

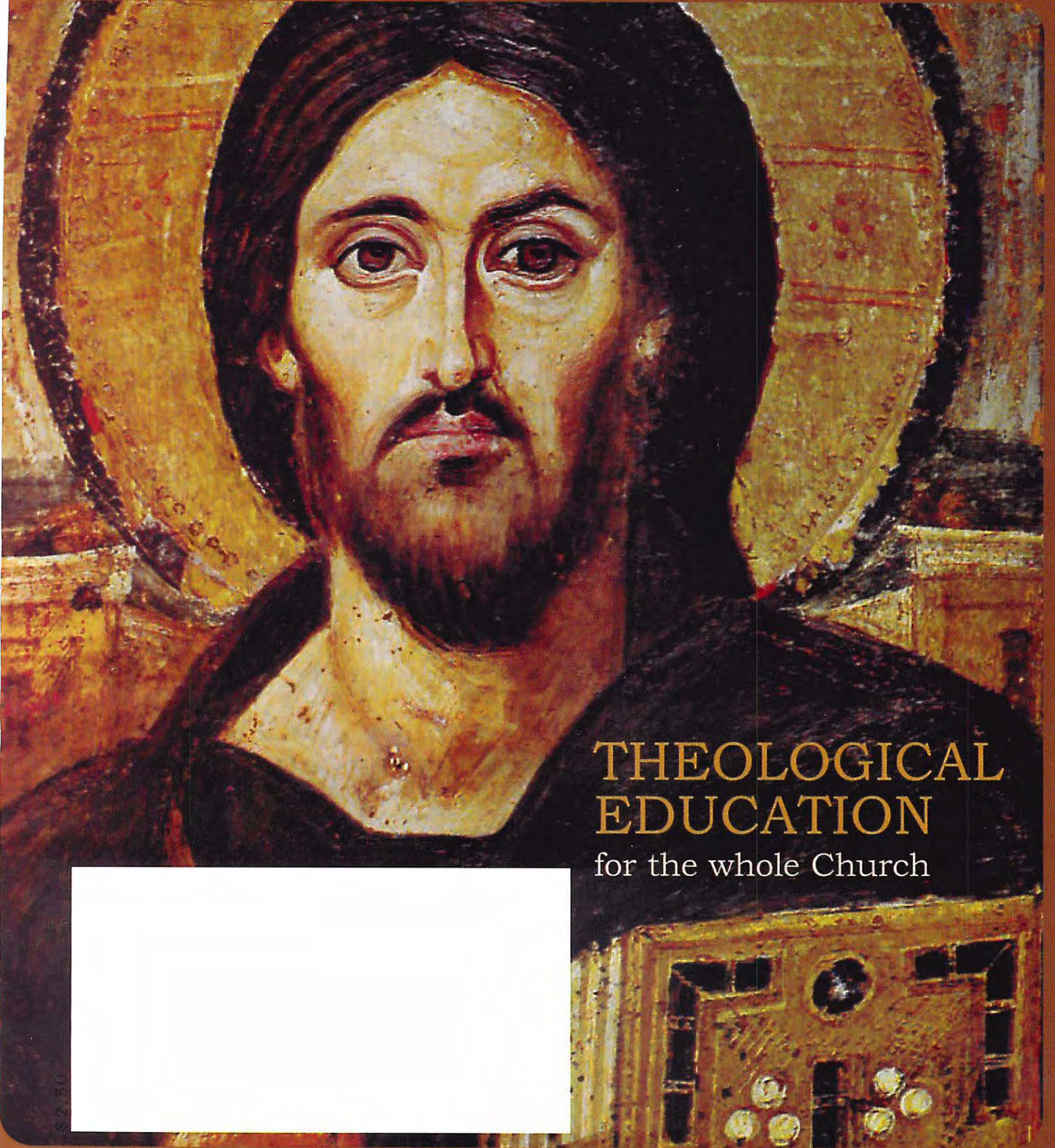
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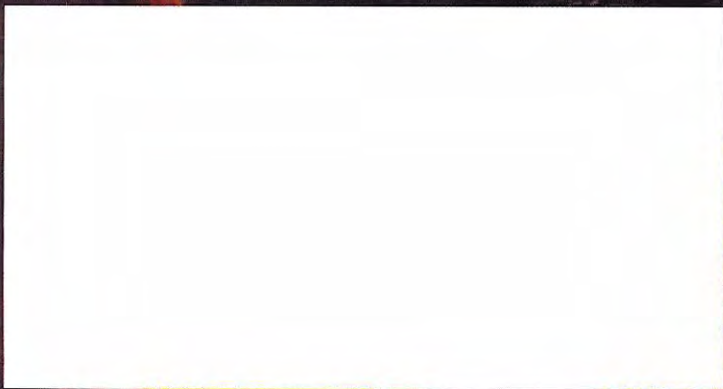
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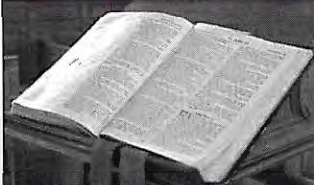
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news

St. Andrew's Leaves S.C. Diocese

Two days after the Bishop of South Carolina announced a cease-fire in a long-standing property dispute, another large parish took final steps in separating from the Episcopal Church.

On March 27 the Rt. Rev. Mark J. Lawrence told the diocese's annual convention that All Saints' Episcopal Church, Waccamaw, and All Saints' Church (Anglican Mission in the Americas) had reached an out-of-court settlement in their legal battle for church property.

On March 29 the congregation of St. Andrew's, Mt. Pleasant, acted on a parish survey in December 2009 that recommended leaving the Episcopal Church to affiliate with the Anglican Church in North America's Diocese of the Holy Spirit.

The Rev. Steve Wood, rector of St. Andrew's, wrote to members of his congregation that the new affiliation will occur by April 2.

Wood reported that a preliminary count of the congregation's votes showed 97 percent in favor of leaving the Episcopal Church for the ACNA. The votes will be certified by an independent accounting firm.

"Unity and discernment are both gifts worked in our lives by the Spirit," he wrote. "Having said that, I am reminded that at least 19 members of St. Andrew's may not be rejoicing in this vote and I commend them to you and your prayers as brothers and sisters in Christ. Please commit with me to ensure that St. Andrew's will remain a parish where all are welcome to gather at the foot of the cross; sinners yet redeemed by the wonderful work of Christ."

Bishop Lawrence's announcement about the end of court battles between the two congregations known as All Saints met with sustained applause at the diocesan convention.

"It is a work of such profound rec-

onciliation that only God's grace and the sacrificial labors of his people could lay down such bitterness, resentment and unforgiveness at the cross of Jesus Christ," Bishop Lawrence said in his annual address. "This has been a long and painful pathway to walk for those at All Saints' Episcopal as they have stayed faithfully with the Diocese of South Carolina. They have often been misunderstood, even by many within our own diocese, for one's heritage, as any South Carolinian knows, is an almost unendurable thing to lose."

The bishop said the congregation remaining within the diocese will soon choose a new name.

"The congregation and I will consult together to discern what our Lord has already chosen to name them — but let it be known and celebrated among us today as a church of Christ's reconciliation," he said.

Soon after discussing the resolution of that conflict, Bishop Lawrence urged the annual convention to approve resolutions that asserted the diocese's authority to make its own decisions regarding departing congregations and possible property disputes. The convention approved the five resolutions on its agenda.

Lawrence said the diocese's policies are in conflict with those of Presiding Bishop Katharine Jefferts Schori.

"It is difficult not to conclude that in the Presiding Bishop's opinion, any bishop or ecclesiastical authority which chooses to deal with a departing parish in a manner contrary to her stated position is failing in his or its fiduciary responsibility," Lawrence said. "Without so much as a nod to the apostolic teaching in 1 Corinthians 6:1-8, or the words of our Lord in Matthew 5:25-26, this model of litigation has

become the official position of the Presiding Bishop's Office."

The Presiding Bishop has offered public comment on the South Carolina dispute only during the most recent meeting of Executive Council. "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

"Unfortunately, after lengthy and respectful conversation, the Presiding Bishop and I stand looking at one another across a wide, deep and seemingly unbridgeable theological and canonical chasm."

– Bishop Lawrence

Episcopal Church's Executive Council on Feb. 19.

During his annual address, Lawrence thanked the Presiding Bishop for meeting with him for 90 minutes during the House of Bishops' spring meeting at Camp Allen in Navasota, Texas.

"Unfortunately, after lengthy and respectful conversation, the Presiding Bishop and I stand looking at one another across a wide, deep and seemingly unbridgeable theological and canonical chasm," Lawrence said. "At present both of us have signaled a willingness to continue the conversation even if it requires phone conversations from vastly different area codes."

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Bishop Robinson Preaches at Cathedral of Hope

The world's largest gay church met the Anglican world's most famous gay rights campaigner in Dallas March 24.

As Bishop V. Gene Robinson stepped to the rostrum at the center

of Cathedral of Hope, the Rev. Dr. Jo Hudson encouraged the worshipers to welcome "our bishop." A packed house rose in collective appreciation, applauding enthusiastically. Because of the extensive demands

on Robinson's time, "we worked hard to get him here," Hudson said.

The 40-year-old Cathedral of Hope, a part of the congregationalist United Church of Christ, claims a membership of 4,000 and describes itself as "the world's largest liberal Christian church with a primary out-

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Bishop Robinson focused on broader church efforts at gay liberation.

reach to lesbian, gay, bisexual, and transgender people."

