

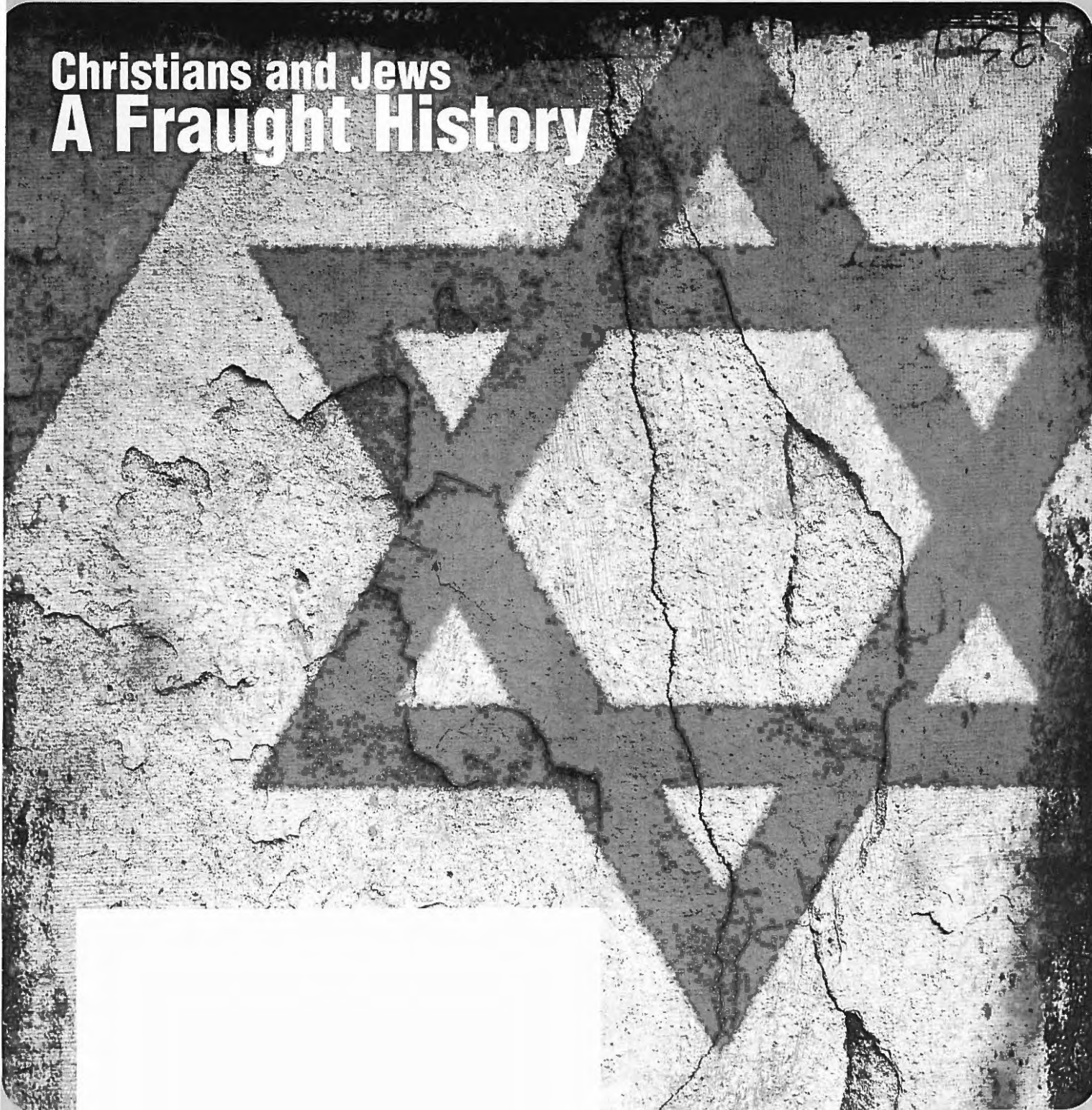
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this week |

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Bishop: Covenant Should Transcend Politics

The Rt. Rev. Gary R. Lillibridge, Bishop of West Texas, concentrated on the Anglican Covenant during his address to the diocese's annual council. The council met Feb. 18-21 in Corpus Christi.

The bishop cited the 76th General Convention's Resolution D020, which encouraged dioceses to consider the Covenant "as a document to inform their understanding of and commitment to our common life in the Anglican Communion."

"The Covenant will not, and indeed cannot, solve all of our problems. Nor was it designed to do so. We should not look at the Covenant in terms of a political victory or a political defeat," the bishop said. "Many times in the world, particularly in political systems, if you can win the debate and get the votes, you claim victory. Of course in politics this may be true, but it's usually only true until the next election. But this approach certainly does not serve the church well. Just think for a moment where all the lobbying, posturing, scheming, planning, debating and voting in the church has taken us up to now. I said a few years ago in my address that I'm not interested in winning. I'm interested in healing."

