-60 he was vicar of Trinity, Eufala, OK, and rector of All Saints', McAlester, OK. In the Diocese of Los Angeles he was vicar of St. Martin's-in-the-Fields, Twentynine Palms, and St. Joseph of Arimathea, Yucca Valley, 1960-62; rector, St. Simon's, San Fernando, 1962-63; and assistant, St. Mark's, Downey, 1976-93. He co-founded the first Alcoholic Anonymous group at Oklahoma State Penitentiary, and was a chaplain for the Oklahoma Highway Patrol and the American Legion. He was a priest associate of the Order of the Holy Cross from 1995 to 2001, and a member of the Confraternity of the Blessed Sacrament. He is survived by a son, Clark; daughter, Anne Bay; five grandchildren; two adopted grandchildren and several great-grandchildren. He was preceded in death by his wife, Ernestine Mae Hodge, in 2005; and their son, Kent, in 1995.

The Rev. **Joshua Tayloe MacKenzie**, a priest of the Diocese of East Carolina, died Feb. 3, in Elizabeth City, NC, where had served a decade as rector of Christ Church. He was 79.

He was born in Washington, NC, and studied business at Davidson College, then served in the U.S. Coast Guard for four years. He was ordained deacon in 1961 upon graduation from Virginia Theological Seminary and was ordained priest the next year. He served at St. Christopher's, Havelock, NC, 1961-65; was priest-in-charge at St. Andrew's, Rocky Mount, NC, 1965-74; rector of St. Stephen's, Durham, from 1976 to 1986 when he moved to Elizabeth City and was rector until his retirement in 1995. He is survived by his wife, Betty; three daughters, Elizabeth Copes, Hazel Mason and

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Mary Mason; a sister, Athalia MacKenzie Cooper; and a brother, Robert; and grandchildren.


The Rev. **John Thomas Speaks**, rector of Holy Comforter, Gadsden, AL, for 25 years, died Feb. 8. He was 89.

He was born in LaGrange, GA, and was called to duty as a member of the Marine Corps Reserves while studying at Emory University. He served in the South Pacific during World War II and was wounded in action at Guadalcanal. After the war, he resigned his commission as a major and determined to work for peace. He earned a bachelor of arts degree from Emory in 1946 and a master's of divinity degree from the School of Theology at Sewanee, in 1949, the year he was ordained priest and deacon. He was curate at the Cathedral Church of the Advent, 1949-51; and was assistant secretary to the Bishop of Alabama, 1949-52. During 25 years as rector of Holy Comforter, he founded several entities: the Episcopal Day School, the Holy Comforter House for the Elderly, a day camp for children, and Anchor, a rehabilitation center. He wrote *Love Story of the Bible*, an introduction to the Bible in parallel English and Chinese. Fr. Speaks was founding director of Still Hopes, an Episcopal retirement community in West Columbia, SC. He was associate at Christ Church Cathedral, Cincinnati, from 1981 to his retirement in 1984. After retirement, he was an interim and supply priest in the Diocese of Southern Ohio. Survivors are his wife, Martha; a daughter, Henrietta; two grandchildren and two great-grandchildren. His son, John Speaks, Jr., died in August.

The Rev. Canon **Robert SS Whitman**, 94, rector of Trinity, Lenox, MA, for more than three decades, died Feb. 9 at Connecticut Hospice in Branford, CT.

Born in New York City, he moved to Lenox in 1929 to attend the School for Boys. He was educated at Harvard and George Washington universities, the DuBose Memorial Church Training School in Monteagle, TN, St. Augustine's College in Canterbury, Kent, England and Berkeley Divinity School at Yale. He was ordained deacon in 1943 and was vicar of St. Martin's, Pittsfield, MA. He was ordained priest in 1944. He served as an Army chaplain in the Philippines, 1945-46. From 1946 to 1949, he was associate at Bruton Parish in Williamsburg, VA, vicar of Grace Church in Yorktown, and

(Continued on page 29)



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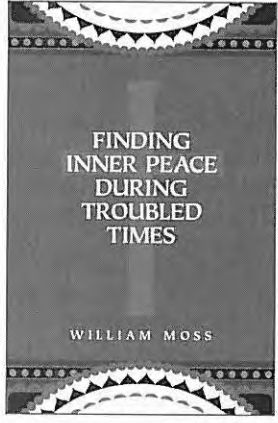
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(Continued from page 27)

and chaplain at William and Mary College. He was rector of Trinity Church from 1949 until retirement in 1980. While at Trinity, he served as rural dean of the convocation of Episcopal churches in Berkshire County. In 1978, he was named an honorary canon of Christ Church Cathedral in Springfield. He was a member of the board of trustees at Lenox School, taught at the former Foxhollow School for Girls, was a leader of the ecumenical movement in Lenox, and was chairman of the Lenox Historical Committee. After retirement, he returned to St. Martin's as rector, 1982-94. He wrote a number of articles for *THE LIVING CHURCH*. Canon Whitman is survived by his wife, Eleanor; two daughters, Rosemary Moore White of Millis, MA, and Sarah Kennedy of Westport, CT; one sister, Charlotte Casey of Orlando, FL; and four grandchildren.

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