The Episcopal Church's first openly partnered gay bishop referred only inferentially to conflicts in the Anglican Communion. Nor did he note the church's recent approval of a second partnered gay bishop: the Rev. Canon Mary D. Glasspool, soon to be consecrated a suffragan bishop of Los Angeles.

Instead, he focused on broader church efforts at gay liberation. "This is payoff for being Christian," he said, "that death isn't the worst thing. Not living your life is the worst thing."

A dozen or so area Episcopalians, along with representatives from Texas Christian University's Brite Divinity School, sat attentively in the sanctuary's first row as Robinson drew occasionally from Luke 4:16-30, an account of Jesus' dramatic appearance at the Nazareth synagogue.

Robinson, wearing rochet and chimere and fresh from the House of Bishops' spring meeting at Camp Allen in Navasota, preached to a congregation his hosts counted at

681. He quoted the late San Francisco gay activist and councilman Harvey Milk, subject of a movie starring Sean Penn, and disparaged radio preachers he said he had heard while in Texas. "For too long," he said, "the Bible has been held hostage."

"You know what," he said, referring to gay-rights critics, "they can't have the Bible anymore. ... We've been told something's wrong with us from birth, and it makes us unworthy ... [but] Jesus says you have been made worthy — by the sacrifice of Jesus Christ."

Speaking without notes and stabbing the air energetically with his right forefinger, Robinson likened Jesus' synagogue reading of Isaiah to an inaugural address. "If you and I need to be followers of Jesus Christ," he said, "then that inaugural piece ought to be our inaugural piece," freeing prisoners "from all kinds of prisons and proclaiming the year of the Lord's favor ... living lives with such joy that no one will ever doubt that the spirit of God is within us."

"We are all, all of us," Robinson said, "lame from birth," and we are all "offered the opportunity to run and leap and dance, right there in God's temple." He likened gay-rights opponents to the great Puritan theologian Jonathan Edwards, whose God "is not the God I know in my life."

Robinson's sermon brought one more standing ovation. Dozens lined up after the service to have the bishop sign copies of his memoir, *In the Eye of the Storm*, concerning his journey from heterosexual priest, husband, and father to symbol of gay liberation in Christian churches.

Several police officers stood warily around the church — a reminder of Robinson's decision, at his consecration in 2003, to don a bullet-proof vest.

William Murchison

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Turning Our Thought to God

By Joseph Mangina

We are entering a radically new era of theological education in North America. Christendom is dying apace. Students want a more flexible curriculum, tooled to part-time study and distance learning, forcing us to rethink the very idea of “formation.” Shrinking resources mean that everyone will have to do more with less, a goal that can be accomplished partly through the efficient use of technology. Students will be using e-readers in place of textbooks, and instead of essays they will write blogs. Seminary education will be dynamic, pluralist, ecumenical, and missional, the food in the refectory will be certified Organic purchased from local farmers, and all the coffee will be Fair Trade.

Or not, as the case may be.

There is always a certain degree of hyperventilating in academic circles about “new paradigms,” and theology is no exception. Of course there is a grain

of truth in such remarks. We live in rapidly changing times, and some of the prophecies in my opening paragraph may even be accurate; though I, for one, would be loathe to see my dog-eared copy of the *Church Dogmatics* replaced by a Kindle. And I am often struck by how perduringly “relevant” old-fashioned theological curricula remain.

New paradigm or old, students still must master the contents of the Bible. They need to know the basic outlines of Church history and the “depth grammar” of the creeds. In my introductory theology course, I spend basically the entire first semester on Nicea and Chalcedon, trying to convince students that God is triune “all the way down” and that the Son of God and the Son of Mary are the same person. They are digesting all this at the same time they are taking challenging courses in Scripture, Anglican theology, and missional congregations.

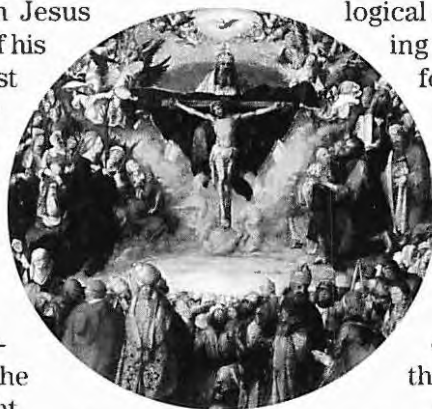
Astonishingly, integration happens, often without my trying very hard. Just this morning in class I was going on and on about the positive role of the law in the Christian life, insisting that the Gospel frees us

for a new obedience, as if I were addressing a crowd of convinced Antinomians. The students nodded sagely; had they not heard all this in their New Testament courses? I was preaching to the converted.

The task of theological education is a little like the life of the Church, a matter of “laying bricks and making disciples,” as Stanley Hauerwas has put it. Just as the church is built up one disciple at a time, so the theological college is built up one student at a time, one priest-in-formation at a time. In both cases it’s more a matter of hard work and mastery of craft than of high-flown theory. While changing contexts certainly need to be taken into account, the basics really do not change very much. The daily grind and the long view: that’s what theological education is made of.

What theological education is mostly made of, however, is God, come among us in Jesus Christ and enlivening us by the power of his Spirit. God matters. That is why the most important thing we do as a community is to pray the daily office. It is worship that reminds us that none of this is about us, but about God — and because God is gracious, therefore it is truly about us too. As one of our doctoral students put it: “Theological education is the formation of an ever-greater desire to know God through the ongoing practice of turning our thought to God; it is query, in response to God’s address to us, rooted in honesty and love.” That is not a bad job description for the theological educator. It makes me eager to go to work each morning.

The Rev. Dr. Joseph Mangina is Associate Professor of Systematic Theology, Wycliffe College, Toronto, Canada (www.wycliffecollege.ca).



Adoration of the Trinity (Durer).

geopolitical realignments have often resulted in huge dislocations in Christian communities (and wider human communities).

Just as information technology has made social networking possible in virtual realities, people in the real world are more disconnected and alienated from their past and their fellows. Christians often live in marginal and marginalized situations. Not only do they have to deal with the dominant presences of other religious communities; they may also find themselves locked in battles with rival carriers of their own ecclesiastical tradition. The present-day Anglican Communion crisis is a case in point. Christians often find themselves disconnected in time and space.

This has serious ramifications for theological students. Fresh seminarians often begin their theological formation with little understanding of the great traditions of their forebears. More strikingly, they are unaware of the theological and spiritual traditions of their own churches. The curriculum may expose students to the history of Western Christianity, but students are often ill-informed of the Christian pilgrimage of their own communities. Still less are they aware of present-day Christianity in the new heartlands of faith around the world.

Can seminaries be centers where future pastors can rediscover and experience a Catholic vision of Christianity?

Seminaries do not only equip their graduates for today’s Church, however pressing the present tasks and challenges are. They need to equip their graduates to serve the theological needs of tomorrow’s Church. The graduates need to be able to go on thinking and preaching, faithful to the Gospel, for perhaps 40 years after they graduate. They need to be equipped with the theological concepts and vision to interpret movements of thought that have not yet come to the horizon.

Therefore theological teachers are called to be mentors, to bring about a successor generation of mentors for tomorrow’s Church. To do this well, they need to devote time to their students. Students too need to devote time to their formation. For some teachers, this may involve less time for academic research and writing. And for some students, this means letting go of urgent demands

(Continued on next page)

Pastors Who Connect

By Michael Poon

The central vocation of seminaries at the beginning of the 21st century is this: to nurture a successor generation of connection-making pastors for the whole Church of Jesus Christ.

The end of the Western colonial and missionary period in the post-World War II years has not brought about a new spring for world Christianity. In fact the opposite is the case. Nation-building and

(Continued from previous page)

from their home churches.

The Anglican Communion's present crisis is an indictment of the neglect of intentional theological formation programs among Anglican churches worldwide. What do we bequeath to our children's generation? What dreams do we hold for them and their world? How should we live, to inspire our children's generation to share and communicate with one another in richer ways than we can imagine? Our responses may perhaps shape the ways we approach theological education.

The Rev. Dr. Michael Poon is director of the Centre for the Study of Christianity in Asia at Trinity Theological College, Singapore (tinyurl.com/CSCA-Singapore).

Life Beyond the Ivory Tower

By Bill Domeris

Good seminaries are the heartbeat of the present and future Church, leading in the formation of ordained leadership and shaping sound theology for future generations. Yet if the seminary does no more than train ordained leaders, it fulfils only a small part of the mandate to provide theological education from the cradle to the grave.

Locking trained theological minds into the ivory tower of a seminary deprives the ground level of the Church of its due right to relevant education. We are feeding only part of the Body, while the remainder is destined to go hungry. While the need for trained clergy is an obvious imperative, as more and more of the weight of parish leadership falls squarely on the shoulders of parish ministers and people in the pew, so the need for an inclusive theological education grows. Independent community churches have long since worked out the equation and for decades already have been investing in lay leadership and youth.

For Anglican churches, the faculty of seminaries are often so engrossed in the immediate needs of seminarians that the call of the wider Church often falls on deaf ears. How can this be changed? Writing out of the context of Southern Africa, the cry that comes most often is for resources — whether in the form of space for training (the institutional side), for written or audio-visual sources, or for releasing staff

to attend workshops around the province. Seminaries are best suited for the first and last.

The call for education in the local parish comes in four directions: for Sunday school material (especially for those younger than 16), for young-adult material, for training of lay ministers and other volunteer workers, and for continued teaching and training of clergy.