"I'm not interested in winning. I'm interested in healing."

Bishop Lillibridge



I think this is what Jesus is interested in, and it continues to be my focus."

Without relationships grounded in Jesus Christ, the bishop said, no real progress is made toward healing.

"Rather than view the Covenant in a win/lose political framework, we would be much better served to understand the conversation around the Covenant as part of our ongoing spiritual formation," he said. "I believe that we should not see the Covenant simply as a text written on paper, but something that calls us to a deeper understanding of our belief that God has put us together for mission and ministry."

"The Covenant acknowledges the complexities of the world in which we live, and seeks to identify the challenges in finding the balance between unity and uniformity, between independence and interde-

pendence, between autonomy and accountability," the bishop added. "It recognizes that there are significant ecumenical dimensions to our actions. And it recognizes and expresses hope that this family of the universal Church can continue its spiritual and historic place as servants of Jesus Christ who offer themselves as ecumenical partners in God's redeeming work in the world."

The bishop encouraged the diocese to discuss the Covenant during the next year, leading to a vote during next year's council.

"While there is no provision for individual dioceses and congregations to officially adopt the Covenant on the Communion level, there is also nothing preventing these bodies from affirming and endorsing the Covenant and the principles that guide it," the bishop said. "The Covenant certainly has the support of the Archbishop of Canterbury, who has indicated that dioceses are welcome to affirm it. It is my hope and expectation that this diocesan council, and the diocese as a whole, will seriously engage the scriptural understanding of covenant in general and the theological understanding of this Anglican Covenant in particular."

In two resolutions, the council authorized Bishop Lillibridge to take a sabbatical break and commended the Boy Scouts on the organization's centennial.

The council also approved a budget of \$4.2 million.

Religion Scholar Joins Alaska Slate

A 41-year-old priest with a Ph.D. in philosophy of religion is a nominee by petition in the Diocese of Alaska's search for its eighth bishop.

The Rev. Dr. Greg Kimura of Eagle River, president and chief executive officer of the Alaska Humanities Forum, also works as a supply priest in congregations of the Episcopal Church and the Evangelical Lutheran Church in America.

Kimura is a graduate of Marquette University (1990), Harvard Divinity School (1993) and the University of Cambridge (2005).

In answering the search committee's question about evangelism, Kimura warned against following the example of megachurches.

"Most of our parishes and missions have seen a marked decrease in members in the past few decades as there has been a rise in so-called 'big box' and nondenominational churches that stress praise music, therapeutic theology, and the so-called 'prosperity gospel,'" he wrote. "It would be a mistake to mimic this strategy at the expense of core Trini-

(Continued on page 13)

Eight Nominated for Suffragan Bishop of Federal Ministries

The slate for the next Bishop Suffragan for Federal Ministries has expanded to eight people.

The Very Rev. Richard James Martindale, 53, rector, Trinity Episcopal Church, Columbus, Ga., has been nominated by petition.

The Rev. Robert Certain, 62, rector, Episcopal Church of St. Peter and St. Paul, Marietta, Ga., also is a nominee by petition (TLC, March 7).

A committee originally nominated six other priests for the position:

- The Rev. Carl Andrews, 61, a U.S. Air Force colonel and chaplain stationed at Lackland Air Force Base near San Antonio, Texas.

- The Rev. James "Jay" Magness, 63, canon for mission and diocesan administration, Diocese of Southern Virginia.

- The Rev. Babs Meairs, 59, field coordinator in the Office of the Bishop Suffragan for Federal Ministries.

- The Rev. C. Christopher Thompson, 56, rector, Eastern Shore Chapel Episcopal Church in Virginia Beach, Va.

- The Rev. John Weatherly, 58, Joint Force Headquarters (Va.) chaplain and rector, St. Mark's Episcopal Church, Alexandria, Va.

- The Rev. Carl W. Wright, 50, a lieutenant colonel in the U.S. Air Force and chaplain, Air Force Global Strike Command, stationed at Barksdale Air Force Base in Bossier City, La.

A narrative profile of the office says that the bishop will, ideally, visit all 137 military chaplains in a three-year tour of duty. The bishop is responsible for 18,000 Episcopalians in military service and prison chaplaincies. The bishop will be based in Washington, D.C.

The House of Bishops has planned to elect during its meeting this month at Camp Allen, Navasota, Texas.



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The Venerable Christopher Hewetson: Former Vicar of Headington Quarry (the C. S. Lewis parish) and now serves as Archdeacon Emeritus Diocese of Chester.

Mr. Ian Boxall: Mr. Boxall is Senior New Testament lecturer at St. Stephen's House and a member of the theology faculty at Oxford University.

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by Patricia Swift



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review essay

The Church's Elder Brother

Exploring the fraught history between Christians and Jews

By Daniel Muth

Two men stood, at different times but in strikingly similar circumstances, in the port city of Joppa, each contemplating the same Divine call: to go to the wealthy, powerful, barbarously unclean, murderously decadent Gentile empire that dominates and persecutes the Jewish people and call them, in the name of the God of Israel, to repent and turn to him. Though their initial responses were strikingly different, both were ultimately spectacularly successful. The first man, of course, was the wayward prophet Jonah, the other his namesake, Peter the Apostle, nee Simon Bar Jonah. Both faced a question that had haunted the Jewish people from the time of Abraham: what to do about the Gentiles?

The question admitted of no easy answers. Our Lord may have dined with harlots and tax collectors, but never once with a Gentile. He never even touched one. It is only in the New Covenant that the Church is sent out to all the nations. Yet even then, there remained the question: what to do with the Gentiles? The question gets a distinctive Christian answer after Peter's call to Cornelius and Paul's mission to the Greeks. One of the distinc-

tives of early Christianity over against rabbinic Judaism is her insistence that the Gentiles were to be saved as Gentiles, and not made Jews first.

In short order, matters are reversed. The Jewish question of what to do with the Gentiles has long since become a Christian question of what to do with the Jews. To this there has never been a simple answer. At its heart lies a mystery. The Church herself is Jewish to the core. If much of her flesh is Greek, her bones are Jewish. Remove them and she collapses like a beached squid. Most of the early heresies, particularly Marcion's, involved some form of rejection of the Jewishness of Christianity. These were roundly rejected. The Jewish Scriptures are also Christian Scriptures, and the New Testament makes no sense apart from the Old.

Perhaps the most popular Christian response to the question of an ongoing, non-Christian Judaism is some variant or other on replacement theology; that God's covenant in Christ replaces the previous ones through Abraham, Moses, and David. In this view, the Church replaces Jews as the chosen people; Talmudic Judaism is faithless and redundant; and God's only desire for his former chosen people is their conversion to Christianity. The Church Fathers, by and large writing at a time when



For the Love of Zion

Christian Witness and the Restoration of Israel

By **Kelvin Crombie**. Hodder & Stoughton. Pp. 278. ISBN 978-0-340-55805-9.

ANZACS, Empires and Israel's Restoration

By **Kelvin Crombie**. Vocational Education & Training Publications. Pp. 390. ISBN 978-0-646-35298-9.

A Jewish Bishop in Jerusalem

By **Kelvin Crombie**. Nicolayson's Ltd. Pp. 262. ISBN 978-965-90941-0-8.

Restoring Israel

200 Years of the CMJ Story

By **Kelvin Crombie**. Nicolayson's Ltd. Pp. 192. \$35. ISBN 978-965-90941-2-7.

Judaism constituted a live threat to the Christian faith, initiated this approach. Augustine recognized the value to the Church of having Jews scattered throughout Christendom. Psalm 59:10-11 says, "my God will not let me look in triumph on my enemies. Do not kill them; or my people may forget." Augustine and those who followed saw this as a command to leave the Jews unmolested, albeit not necessarily well treated. St. Bernard quoted this text in his fulminations against the persecution of Jews at the start of the Second Crusade, and it continued to be the standard for understanding the Jewish-Christian relationship throughout the Middle Ages and into the modern period.

The Great Awakenings of late 18th century England and America saw the rise of powerful missionary movements, one of which was the London Society for the Propagation of the Christian Faith Among the Jews, or London Jews Society (LJS) which in 1809 began a two-fold ministry of witnessing to Jews about Jesus as Messiah and agitating for the restoration of the Jews to what was then Turkish Palestine. These Christians also began to look at the relationship of the Christian Church to Judaism in a different way, considering the Abrahamic covenant, by which the Jews were chosen by God to be a blessing to the nations, unaffected by Christ's sacrifice, while the Mosaic covenant was superseded, at least for the Gentiles. It is with this perspective that evangelical missionaries set about preaching to Jews throughout the world and urging their restoration to their Promised Land.

The story of Anglican Christians' profound influence on the establishment of Israel and consequent effect on latter-day geopolitics is not widely told. One man who has dedicated many years to telling it is Kelvin Crombie, an Australian who lived for 23 years in Israel and has acted as historian of what is now The Church's Ministry among Jewish People

(CMJ). *For the Love of Zion: Christian Witness and the Restoration of Israel* (1991) relates the story of CMJ and Christ Church, Jerusalem. It was followed by *ANZACS, Empires and Israel's Restoration* (1998), which tells the larger geopolitical story of Israel, with particular emphasis on the role of the Australian New Zealand Army Corps (ANZACS) in the two world wars; *A Jewish Bishop in Jerusalem* (2006), the life story of Michael Solomon Alexander, the first Jewish bishop in Jerusalem since the second century; and *Restoring Israel: 200 Years of the CMJ Story* (2009). Three of the books are available through CMJ (www.cmj-usa.org/resources.html).