It seems there are adequate resources for Bible studies and related courses for lay people, both in written and DVD form. By far the greatest need in parishes in Southern Africa is for trained youth workers. Short and longer courses for youth work fit neatly into the overall ambit of seminaries, but require suitably qualified teachers and facilitators.

Young people are justifiably critical of old-style teaching and learning, and so these facilitators need to be technology boffins and in tune with the needs and vision of young people. This would be the most effective way of addressing the greatest need of theological education from the cradle to the grave.

The Rev. Canon Dr. Bill Domeris is rector of College of the Transfiguration, Grahamstown, South Africa (www.cott.co.za).

Communities of Listening

By Cynthia Briggs Kittredge

The newly formed steering group for Theological Education in the Anglican Communion met at Canterbury in the first week of Lent 2010. Enormous energy and passion characterized our opening discussions when we shared our experiences of theological education and the values that we most prize.

We spoke of theological education as an adventure, as a space, as a practice that is formational and transformational both for teacher and student, a discipline that is as important to the Church as blood to the body. We discovered our common conviction that theological education for lay and ordained leaders is vital to strengthen the Anglican Church in its witness to the world.

For each of us in our different contexts, substantial challenges threaten the health of our schools and programs — from government instability, violence, and economic deprivation, to mistrust of intellect and “Western modes of thought,” as well as political battles within the churches. Our meeting was organized around the pattern of worship at Canterbury Cathedral so that our conversation occurred amid

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common prayer, morning, noon, and evening.

The seminaries of the Episcopal Church have an urgent vocation within the Anglican Communion. In the face of their own well-publicized financial difficulties, our seminaries continue to be charged to train leaders to bring the good news of Jesus Christ to a world in desperate need of reconciliation and justice. As a community of formation a seminary convenes vigorous and imaginative conversation with Scripture. Highly trained faculty teach theological reflection and model Christian leadership. Critical thinking and argument and disagreement are all exercised within the discipline of common prayer.

To be effective in the future, seminaries must listen to the Church and to the world. By listening the theological school will be able to discover new modes and means of taking what it does very well out beyond its walls. Its graduates will be able to lead parishes that read Scripture together and respond to its invitation and vision. They will preach the gospel with power and Spirit. By listening the seminary will enlarge its perspective and its mission. Those of us who met in Canterbury this year plan to meet in Harare, Zimbabwe, next year, and we expect the conversation about theological education will look different from that location.

I study and teach the letters of Paul. Those texts show communities that have been given life by the resurrection of Jesus. They seek to shape their lives to reflect holiness and to witness to the power of God. Important issues of practice are still under discussion and dispute, and these arguments are carried out in the context of worship and reading of Scripture. Their faithful efforts are continually tempted to and threatened by violence, poverty, and

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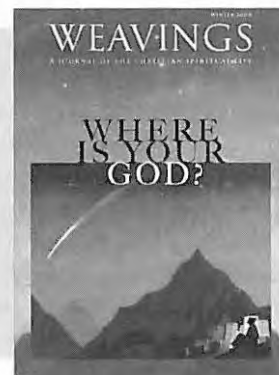
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partisanship. The vocation of seminaries is to strive to be like these early churches — communities of formation and witness for the sake of the world.

The Rev. Dr. Cynthia Briggs Kittredge is Ernest J. Villavaso, Jr. Professor of New Testament at Seminary of the Southwest, Austin, Texas (www.ssw.edu).

Wisdom's Feast

By A. Katherine Grieb

It has long been a distinctive feature of Anglicanism to insist upon a well-educated or “learned” clergy. We need only recall the brilliant sermons of John Donne, the sophisticated biblical scholarship of Westcott and Hort, and the close association between England’s finest universities and the worship of the Anglican Church to get a glimpse of this rich and extensive tradition of training the ordained leaders of the Church.

In the geographical explosion of mission that would eventually become the Anglican Communion, many of the earlier pedagogical features of classical Anglican theological education were exported to various parts of the globe, where they were creatively combined with local styles of teaching and learning in an inevitably contextual process of reception of this great tradition. At our best, Anglican seminaries follow the direction of Jesus in Matthew 13: we are like scribes trained for the reign of heaven, householders bringing out from our storehouses both what is old and what is new.

More recently, we have begun to see that “theological education for the whole Church” means not just the clergy of the entire Anglican Communion, but also the laity who live the gospel day by day. We have become more aware of the differences between adult learners and children and between children of various ages. We have also become aware that people have different learning styles: some learn by hearing lectures; others learn visually; still others learn by doing. There are so many kinds of wisdom.

In Proverbs 9, the figure of Wisdom is described as giving a great banquet for all those who want to learn. At our best, Anglican seminaries serve many kinds of food, so that everyone finds something fulfilling. Gone are the days when a sharp line was drawn between theory and practice: our systematic theology classes need to explore the practical and



In Proverbs 9, the figure of Wisdom is described as giving a great banquet for all those who want to learn.

pastoral implications of central doctrines, like that of the Atonement; our field education in parishes needs to be accompanied by rigorous family systems theory and grounded in biblical storytelling. The academic disciplinary lines set up in the last several centuries are constantly being renegotiated in a changing world.

Ideally each seminary curriculum will have built-in reminders of our vocation to serve the whole Church. At the seminary where I teach we are able to bring international students, guest lecturers and research scholars, and lay and ordained church leaders to campus as part of our Center for Anglican Communion Studies. Their presence reminds us constantly that we are part of an interconnected body of Christ that spans the globe.

We also have a night school that reaches out to laity in the area two nights a week and the Butterfly House for very young children that welcomes the next generation of Church leaders. Our students study Irenaeus, Thomas Aquinas, the Reformers and

Karl Barth, Exodus and Romans, pastoral theology and “Godly play” for children, Church history and music, liturgy and the arts: a little bit of everything from Wisdom’s banquet. What holds it all together is a pattern of common worship in daily morning and evening prayer and Holy Eucharist, and our habit of eating together midday. The community gathers in the classroom, in the chapel, and at the lunch table.

The more we think holistically in theological education, the more nearly we approach the truth that God is One and that we are to love the Lord with all of our heart, mind, soul, and strength, and our neighbors as ourselves. We are all one in the deeper communion of God’s trinitarian unity.

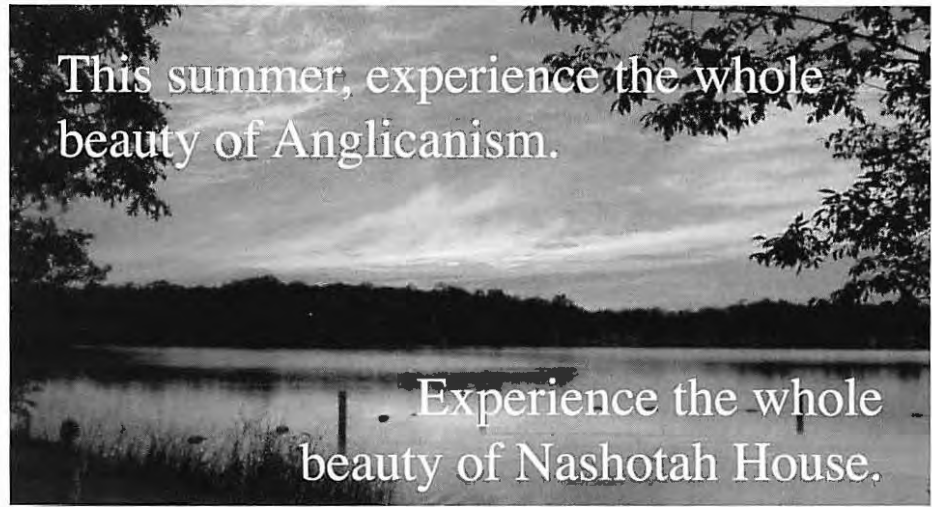
The Rev. Dr. A. Katherine Grieb is Professor of New Testament at Virginia Theological Seminary (www.vts.edu).

logical in its origin, definition, method, and aims. Pastoral ministry is a direct extension of the grace that God has extended toward the world since creation and God’s covenant with Abraham. The leaders of the Church extend that same grace today; and all of our efforts to

shepherd God’s people toward their heavenly life with Jesus Christ by the power of the Holy Spirit, now and in the age to come.

At the heart of a theologically centered ministry lies the interpretation of Scripture in a spiritual or pastoral

(Continued on next page)



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Thinking Theologically

By Christopher A. Beeley

Who would presume to teach an art that one hasn’t first mastered through study? How foolish would it be, therefore, for someone who is unformed and inexperienced to assume pastoral authority, when the cure of souls is the very art of arts?
— Gregory the Great

The need for solid theological education is as great today as it has ever been. While seminaries naturally vary from place to place, key principles inform excellent ministerial training wherever it is found. The most crucial aspect of good preparation for Church leadership is that it be, in the deepest sense, *theological*.

Church leadership is itself theo-

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(Continued from previous page)

manner: the Christian practice of reading the Bible “in Christ” and “according to the Spirit,” as Paul says. Since its inception, the Church has understood Scripture in light of its basic confession of faith, which was expressed early on in baptismal confessions and later in the creeds of the great councils. Each example of the “rule of faith” is focused on the passion and resurrection of Christ, and organized in a trinitarian scheme.

The substance and shape of pastoral ministry, like the life of the Church itself, is summarized above all in the Holy Trinity. In the most basic sense, Christian theology is the experiential knowledge of God the Father in the person of Jesus Christ, the Son of God, through the Holy Spirit, who is also divine.

Effective theological education focuses chiefly on the core “essentials” of the faith, the truth of which transcends the ages, such as the unity of God, the Old and New Testaments, the Incarnation, death, resurrection, and final judgment of Christ, and above all the holy and blessed Trinity, as St. Gregory of Nazianzus reminds us. At the same time, it also involves learning as much as we can about the endless complexities and radical contingency of creaturely life, which may be understood in different ways at different times — the nature of the cosmos, the workings of the human psyche, or the art of politics. As St. Augustine notes: “All Christians should understand that truth, wherever they may find it, belongs to their Lord” and is “useful for the understanding of the Holy Scriptures.”

In the same work, *On Christian Teaching*, Augustine also stresses that theological learning requires commitment, labor, wisdom, and the guidance of others. We should be wary, Augustine says, of those who claim that they need no instruction from wise and proven guides, either in the contemporary Church or in the Christian past. Professions of unique inspiration are usually only masks for human pride.

The main purpose of Christian seminaries is to provide the opportunity for this disciplined, rigorous, and joyful learning. A seminary degree is only an introduction to theological study, but when it is done well, it provides a foundation for a lifetime of learning and prayer. Nothing could be more timely for today’s Church.

The Rev. Dr. Christopher A. Beeley is Walter H. Gray Associate Professor of Anglican Studies and Patristics at Berkeley Divinity School at Yale (berkeleydivinity.net).



Unthreatened Orthodoxy

By Benjamin King

In his widely read book, *The Idea of a University*, John Henry Newman dethroned theology as the queen of the sciences. This might sound surprising given that Newman spent his life upholding creedal orthodoxy and valuing religious truth above all other. But Newman was also convinced that, in a university, other “branches” of knowledge added to the fullness of truth alongside “revealed knowledge,” by which he meant theology. The branch metaphor is a just one: if theology thinks she is the trunk of God’s truth rather than a branch alongside others, then she is mistaken. But she attains honor as the only branch to explore that which God enables us to know of God’s own self in Word, works, and world.

Much has changed in 150 years, but Newman’s openness to what universities today call other “disciplines” must continue to guide theological education in seminaries. Those of us who, like Newman, believe in religious truth and creedal orthodoxy must not feel threatened by other branches of knowledge, but rather must engage with them. Seminaries are rightly institutions in the service of the Church, training lay and ordained leaders; but because the Church does its work in the world we must not fear putting God’s revelation into dialogue with non-theological knowledge.

Twenty-first century life is complex. What excites me is that a new generation of students does not shy away from this complexity, while at the same time they are hungry for the way the Church's Scriptures, doctrines, and liturgies have ordered and continue to order life's complexity.

Take Church history as an example. Engaging other branches of knowledge — anthropology, archeology, ancient languages and rhetoric — has recently led to vigorous debate about the origins of Christian teaching and practice, giving a complex picture of the relations of Jesus' first followers to Judaism and paganism, to orthodoxy and heresy. Recovering this complexity is not threatening to a generation aware



Paul at the Areopagus.

of their own multifaith and multicultural world. Rather, students recognize numerous discourses at work in the world, and for precisely that reason want to know their own Christian discourse back to front and inside out.


Knowing Christianity back to front means knowing the history of where we come from, in all its complexity and dynamism. Knowing it inside out means experiencing it from within, as well as considering others' experiences across the globe. This sort of knowing, of course, takes more than just study. It takes imagination and putting into practice.

Theological education is about this deeper sort of knowing — perhaps another way that theology is

set aside from other branches of knowledge. Theological education is about providing what Anglicans have historically called "usages": not lists of things to learn but rather Scriptures to be lived, creeds to recite, liturgies to embody our relation to the Triune God, and histo-

ries to be continued, as we grow in discipleship of Christ.


The Rev. Dr. Benjamin King is Assistant Professor of Church History, at the School of Theology, University of the South, Sewanee, Tenn. (theology.sewanee.edu).



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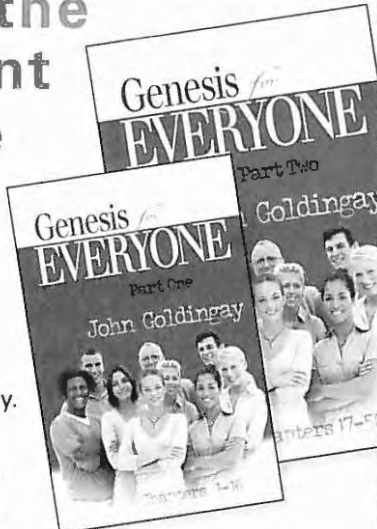
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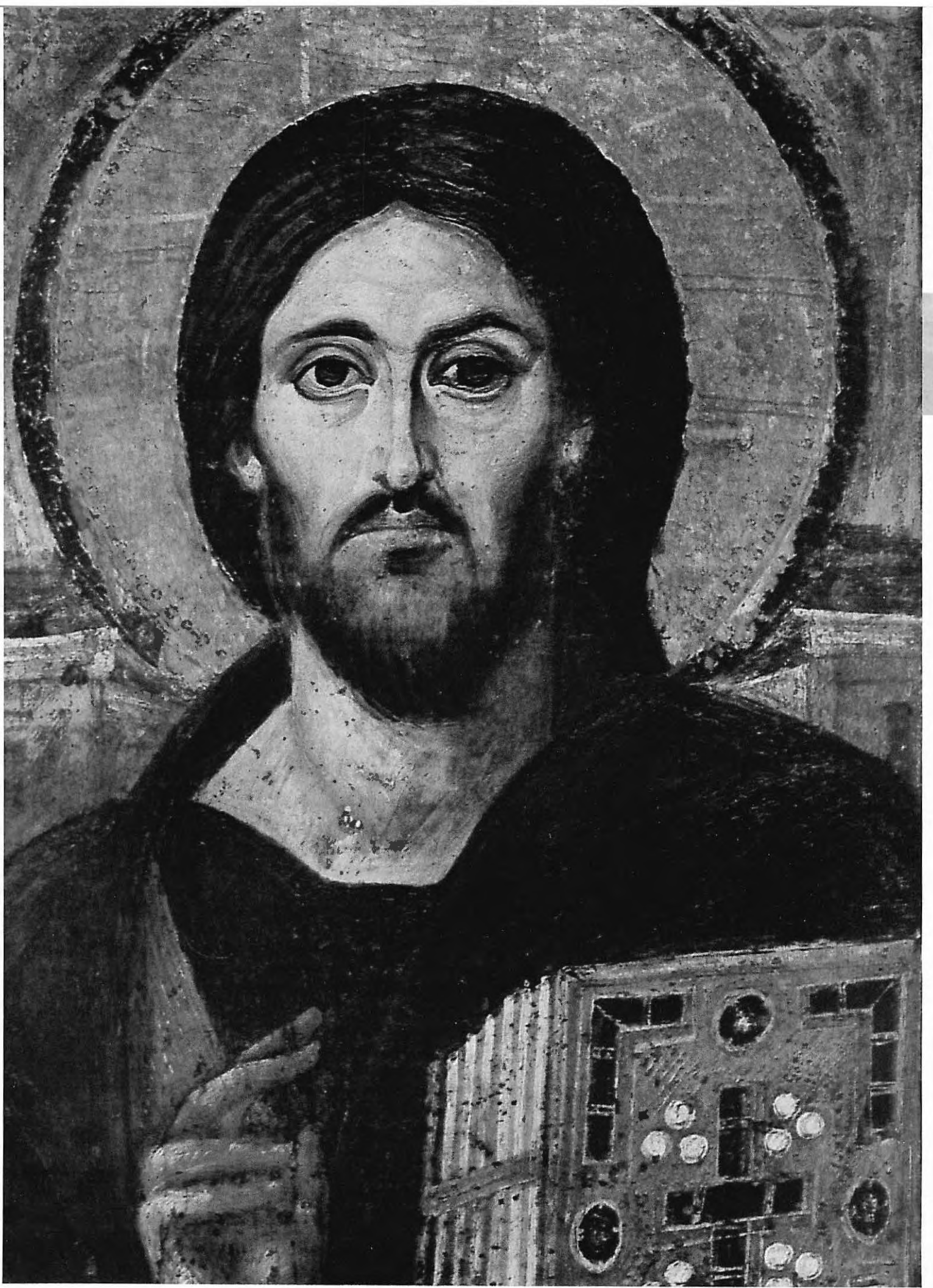
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Making Anglican CLASSICS More Accessible

By Benjamin Guyer

Canterbury Studies in Spiritual Theology is the most exciting development in Anglican publishing today. Published by Canterbury Press in Norwich, England, the series is dedicated to making the writings of classical Anglican figures available in a sharp but inexpensive format. Familiar saints such as Richard Hooker and George Herbert appear alongside Austin Farrer and Thomas Traherne, who are less well known today. Each volume is ideal for either personal or parish-based study, and the writings themselves are wholly accessible to the devoted nonspecialist. The result is a growing collection of books that *both* inform *and* inspire — no mean balancing act by anyone's standards.