The theological perspective is consistent throughout. Israel from its very beginning is the Land between Empires. From the dawn of recorded history, a kingdom (Egypt) at the southern end of the Fertile Crescent has been in a state of continual hostility with a kingdom (Mesopotamia, Babylonia, Assyria, Persia) to the north, with lands between, including Israel, acting as a coveted outpost of one or the other. The pattern continued as the Seleucids were pitted against the Ptolemies and the Romans against the Parthians (our Lord lived in an important part of the Empire and not the backwater that is often portrayed).

In the Christian era, there was continual hostility between the North African Monophysites and the Orthodox in Asia Minor, which rivalry contributed to the ease of the Muslim conquest, following which the Egypt-based Fatimids fought the Seljuks and later the Mamluks struggled against the Mongols and Ottomans. Even the age of the Western Empires saw the land of Israel used as a pawn in the rivalry between the French in Egypt and the Ottoman-allied Germans and English. And so throughout history, the land promised by God to his

(Continued on next page)

review essay

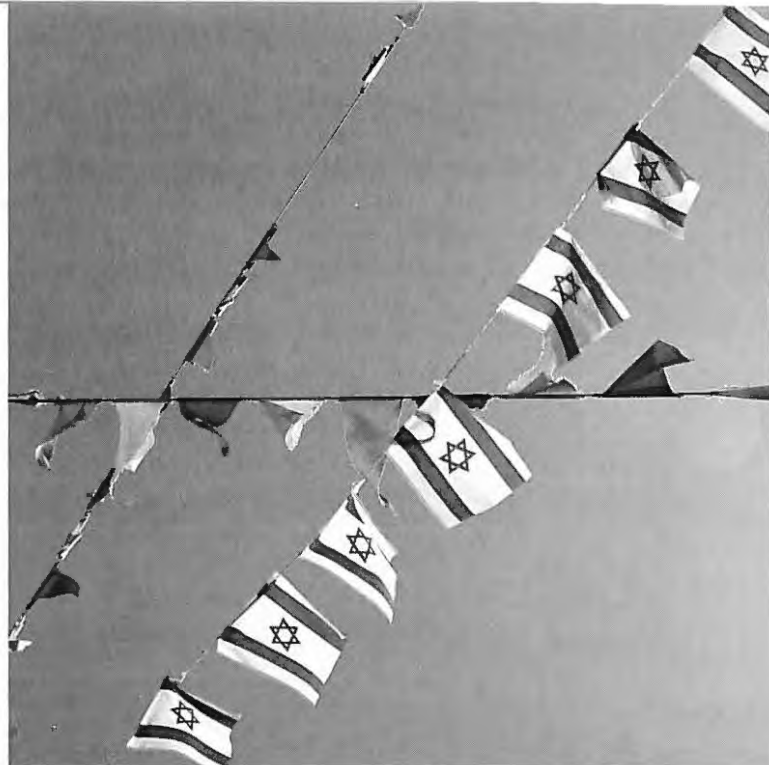
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chosen people has been a focus of worldwide political ambitions as an imperial buffer zone and, not inconsequentially, as the terminus of the silk and spice trade routes. In the 20th century, the rivalries of the European powers eventually gave way to a new map of the Levant, with the Jewish state of Israel as one of its more significant features.

In the midst of this, or so Crombie's view reasonably maintains, God's sovereign purposes are accomplished despite — and often by means of — the raging of the nations. And it is in this respect that the 18th century Evangelical inclination to regard the Mosaic and Abrahamic covenants separately comes to be of great significance. God has promised this Land between Empires to his chosen people and never rescinded that covenant. His intention all along has been for his people to know the Son as Messiah. King of the Jews he was crowned on the cross and King of the Jews he remains, whether his people recognize him as such or not. Yet so much richer their joy, and so much the deeper their understanding of their own faith and scriptures, when they know Jesus — Yeshua — as Messiah. The conviction of early LJS missionaries and a hope of CMJ workers to this day is that God would restore his people to their land and then they would come to know Jesus Christ as Messiah. The simultaneous focus of this particular ministry has always been both to witness to Jewish people about their messiah and to support their restoration to the land of Israel.

It is true that many in the Evangelical fold, particularly those not directly involved in work with Jewish people, have tended to focus unhealthy attention on the possibility of the Lord's apocalyptic return following the restoration of Israel. For the LJS and its CMJ successor, this obviously problematic theology has never been of central interest. Rather, their approach has been to emphasize the validity of God's covenant with the Jewish people (hence the importance of their restoration to the land), the Jewishness of the Christian Church, and the proclamation of the Gospel of Jesus the Messiah to the Jewish people. For 200 years now, CMJ has pursued these goals the world over.

This is the story Crombie tells in his richly illustrated *Restoring Israel*, published in commemoration of CMJ's 200th anniversary in 2009. In 1796, the nonconformist London Missionary Society took notice of the lack of a Christian mission to the Jews.