The series began in 2005 with a volume on Michael Ramsey, Archbishop of Canterbury (1961–74), who was widely noted for his theological, ecumenical, and spiritual depth. A volume on the 20th-century philosopher Austin Farrer soon followed, as did a volume on the 19th-

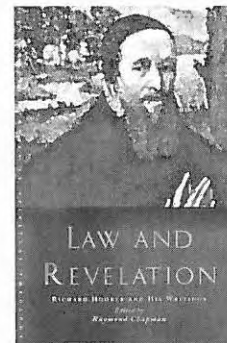
century Oxford Movement. A reader on F.D. Maurice, the founder of Christian Socialism, was published in 2007, as was a reader on Gregory Dix, OSB, the celebrated liturgical scholar. Three volumes published in the last two years have focused on the classical divines Hooker, Herbert, and Andrewes; a fourth volume concerned the Restoration-era mystic and priest Thomas Traherne.

In what follows, I briefly review the volumes on Hooker, Farrer, and Traherne. Hooker presents a sacramentally imbued political theology; Farrer offers philosophical reflections composed with literary grace; Traherne opens our eyes to the wonder of creation. The writings of these three figures are indeed a microcosm of the Anglican tradition at its constructive best.

Sacramental Politics

Richard Hooker was the most important defender of Anglicanism in the late-16th century, and his influence is matched only by that of

Thomas Cranmer. Hooker's great, unfinished work was *The Laws of Ecclesiastical Polity*. Hooker intended to write eight books, but finished only the first five in his lifetime; the remains of the sixth, seventh, and eighth books were published in the mid-17th century. *Law and Revelation*, edited by Raymond Chapman, offers a choice selection from all eight books, along with an excellent introduction on Hooker's life and times. Recognizing that



Hooker's 16th-century English is not always accessible to the modern reader, Chapman has slightly modernized his prose.

Law and Revelation reveals Hooker as a political theologian, interested in the well-being of both the Church and society.

Theology thus appears as eminently practical, even as it is contemplative and devotional. "All things do work after a sort according to Law," he writes. Law is the nexus of

nature, human society, and ultimately God. If any society is to work well — and Hooker defines the Church as a “divine society” — it must pattern itself according to the laws revealed by God in both Scripture and creation. There is considerable beauty in this perspective; for Hooker, Scripture and Nature are harmonious, and the Church is called to manifest this same harmony. Otherwise, he reasons, the Church cannot have an effective witness and will be torn asunder. If reading Hooker yields moments where his past feels like our present, it is only because the themes he pondered so deeply — law and revelation — are timeless and basic for Christian thought.

Literary Devotion

Austin Farrer’s name may be known these days primarily to those who are close readers of C.S. Lewis. The reason is simple: Farrer and Lewis were best friends. Lewis dedicated his book *Reflections on the Psalms* to Farrer and his wife, Katharine; Farrer preached the sermon at Lewis’s funeral. This association anticipates the character of Farrer’s own work: thoughtful, clear, and direct. A priest and Warden of Keble College at Oxford University, Farrer was an acclaimed philosopher of religion. *The Truth-Seeking Heart: Austin Farrer and His Writings*, edited by Ann Loades and Robert MacSwain, reprints various of Farrer’s sermons, biblical and devotional writings, and philosophical reflections. These pages are punctuated by brilliant insights, and those who take notes on the books they read will find themselves writing frequently. *The Truth-Seeking Heart* is a manual for the thoughtful Anglican.

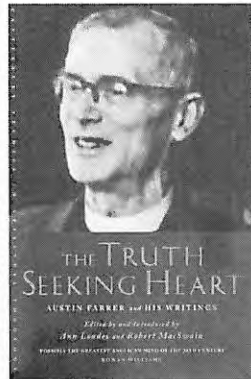
Perhaps necessarily, the volume

is divided into three complementary sections: Scripture, reason, and tradition. This tripartite division emphasizes the interrelationship of these three in the life of a mature Christian. But something more is also at work here. Scripture, tradition, and reason are rightly related within the “divine society” of the Church. For Anglicans, these three are related within the immediate context of the Anglican Communion. Loades and MacSwain are therefore wholly justified in including Farrer’s famous and oft-cited sermon on the priesthood, “Walking Sacraments,” and his short essay, “On Being an Anglican.” His observations on the Church in the latter piece are worth noting. “Suppose the organization is antiquated, the leadership weak,” he writes. “We shall not help to modernize the former or invigorate the latter, by deserting our stations.” No wonder C.S. Lewis described Farrer as a man “both with and under authority.”

Visible Glory

Unlike Hooker and Farrer, Thomas Traherne was barely known in his lifetime and quickly forgotten thereafter. He died around 1674, having served as a priest in the Church of England for a little over a decade. Only one of Traherne’s writings was published in his lifetime; a second work was published immediately after his death. For more than 200 years, no one knew or cared about Thomas Traherne; but in the 20th century a number of his works were discovered, one as recently as 1997. In the opening decade of the 21st century, there-

(Continued on next page)



Volumes Published to Date

- **Before the King’s Majesty: Lancelot Andrewes and His Writings.** Edited by **Raymond Chapman**. Canterbury Press. Pp. 137. ISBN 1853118893.
- **Firmly I Believe: An Oxford Movement Reader.** Edited by **Raymond Chapman**. Canterbury Press. Pp. 224. ISBN 1853117226.
- **Glory Descending: Michael Ramsey and His Writings.** Edited by **Douglas Dales, John Habgood, Geoffrey Rowell, and Rowan Williams**. Canterbury Press. Pp. 258. ISBN 0802830390.
- **Happiness and Holiness: Thomas Traherne and His Writings.** Edited by **Denise Inge**. Canterbury Press. Pp. 320. ISBN 1853117897.
- **Heaven in Ordinary: George Herbert and His Writings.** Edited by **Philip Sheldrake**. Canterbury Press. Pp. 224. ISBN 1853119482.
- **Law and Revelation: Richard Hooker and His Writings.** Edited by **Raymond Chapman**. Canterbury Press. Pp. 256. ISBN 1853119911.
- **The Sacramental Life: Gregory Dix and His Writings.** Edited by **Simon Jones**. Canterbury Press. Pp. 224. ISBN 185311717X.
- **To Build Christ’s Kingdom: F.D. Maurice and His Writings.** Edited by **Jeremy Morris**. Canterbury Press. Pp. 224. ISBN 1853117773.
- **The Truth-Seeking Heart: Austin Farrer and His Writings.** Edited by **Ann Loades and Robert MacSwain**. Canterbury Press. Pp. 192. ISBN 1853117129.

Forthcoming volumes will focus on Thomas Cranmer, Evelyn Underhill, Jeremy Taylor, and C.F.D. Moule.

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fore, the world is finally being introduced to the complete works of Thomas Traherne.

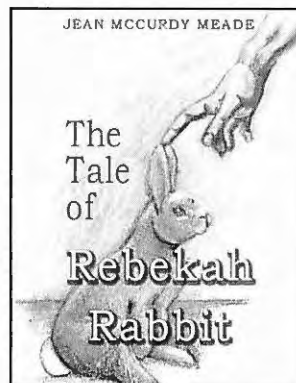
Happiness and Holiness: Thomas Traherne and His Writings, edited by Denise Inge, offers the largest single-volume selection of Traherne's work currently available. Like many of his contemporaries, Traherne was fascinated by the natural world. But whereas some natural philosophers (i.e., early scientists) saw creation as something to be dominated, Traherne saw it as the threshold of praise. "An ant is a great Miracle in a little room," he observes. Elsewhere

he writes: "You will never Enjoy the World aright, till you see how a Sand Exhibith the Wisdom and Power of God." Inge's editorial work helps us see that Traherne's joy in the seemingly mundane was deeply rooted in the Biblical narrative of creation,

fall, Incarnation, and redemption. In this way, *Happiness and Holiness* eloquently testifies to Traherne's per-during importance and appeal.

Tradition includes the written legacy of the communion of saints. It must therefore be *comprehensive* — comprehending the past by handing it on. There is grace in this. Where our words do not suffice, the words of our forebears speak into and through our present. Anglicans looking for their theological voice will find it in no small part in these books, where our heritage resounds with a delighted, and delightful, depth and authority.

Benjamin Guyer is a graduate student in British history at the University of Kansas. He thanks Christine Smith of Canterbury Press for her help with this review.



The Tale of Rebekah Rabbit

By **Jean McCurdy Meade**. Dog Ear Publishing. Pp. 28. ISBN 1598589709.

My husband and I came to Anglicanism later in life, when we already had two small children who had not yet been baptized. The priest who was leading us through confirmation class had himself been baptized as an older child, and understood that tiny Evangelical voice still in us that wanted our children to be confessionally baptized as we had been.

Those two small children have gotten older (they don't even realize they aren't cradle Episcopalians) and, having professed their faith, were baptized. Three more children have been born into our family, and this Easter Eve, our five year old, Rachael, will confess her faith and be baptized. I knew I would have a captive audience on which to try out *The Tale of Rebekah Rabbit*. I called Rachael in and began reading, and one by one, the other children joined us.

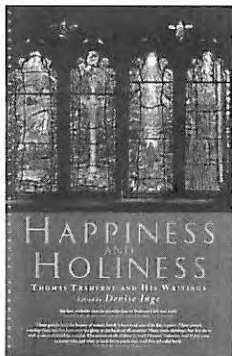
The story begins with a prologue, set in a church on Easter morning, when a child asks what part the Easter Bunny plays. We soon realize that the story is being narrated by a rabbit — Rebekah Rabbit — who was not only there on that glorious morning, but who played an integral part.

The bunny creeps out of her den early in the morning, only to be the first creature to see the risen Lord. She receives a blessing from him, and a charge to spread the good news. When the women come to the tomb and are confused to find it empty, Rebekah Rabbit bravely hops right up to them and tries with all her might to point them to the garden where their Savior is waiting. Not only do they see the bunny and recognize that she appears to be trying to tell them something, but she is successful and the ladies are reunited with the Lord Jesus.

My children enjoyed hearing the story. I loved hearing Rachael proclaim, as the story was revealed to her, "It's Jesus!" But mostly I loved that it took us through the Easter story slowly and in detail.

As we looked at the illustrations, Rachael stopped me and asked, "What are those holes on Jesus' hands?" Ah. How often have I said the words "Jesus died on the cross for our sins" and taken for granted that she knew exactly what I meant? A little rabbit reminded me to slow down and look carefully into the garden, taking my child with me, once again obeying her charge to spread the good news.

*Melissa Sims
Denton, Texas*



Catholicism, Part 5:
Covenant (ii)

The remainder of the Anglican Covenant is animated by a striking, driving mindfulness of the call to Christian unity, wholeness, fullness — *Catholicism*, as I have been describing it.

Once we realize this, it is impossible to read the Covenant without noticing the near omnipresence of the theme of unity. I admit: if we think that the purpose of the Covenant is merely to manage intra-Anglican disputes, as both advocates and critics have maintained, we may on first (or second or third) glance not notice this current running through the text. It can be argued, however, that the “current” of unity is in fact the main stream that the Covenant aims to join, as the purpose, finally, of Anglicanism.

To be sure, God calls (*vocare*) all Christians, and all churches, to visible reconciliation — and to much else besides: proclamation of the Good News of the Kingdom, for instance, and response to human need by loving service (2.2.2.a and c). These are not competing goods, however. And unity — communion — is properly a condition for all of them, as their divinely given and commanded context: unity with God and one another so that the world may believe. Thus the importance of the Covenant’s having begun where it did, with the communion of Christians in the Trinity, in order to explain the “purpose” of the whole (4.4.1).

In this light, we can comment on the ordering of sections 1 through 4. The latter two sections focus on the Anglican family proper, and propose a process for the maintenance and intensifying of our common life. Might the Covenant simply have begun at section 3.1, I wonder? Would anything essential have been lost? Happily, because the Covenant Design Group consisted of good teachers, the answer is No; each section builds on the previous one, carrying over and reiterating its principal themes.

Thus even sections 3 and 4, taken by themselves (and apart from the Introduction and Preamble), radiate a rich ecclesiology that is coherent and consistent: because the call to Catholic unity was long

since inscribed in our liturgies, and in the larger ordering of Anglicanism. To lose sight of the whole Church would be to not attend to what we ourselves are saying to God and to one another as we read the Scriptures, as we celebrate baptism and the Eucharist, as we ordain, and as we pursue in any other way lives of faithfulness and obedience.

Since there is no escaping this unitive vocation, and since on the contrary faithfulness demands that we embrace it, sections 1 and 2 of the Covenant effectively serve as exercises in ecclesial virtue the more surely with which to run the race prescribed in sections 3 and 4. To show that this is true, I will start with the thesis of section 3, and read backwards to sections 1 and 2 for amplification and consolidation.

Start with 3.1.1 It is clear that our celebration of sacraments as *Anglicans* places us in a context larger than ourselves — “the one Body of the Church of Jesus Christ.” This, fundamentally and truly, is “our common life,” full stop. By definition, therefore, the “communion of churches” of 3.1.2 is multivalent, and brings with it corresponding responsibilities as well as rights.

Of course, the first instance of ecclesiality with which we are concerned is the Anglican one; always and only, however, to the end of conformity “to the mind of Christ” (3.1.2). Thus, Anglican bishops are called to do what any bishop does: bind together the universal and the local “Church of God” “within and for the eucharistic community” (3.1.3). And various synods and councils are meant to “interpret and articulate the common faith of the Church’s members (*consensus fidelium*)” (3.1.4). Note the definite articles in each case. Likewise, the specifically Anglican commitment to “mutual responsibility and interdependence,” in the famous phrase of 1963, terminates in “the Body of Christ” itself, not in our more immediate family (3.2.2).

If all of this may be found in section 3 alone, sections 1 and 2 center all the more insistently on the whole Church, a remarkable feature of a text entitled “The Anglican Communion Covenant.” The rea-

((Continued on page 29)

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as the purpose,
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St. Augustine Learns the Lord's Speech

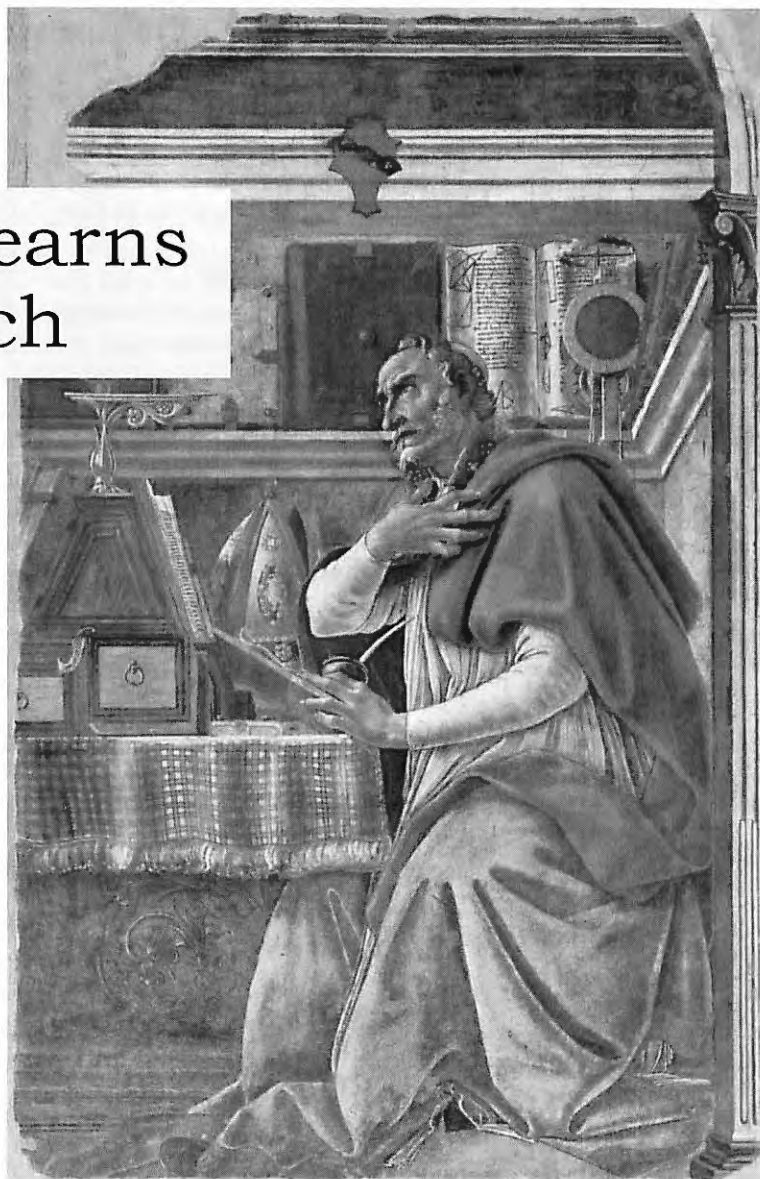
By Patrick T. Twomey

Although it is sometimes possible to date a milestone in one's spiritual pilgrimage, a sudden conversion, a baptism, a private and luminous epiphany, Christian formation is quite another matter. It is happening in ways we can observe, and ways that are hidden. And, of course, there is so much to learn and assimilate. Christianity is new territory, its members a new nation, its language peculiar, its actions deliberately called *mysteries*. Why then should we expect quick and immediate results? We have become impetuous and anxious about winning converts and growing parishes. Time and patience are absolutely necessary for mature Christian formation.

Returning recently to the story of St. Monica's death, recorded in book IX of Augustine's *Confessions*, I began to notice that Augustine's conversion involved, by degrees, a new linguistic acquisition. Not only does he reject the rhetoric of the schools as a precondition to entering his new ecclesial home, a gesture which might be questioned as an overly enthusiastic attempt to repudiate his past, but he also embraces a new rhetoric to which, as he admits, he is not yet suited. He must be fitted to it. As is so often true in reading Augustine, the contemporary application is startling. Being formed into Christ takes time, requires a new vocabulary, and so will involve periods of confusion and misunderstanding as well as moments of illumination and growth.

A close reading of Augustine's Latin is a requirement.

Book IX begins with Augustine and his companions in retreat outside Milan. Augustine's description



St. Augustine as depicted by Sandro Botticelli (c. 1480)

of his colleague Nebridius's impending conversion is, perhaps, a commentary on his own slow movement toward faith. He refers to Nebridius as "himself not yet a Christian" (*ipse non dum Christianus*), "not yet imbued with any sacraments of your Church" (*non dum imbutus ullis ecclesiae tuae sacramentis*), but "a most ardent searcher of truth" (*inquisitor ardentissimus veritatis*). Not yet a Christian, he is not yet "imbued," which suggests ongoing inner formation: to tinge, stain, accustom, inure, initiate, instruct. And yet his sincerity as an inquirer on the boundary of the Church is strongly commended. Like Augustine, he is *most ardent* (Chap. III).

Describing the day he abandoned his attachment to

rhetoric, Augustine recalls: "And the day came on which I was in fact released from the profession of rhetoric, from which I had already been released in thought" (*Et venit dies, quo etiam actu solverer a professione rhetorica, unde iam cogitatu solutus eram*). This is not simply a matter of leaving everything for the sake of the Gospel. Augustine's understanding of language must change: "You rescued my tongue, from where already you had rescued my heart" (*eruisti linguam meam, unde iam cor meum*).