By 1809, Joseph Frey — a young German-born Jewish believer in Jesus — was instrumental in establishing LJS as a separate missionary entity. In short order, the LJS membership was a Who's Who of London society: William Wilberforce, Charles Simeon, Lewis Way, the Duke of Devonshire, the Earls of Bessborough, Crawford, and Lindsay, and Lords Calthorpe, Dundas and Erskine. In 1813, the Episcopal Jews' Chapel was established in London; the Duke of Kent, Queen Victoria's father, laid the foundation stone. Beginning with the work of the Rev. A.S. Thelwell in Amsterdam, missionaries were soon witnessing to Jews worldwide about the Jewish Messiah. Bavarian-born Joseph Wolff and Irishman Alexander McCaul were particularly energetic, the latter concentrating in Central Europe, particularly Warsaw, and the former traversing the Middle East. In the 1820s, John Nicolayson began a ministry in Malta oriented toward eventual work in Jerusalem.

Meanwhile, the well-connected Lewis Way and later the more influential Lord Shaftesbury began to press political power levers. In 1838, a British Consulate was established in Jerusalem and in 1845 a *firman* was received (after much pressure from the British government) from the Ottoman Sultan to allow the building of what would become Christ Church as a chapel to the British consul. By this time, an Anglican/Lutheran bishopric had been established in Jerusalem. This had been a dream of King Frederick Wilhelm IV of Prussia as the start of a worldwide Protestant union. An Anglican bishop would be followed by a Lutheran (ordained into the Anglican priesthood), and then another Anglican, and so on.

The first in this line was Bishop Michael Solomon Alexander, the subject of Crombie's *A Jewish Bishop in Jerusalem*. The entire plan was vehemently opposed by the emerging Anglo-Catholic

wing of the English Church (and was one of the reasons for Newman's conversion to Roman Catholicism), as well as the Christian Churches in the Holy Land. Under a status quo in effect since the early 1700s, Muslims ruled at the top of society, followed by the Eastern Orthodox, Roman Catholics, Armenians, and eventually the Jews at the very bottom. No non-Roman Western Churches had been recognized at all. The establishment of Christ Church upset the status quo and, by building modern schools and hospitals, provoked Jews, particularly Montefiore and Rothschild, to jealousy. A number of Jewish hospitals and schools began to appear so as to keep the needy away from the despised missionaries. Thus were material conditions in Jerusalem greatly improved following the arrival of the LJS. The first British Consul in Jerusalem, James Finn, and his wife were instrumental in establishing the new sections of Jerusalem, outside the 16th-century walls of the Old City.

CMJ missionaries never ceased to press for the return of the Jews to their homeland. This, of course, was eventually accomplished and the ministry of CMJ to Jews in the Holy Land continues to this day. By now, Palestinian Christians, including some converts from Islam (though they must be quiet to avoid persecution by members of their former faith), are also an increasingly strong part of the ministry.

Messianic Jews present an interesting ecclesiological challenge. While the tenets of the Christian faith, its liturgies, scriptures, and intellectual tradition are indisputably Jewish, its adherents are indisputably Gentile. Both the continuity of the Catholic faith and its universal scope are somewhat challenged by Jews who maintain obedience to the laws of Moses as well as faith in Jesus Christ. And yet, this adherence to the Mosaic covenant is not seen by Messianic Jews as a means for Justification, but rather as an acknowledgement of the validity of the unbroken covenant with God's Chosen People. Simplistic dismissals of Messianic Jewish practices as "syncretistic" (a claim made by some rabbis) simply, from a Christian standpoint, will not do. There is some very interesting work regarding the proper relationship of Messianic Jewry to the Catholic faith.

Something must be said about the modern nation-state of Israel. Crombie, while understandably rejoicing in the restoration of the Jews to their traditional homeland, does not dwell on the particular events surrounding its establishment in 1948. Political questions regarding the establishment, ongoing prospects, and

governmental wisdom of the secular state of Israel are of interest, but it is not faithless to leave them to the side when considering the theology and history of CMJ, which presently supports Jewish restoration but is not particularly wedded to Israeli politics. Crombie's *oeuvre* consists of history, not advocacy.

And it is a history which challenges Anglo-Catholics, who for understandable — but were they sufficient? — reasons opposed one of the more significant developments (the Anglican/Lutheran Jerusalem bishopric) in the history of the CMJ. The 20th century has seen the Roman Church make tremendous moves, particularly in light of the horrors visited mid-century on the Jews, toward a renewed understanding of the Jewishness of the Christian faith. During the lead-up to World War II, theologian Jacques Maritain was particularly perspicacious, dubbing Christian anti-Semitism a form of self-hating suicide. Vatican II produced *Nostra Aetate's* ringing rejection of Supercessionism, which the Catechism of 1994 developed further. The rapprochement of orthodox Christianity with modern biblical scholarship has seen a new emphasis on the Jewishness of the Church.

In many ways, the central wisdom of these developments was anticipated by the 18th-century Evangelical Anglicans who spearheaded ministry to Jews. The breaking up of an ossified and theologically stagnant status quo, the return of a Jewish homeland where it had been first promised, and CMJ's preparation work both in Israel and abroad in preparation for this event contributed in significant ways to the current theological position of the Church Catholic with respect to her Jewish elder brother. Attention paid to the fascinating history of these events and the Christians who took part in them can only enhance the theological efforts underway, work to which Catholic Anglicans have a positive duty to contribute.

Like Jonah and his namesake, we stand at the quay in Joppa, but we face the other direction and look toward a Jewish Jerusalem. We bear both the joy of the New Covenant cut with the Messiah's blood and an unavoidable connection to that murderously decadent empire that persecutes the Jews. We cannot love our Lord without loving his people, and by them we bless ourselves. What, we must ask ourselves, of the Jews?

Daniel Muth lives in St. Leonard, Md., and is a frequent contributor to THE LIVING CHURCH.

The Sacrament of LENT

By Ralph McMichael

The life of the Church seems like the promotion of one new thing after another. Every generation, year, week, day, and even hour brings an announcement of a new way to act, think, speak, or experience what it “means” to be a Christian and how the Church is to be or do. Each new thing arrives with its array of consultants, conferences, and publications. The faithful gather for the new rite of the Power Point presentation! Well-intentioned leaders chase after the latest wave of the new and better way for the Church to do (finally?) what it always was meant to do.

The zest for newness even reaches back into the past to repackage old things as the new. A survey of the upcoming conferences of our dioceses and educational institutions, as well as of other denominations, will find that they all are bringing the same people to say the same things to different groups. Why? Because this is the new thing, and we want it too. In this way, *vision* is looking around to see what other people are doing, rather than looking toward a future that only God can give.

Contrast all of this with the word of “the one who was seated on the throne” who said: “See, I am making all things new” (Rev. 21:5). This verse appears as part of a different kind of vision: “Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away.” In this perspective, we see that newness is fundamentally not a result of human action but a property of the active presence of Jesus Christ in the Father’s mission through the Holy Spirit. God is always new to us because we are not God. The mystery of God’s presence is an abiding newness, a stability that is fresh, and a tradition that creates new generations of fidelity. The point is therefore not so much to focus on doing new things but rather on being made new. The presence of Jesus Christ is God’s theme, conference, and slogan, God’s innovation for the Church and the world.

The Christian vision is not, after all, a piecemeal



“See, I am making all things new”

plan for progress: one more human view of what it takes to be better people working for a better world. It is the vision of a new heaven and a new earth gathered around the throne of Jesus Christ at the center of his Father’s kingdom, breathing the life of the Holy Spirit. And the resurrection of Jesus is the arrival of God’s gift of new creation, not a method for our self-improvement.

Indeed, newness is a *sacrament* of God’s freedom. We inhabit the risen and new life of Christ

when we are willing to sacrifice our plans and efforts, above all in the Holy Eucharist. For “here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.”

In Lent we prepare for the resurrection by focusing on the basics of Christian life. It is the season for us to receive God’s offer of life in the risen Christ by starting over where we are already. And where are we? We are baptized into the Eucharist. This life is characterized by the dimensions of the Eucharist that constitute the whole celebration. From beginning to end we are involved in an array of actions that transform us into the Spirit-filled Body of Christ.

The Eucharist begins with the gathering of the baptized; we gather *as* the Body of Christ *for* the Body of Christ. The opening acclamation — “Blessed be God: Father, Son and Holy Spirit. / And blessed be his kingdom, now and forever” — reminds us of our baptism and our entrance into God’s order of authority, economy, and politics. The gathered then listen to the proclamation of Scripture; we listen to the Word of God so that we might speak it for ourselves in word and deed.

In our recitation of the Nicene Creed, we confess a faith that is common to those visibly gathered around us and to all gatherings of Christians — past, present, and future. We pray for ourselves, for others in need, for the Church, and for the world; we take up the vocation of priestly people as intercessors.

Next, we enter into God’s work of reconciliation: confessing sins, receiving forgiveness, and sharing the peace of Christ. And before there is consecration, there is offering: we offer our gifts on God’s altar in order to receive anew our own lives as consecrated to God. Then the eucharistic prayer begins with dialogue and ends with doxology: a transition to the praise of God by thanksgiving for God’s acts of salvation, by remembering Jesus, and by invoking the Holy Spirit over our offering and over ourselves. We thus leave our own places to go to the place of God’s communion. Finally, we are dismissed: sent

into the world on the eucharistic mission.