The difficulty in translation is that we cannot hear both the more intense and the more moderate meaning of the verb *eruo*. It suggests that the tongue and heart are *rooted out*, or they are *elicited*. To paraphrase Thomas Aquinas, the tongue and heart are not destroyed but perfected. Thus, Augustine says, "Rejoicing, I will bless you" (*benedicam tibi gaudens*), the proper use of both tongue and heart. Here we see Augustine suggesting that just as the heart must rest in God (Book I), so the tongue must express itself "in you" (*in te*) (Chap. IV).

Augustine's linguistic conversion involves a deconstruction and breaking down. An inward compunction begins to level his pride: "And how you leveled me, the mountains and hills of my thoughts having been humiliated" (*Et quomodo me complanaveris, humilitatis montibus et collibus cogitationum mearum*).

Referring to his friend Alypius, but no doubt also to himself, Augustine writes that "he was wanting to smell the cedars of the schools which the Lord already crushed" (*volebat redolere gymnasiorum cedos, quas iam contrivit dominus*). Yet again, the renunciation which conversion implies is an entrance into a new school, not a repudiation of learning. Rhetoric is called "cedars of the schools," something of far less value

than "the healthy ecclesiastical herbs against serpents" (*salubres herbas ecclesiasticas adversas serpentibus*). These green pastures represent a new school and a new vocabulary (Chap. IV).

Nearing the time of his baptism, Augustine mentions again that he has renounced professional rhetoric, in this case with evident sarcasm, advising the people of Milan that they will need to provide their students with another "seller of words" (*venditrorem verborum*). Turning from vain words, Augustine promptly seeks advice about how to read a new word, the sacred Scriptures.

He turns to St. Ambrose and asks "what especially I ought to read from your books [i.e., the Bible] in order


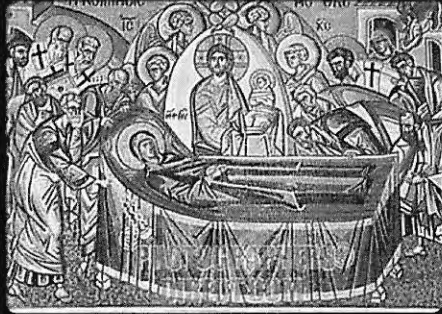
that I become more prepared and more fit for receiving so great a gift" (*quid mihi potissimum de libris tuis legendum esset, quo percipiendae tantae gratiae paratior aptiorque fierem*). The deliberate use of the comparative indicates that Augustine understands he is to be re-educated in a new linguistic environment. Indeed, he mentions immediate difficulties (Chap. V).

Ambrose suggests reading the prophet Isaiah because he is "a more open announcer of the Gospel and the calling of the nations than the other prophets." Augustine obeys, but experiences only confusion: "not understand[ing] the first reading of this, and consider[ing] all such — unintelligible

(Continued on next page)

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catholic voices

(Continued from previous page)

— I delayed, it needing to be repeated
— until — I have become more exercised in dominical speech” (*ego primam huius lectionem non intellegens, totumque talem arbitrans, distuli repetendum exercitior in dominico eloquio*) Again, we have this admission that even Augustine must submit to a certain humiliation as he is reformed, made more prepared, more fit, better exercised in the Lord’s speech (Chap. V). The imperative, *it ought to be repeated*, shows formation to be not only gradual but urgent. The prophet Isaiah will speak only as Augustine returns again and again. This exegetical journey is both necessary and gradual.

Immediately following his baptism, while hearing the soulful music of the church, Augustine is overwhelmed: “those voices were flowing into my ears and truth was being distilled in my heart” (*voces illae influebant auribus meis, et eliquabatur veritas in cor meum*). This truth, the truth which is Jesus Christ, flows in, ferments, and re-educates this most educated searcher (Chap. VI).

It took Augustine time and patience and study to finally submit to the waters of baptism. After that, as he says, the voice of the Church and truth pour in, continuing the process of his formation. Ironically, the opening page of the *Confessions*, in which Augustine famously says “you have made us for yourself and our hearts are unquiet until they rest in you,” is resolved not by the removal of the trembling heart and its placement in a quiescent paradise, but rather by insisting that that heart is reformed, resting in its ongoing transformation by the inflowing of “so great a gift.” In that sense, the heart is ever restless as it learns the Lord’s speech.

The Rev. Patrick T. Twomey is rector of All Saints’ Church, Appleton, Wis. He keeps a blog at ptwomey.blogspot.com.

letters to the editor

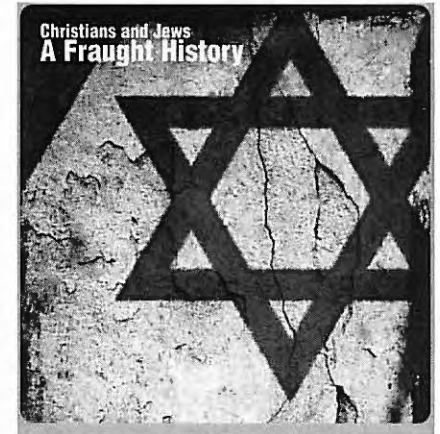
Jewish-Christian Relations

I read with interest Daniel Muth’s article “The Church’s Elder Brother” in the March 21 issue. It provided a useful overview of the long history of Jewish-Christian relations and the role of Anglicanism within it. I did have two observations to contribute.

First, a correction. Mr. Muth states: “One of the distinctives of early Christianity over against rabbinic Judaism is her insistence that the Gentiles were to be saved as Gentiles, and not made Jews first.” The problem here is that rabbinic Judaism established a share in the world to come for Gentiles by looking at the covenant God established with Noah, a Gentile. In classic Jewish thought, Gentiles never need to convert to Judaism if they follow the guidelines of the Noachide covenant.

My second observation is that while the author helpfully illustrates an evangelical Anglican concern for the conversion of Jews in the modern period, I find it curious that a publication promoting Catholic Anglicanism would not also mention the significant movement within contemporary Roman Catholicism concerning relations with Jews. Since Vatican II and into this new century the Roman Catholic Church’s magisterial teaching, especially as guided by John Paul II, has affirmed God’s ongoing covenant with the Jews attested to in Romans 11.

This leads directly to the question of whether mission to Jews ought to occur at all. If God’s covenant with Israel endures forever, Mr. Muth is right to ask how we ought to love Jews, the people of our Lord. Perhaps it is as covenant partners with Israel in service to the God of Israel by discipleship to Christ Jesus.



If God’s covenant with Israel endures forever, Mr. Muth is right to ask how we ought to love Jews.

*Daniel Jostyn-Siemiatkoski
Assistant Professor of Church History
Church Divinity School of the Pacific
Berkeley, Calif.*

I read Daniel Muth’s review essay “The Church’s Elder Brother” several times, and while I believe that he fairly represents the books under review, I am disturbed by his omissions. It is a tragic fact that the inflow of Jews to Palestine/Israel has been the cause of an outflow of

indigenous Christians of whom he makes no mention.

In 1948 the Palestinian Christian population was over 10 percent, and today it is dwindling to under 2 percent. Christian Zionists who applaud the state of Israel in theological terms would do well to read again

Jesus' Sermon on the Mount and reflect that the Book of Revelation presents the vision of a new heaven and a new earth, not the re-enactment of Joshua and Judges.

*(The Rev.) Bruce M. Shipman
Church of the Holy Advent
Clinton, Conn.*

Daniel Muth replies:

I thank both respondents to my article. I gratefully accept Prof. Joslyn-Siemiatkoski's correction with regard to the complexities of Jewish understandings of salvation vis à vis "God-fearers," required only to keep the Noachide Covenant, versus the far more onerous requirements involved in becoming Jewish proselytes. It is good to be reminded of the hazards of inexact brevity.

As to his second point, it was most certainly my intention to discuss the recent developments within Roman Catholicism, which is why I dedicated the third to last paragraph to it. I regret that somehow this effort was unclear to at least one reader.

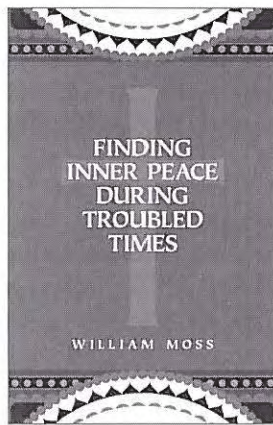
With regard to Fr. Shipman's letter, the departure of Christians from the Holy Land is a great and complex tragedy. I fear, however, that a simple cause-effect between this painful event and the establishment of Israel is a mite too facile. There are just too many other forces at play.

I did note that Christ Church serves Palestinian and expatriate Christians as well as Messianic Jews. The gathering of these communities in worship of the same Lord is deeply moving to experience and I regret not having space to write about it.

I must also note that at no point in either Mr. Crombie's books or my article was there any reference to a "re-enactment of Joshua and Judges," but rather an acknowledgement of the permanent validity of the Abrahamic covenant.

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FOREWORD BY

Tony Blair

A COMMON WORD

*Muslims and Christians
on Loving God and Neighbor*

EDITED BY

Miroslav Volf,
Ghazi bin Muhammad,

AND

Melissa Yarrington

Once You Believe, Then What?

“Children, you have no fish, have you?” (John 21:5).