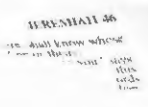
Each action of the Eucharist is thus part of the economy of God’s offer of salvation, to share in Christ’s life of communion. Our gathering — leaving the homes we have chosen and arranged for ourselves — is the beginning of our offering to live in the place God has prepared for us to dwell. Listening to Scripture is the ascetic practice of laying aside our own opinions and viewpoints for the sake of the silence where only God’s Word is heard. We thus listen before we speak, and are acted upon before we act — formed and renewed by what *we* believe, rather than by what you or I might think at any given moment on an issue *du jour*.

The movement outside of the tomb of our concerns is moreover animated by interceding on the behalf of others, so that reconciliation may take place not so much through the negotiation of conflict, or recognition of mutual interests, but through approaching God together as sinners seeking forgiveness. Likewise, the Peace of Christ is a sign of God’s act, not of human well-wishing; and the common eucharistic prayer enunciates our journey to meet the risen Christ and live from this encounter in the Church for the life of the world.

For the remainder of this Lent, let’s give up our anxiety for the new and practice the newness of Christ’s eucharistic presence. It’s not too late to gather with other Christians to listen to Scripture and pray for one another; to devote ourselves to faithful reflection upon the meaning and truth of even two or three lines of the Nicene Creed (rather than trying to be informed about every other issue); to take on the ministry of feeding others or providing a place of welcome and love; or to commit ourselves as a congregation to setting aside our own plans in favor of the form of eucharistic life that is our common confession and celebration.

Let us receive the gift of the one who says: “See, I am making all things new.”

The Rev. Dr. Ralph McMichael lives in St. Louis, Mo.



Only One Owner

“This is the heir; let us kill him, that the inheritance may be ours” (Luke 20:14)

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

Who owns God's house? That question is at stake in Jesus' parable of the vineyard and its tenants. The story comes on the heels of his faceoff with the religious authorities in the temple. Jesus casts out the moneychangers, and he and his followers effectively occupy the temple for a whole day, shutting down its lucrative business in the middle of the busy Passover season. The Jerusalem authorities disliked Jesus' message, they resented his popularity, but it was the attack on the temple, the gospel writers insist, that made them decide the time had come to do him in. Shut down a shopping mall on the Saturday before Christmas, you might get the same response.

Jesus' temple shutdown proved a point. This was his house. When Jesus next came to the temple, the priests and scribes were ready for him with

another snare. “What authority do you have?” He puts them off with a question about John the Baptist, but then goes on to tell this story.

The vineyard was leased out to tenants, a common arrangement. These tenants, though, were most uncooperative. A procession of rent collectors was sent packing, and when the old man decided to send his only Son, they saw their chance. If they could kill him, the tenants reasoned, the vineyard would be theirs. But the master had other plans. Justice would come, the vineyard would go to others, who would produce fruit and fulfill the owners' will.

The authorities, Luke tells us, perceived that Jesus spoke of them. The vineyard was an ancient symbol for Israel and its heritage, and Israel was God's possession. The priests

denounced prophets in the past. Their system worked well. Interlopers were not welcome, particularly this Nazarene carpenter who treated the great temple as his own inheritance. Like Dostoyevsky's “Grand Inquisitor,” they aim to correct God's work, seizing the system for themselves. Their plan for mastery was almost complete: the people “will become timid and will look to us and huddle close to us in fear, as chicks to the hen. They will marvel at us and will be awe-stricken before us, and will be proud at our being so powerful and clever that we have been able to subdue such a turbulent flock of thousands of millions.”

But God will brook no competition. There is only one Owner, and he will have the last word. He will rise from death, a new temple, radiating divine glory.

Look It Up

Read Amos 7:10-17. How is Jesus' confrontation with the temple authorities like Amos' faceoff with Amaziah?

Think About It

Do we act like we own the church?

Next Sunday Sunday of the Passion: Palm Sunday (Year C), March 28, 2010

BCP: Isaiah 45:21-25 or Isaiah 52:13-53:12; Psalm 22:1-21 or 22:1-11; Phil. 2:5-11; Luke (22:39-71) 23:1-49 (50-56)
RCL: Isaiah 50:4-9a; Psalm 31:9-16; Phil. 2:5-11; Luke 22:14-23:56 or Luke 23:1-49

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news

(ALASKA, from page 4)

tarian and Eucharistic beliefs and our broad Anglican perspective that have abided greater challenges to traditional Christianity in the past.”

Kimura joins a slate of four other nominees:

• The Rev. Canon Virginia “Ginny” Doctor, the diocese’s canon to the ordinary and assisting vicar, St. James’ Mission, Tanana.

• The Very Rev. Mark Lattime, rector, St. Michael’s Church, Geneseo, N.Y.

• The Very Rev. Timothy W. Sexton, provost and canon administrator, Cathedral Church of St. Andrew, Honolulu, Hawaii.

• The Rev. Suzanne Elizabeth Watson, former congregational development officer at the Episcopal Church Center, who works with the church center as a consultant. She is also a priest associate at Christ and Holy Trinity, Westport, Conn.

The diocese’s bishop-search website offers homemade videos by each of the five nominees. All of the videos are conversational in tone, but their styles vary from one camera and one location to multiple locations. In two of the videos, nominees’ children express their interest in moving to Alaska.

The diocese will hold an electing convention on April 9 and 10.

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For more information on the application process, kindly email us at goodsamdcinfo@gmail.com, or, you may mail your request to: Discernment Committee, C/O Norman McCausland, 12 Chipmunk Lane, Media, PA 19063 USA.

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Appointments

The Rev. **Mary A. Eliot** is priest-in-charge of Christ the King, 1930 Brookdale Rd., Baltimore, MD 21244.

The Rev. **Shawn Hill** is rector of St. Andrew's 7859 Tick Neck Rd., Pasadena, MD 21122.

The Rev. Canon **Allston A. Jacobs** is rector of St. Katherine's, 2019 Division St., Baltimore, MD 21217-3323.

The Rev. **Sandra Kline-Mortimer** is vicar of St. Anne's, PO Box 177, Smithsburg, MD 21783.

The Rev. **Vincent G. "Chip" Seadale** is rector of St. Andrew's, PO Box 1287, Edgartown, MA 02539.

The Rev. **Diane Tomlinson** is associate at Emmanuel, 811 Cathedral St., Baltimore, MD 21201.

The Rev. **Paul Winston** is rector of St. John's, 1623 Carmel Rd., Charlotte, NC 28226-5015.

Ordinations

Priests

Georgia — Curtis Johnson, John Saunders.

Northern California — Anne Dryden McKeever.

Resignations

The Rev. **Carin Delfs**, as vicar of St. Paul's, Louisburg, NC.

The Rev. **Ralph Delgadillo**, as vicar of Galloway Memorial, Elkin, NC.

Retirements

The Rev. **Gene Bennett**, as rector of Redeemer, Brookhaven, MS.

The Rev. **David R. Williams**, as rector of Holy Comforter, Burlington, NC.

Deaths

The Rev. **James Thomason Alves** of Guntersville, AL, died at home Jan. 23 at the age of 84.

He was born in Alabama at the family home, "Elmwood." Among his family members were a brother (the Rev. Joseph Hodge Alves) and a brother-in-law (the Rev. Canon Charles Leslie Conder) who were also Episcopal priests. After high school, he served in the 29th Infantry Division of the United States Army until V.E. Day. Afterwards, he served in the army of occupation. He studied at the University of the South and graduated from Alabama Polytechnic Institute (now Auburn University) with a degree in biological sciences. In 1955 he received a master's of divinity degree from the Philadelphia Divinity School and was ordained deacon and priest. In the early 1970s, he earned

a master's degree in guidance counseling from the College of William and Mary. During the 37 years before retirement, he served churches in Tunica, MS; Glen Loch, PA; Gadsden, AL; Vanceboro and Chocowinity, NC; Charles City, VA; Laurel, DE; and New Carrollton, MD. He was youth director for the Diocese of East Carolina, 1967-69. He worked in many diocesan and community organizations and was active in the civil rights movement. He was known for the courage of his convictions and a warm pastoral heart. His last parish in New Carrollton, MD, represented a diversity of racial and cultural backgrounds from throughout the Anglican Communion. He retired in 1990, returned to Guntersville, AL, and served as interim and supply priest at several churches in northeast Alabama. He also served as a volunteer and substitute teacher in the local public schools. He is survived by his wife, Louella; a son, the Rev. Robert Mark Alves of Greenwich, CT; a daughter, Mary Beth Alves Sella of Tuscaloosa, AL; two granddaughters and two grandsons.

The Rev. **James Lincoln Lowery, Jr.**, of Old Lyme, CT, died Feb. 14 at Yale-New Haven Hospital, following a brain injury. He was 77.

Born in Utica, NY, he graduated from Harvard prior to receiving a master's of divinity degree from Virginia Theological Seminary. He was ordained deacon in 1959 and priest in 1960. From 1959-62, he served Grace, Elmira, NY, then was rector of St. Stephen's, Schuylerville, NY, and St. Paul's, Greenwich, NY, 1962-68. In 1968-69 he underwent specialized training and study in community organization and the sociology of occupations in Chicago and Cambridge and began 35 years of agency work in church renewal and clergy ministry development, organizing and consulting in the U.S., Canada and Great Britain while based in Boston. His consultancy focused on the small congregation, working on alternative ways of clergy and lay shared leadership. He wrote extensively for journals and magazines, including *THE LIVING CHURCH*, edited and published a monthly newsletter titled *Enablement Information Services*, and wrote three books dealing mostly with alternative models of clergy ministry. He retired to Old Lyme, CT in the mid-1990s. He is survived by his wife, Anita; daughter, Morique Foster of New York; and two grandchildren.

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