BCP: Acts 9:1-19a or Jer. 32:36-41; Psalm 33 or 33:1-11; Rev. 5:6-14 or Acts 9:1-19a; John 21:1-14

RCL: Acts 9:1-6, (7-20); Psalm 30; Rev. 5:11-14; John 21:1-19

On Easter Day the proclamation of Jesus' resurrection is made, followed the next week by an exhortation to people to believe that Jesus has been raised without seeing him with their own eyes. On the Third Sunday of Easter, the disciples go on to the next step: they are given a charge to evangelize and bring the world into the household of the faithful.

In the lesson from John, Jesus calls out, “You have no fish, have you?” Then the disciples haul in a huge load of fish after they follow his instructions. It is done simply: Jesus merely tells them to cast their nets on the right side of the boat while they are only a hundred yards from shore. This is the call to do evangelism, which is only effective when evangelists follow Jesus.

This Sunday always has a theme of eating, and may be called “Bread-Look It Up

Consider how Psalm 30 beautifully expresses the theme of the lesson from Acts, putting the message into a first-person confession.

Breaking Sunday”; the theme of eating implies that evangelism is the way of truly nourishing people. In this lesson, Jesus feeds the disciples with fish and bread, which suggests the miracle of the feeding of the 5,000 — there is abundance from little. In this resurrection account Jesus takes what he has done before and makes it utterly new though still familiar. The entire passage has that appearance. Even the feel of the event reflects newness bursting through what is ordinary, for it is early morning, “dawn,” a new day.

When Jesus first called the fishermen to follow him, he performed a miracle of a great draft of fish after a fruitless night of labor, and then said, “Follow me, and I will make you fishers of men” (Matt. 4:19). Today's lesson from John begins also with a great draft of fish after a fruitless

night, then leads to a second calling — this time of Peter alone. This second calling involves a threefold declaration of commitment. Peter's answers are mitigated each time, for his answer, “Yes, Lord you know that I love you,” uses a word for love that is not as strong as the one Jesus uses when he asks the question. Perhaps this shows that Peter is being cautious — not necessarily from lack of faith or hesitation, but (one hopes) giving evidence of a realistic assessment of his abilities and therefore dependence upon Jesus. Peter had made rash promises before which, though well intentioned, he was unable to keep. This time we conclude that Peter will be fully and realistically committed to Jesus and Jesus' flock — and Peter's earlier promise to follow Jesus even unto death is now received.

Think About It

How accurately does Psalm 30 speak to your own experience? Why or why not?

Next Sunday The Fourth Sunday of Easter (Year C), April 25, 2010

BCP: Acts 13:15-16,26-33(34-39) or Num. 27:12-23; Psalm 100; Rev. 7:9-17 or Acts 13:15-16,26-33(34-39); John 10:22-30

RCL: Acts 9:36-43; Psalm 23; Rev. 7:9-17; John 10:22-30

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((Continued from page 21)

son, again, is principled, according to the gospel: that to be drawn by God to proclaim the Lordship of Jesus Christ must include maintenance of the unity of the Spirit in the bond of peace together with all God's people (Preamble).

Thus, we begin with our "communion in" the Catholic Church and acceptance of "the Catholic and apostolic faith" of "the Catholic creeds" (1.1.1-1.1.2). Unfortunately, these phrases can sound abstract given our experience of division; but we understand at least the formal aspiration, and there is no getting rid of the terms. Best, therefore, to repeat them as we strive to make them true, God helping us, and perhaps the fullness of understanding will come with time (meaning following use).

And this, basically, is what the rest of sections 1 and 2 are about: filling out the aspiration of Catholic Christianity — to wholeness and fullness, to reconciliation with God and one another — in order to make it more true in our lives, hence more widespread within the larger Body.

I would draw out three layers of the covenantal curriculum, in conclusion.

1. 1.1.8 and 1.2.8 stand as the anchoring, and mutually reinforcing, paragraphs of section 1 that, if taken seriously, rather explode the notion of neatly demarcated denominations. According to the dialectic of affirmation and commitment that forms the structure of each section, 1.1.8 simply states what must be the case in light of God's call "of the nations and peoples ... into the unity of his Church" (1.1.6): that Anglicans participate in "the apostolic mission of the whole people of God," *that is*, our mission "is shared with other churches and traditions beyond this Covenant." That being true, 1.2.8 proposes that each Anglican

church commit itself to pursuing "a common pilgrimage with the whole Body of Christ" *in order* "to discern the fullness of truth into which the Spirit leads us." In each case, the point is not the banal one that we are all in this together, somehow, hence that cooperation among Christians, whenever possible, is a good thing. Rather, a stronger claim

A stronger claim is being made: that there is no Anglican mission apart from other Christians, and that the truth of God may be apprehended in the company of the whole Body, or not at all.

is being made: that there is no Anglican mission apart from other Christians, and that the truth of God may be apprehended in the company of the whole Body, or not at all.

2. Pan-Christian accountability, therefore, is the order of the day — "to teach and act in continuity and consonance with Scripture and the Catholic and apostolic faith, order and tradition ... mindful of the common councils of the Communion and our ecumenical agreements" (1.2.1); "to uphold and proclaim a pattern of Christian theological and moral reasoning and discipline that is rooted in and answerable to the teaching of Holy Scripture and the Catholic tradition" (1.2.2); and "to seek in all things to uphold the solemn obligation to nurture and sustain ... the communion of all Christians"

(Continued on next page)

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(Continued from previous page)

(1.2.7), among other things. Of course, even here, there is a danger of pious abstraction. The Covenant Design Group gets high marks, therefore, for modeling its own mindfulness of our ecumenical agreements, as in the fascinating filling out of the Anglican "five marks of mission" at section 2.2 in the direction of unity and universality, with cross references to a fleet of ecumenical texts — two from the Anglican–Roman Catholic dialogue, two from the World Coun-

The end of accountability
is communion, fully
reconciled and visible.

cil of Churches, and one from the Anglican–Orthodox dialogue. This is constructive ecclesiology of a most courageous sort.

3. And the end of accountability is communion, fully reconciled and visible. Because our mission is "shared with other churches and traditions beyond this Covenant" (2.1.5, reiterating 1.1.8), the text rightly imagines a day when we may be in a position to "invite other churches to adopt the Covenant" with us (4.1.5) — a remarkable suggestion that effectively reprises the ambition of the Chicago–Lambeth Quadrilateral (and Huntington's *Church Idea* behind it). As the American bishops wrote in 1886: "we hereby declare our desire and readiness ... to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church" (BCP, p. 877). Now, 124 years later, the Anglican Communion has an opportunity to rekindle such a desire, with the instrument of the Covenant ready to hand. We have only to take it up.

Christopher Wells

people & places

Appointments

The Rev. **Robert Harris** is chaplain at Truman Medical Center 2301 Holmes St., Kansas City, MO 64108-2640.

The Rev. **Elizabeth A. Magill** is associate for youth at St. David's, 301 E 8th Street, Austin, TX 78701.

The Rev. **David M. McNair** is rector of Holy Spirit, PO Box 956, Mars Hill, NC 28754.

Retirements

The Rev. **D. Frederick Lindstrom, Jr.**, as rector of St. Thomas', Greenville, AL.

The Rev. **Jim Trainor**, as rector of Intercession, Stevens Point, WI.

The Rev. **Suzanne F. Tubbs**, as rector of St. Francis', Tyler, TX.

Deaths

The Rev. Canon **Robert D. Gerhard**, a longtime priest of the Diocese of Southern Ohio, died Jan. 9. He was 80 years old.

He was born in Chicago and educated at the United States Merchant Marine Academy and Seabury-Western Theological Seminary. Ordained deacon and priest in 1957, he was curate at Emmanuel, Rockford, IL, 1957-59; rector of Trinity, Three Rivers, MI, 1959-62; and rector of St. Michael's, Barrington, IL, from 1962 until 1968 when he was called as rector of St. Thomas' Church, Terrace Park, OH. He served there for 26 years, was a founder of Episcopal Healing Ministry and wrote and edited *Last Things*. After retirement, Fr. Gerhard assisted at Christ Church Cathedral, Cincinnati. He is survived by his wife, Ernestine; four children, Ernest, Claire, Jane and Naomi; brothers and grandchildren.

The Rev. **Holly Schelb**, a deacon of the Diocese of North Carolina, died Jan. 17, after a long illness. She was 54.

She was born in Cortland, NY, was ordained a deacon in 2005, and served St. Timothy's Church, Winston-Salem, NC, until her medical leave. She is survived by her son, Michael, and daughter, Christine; three brothers, a sister and numerous nieces and nephews.

Send your clergy changes
to **People and Places**:

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CHURCH DIRECTORY

SAN DIEGO, CA

ALL SAINTS' Sixth & Pennsylvania Ave.
Website: www.allsaintschurch.org (619) 298-7729
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30;
Thurs 6; Fri 9:30; Sat 9

PALM HARBOR, FL

ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601
The Very Rev. Canon Richard C. Doscher, Sr., r
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

SARASOTA, FL

CHURCH OF THE REDEEMER (941) 955-4263
The Rev. Fredrick A. Robinson, r
Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11
Rite I (high), 1 (Spanish); Daily Mass 10; Wed 7:30; Thurs 5:30

HONOLULU, HI

ST. MARK'S www.stmarkshonolulu.org (808) 732-2333
539 Kapahulu Ave. (#13 Bus end of line from Waikiki)
Sun Low Mass 7, High Mass 9; MWF 8; Tues 6:15; Thurs 10

CHICAGO, IL

ASCENSION 1133 North LaSalle Blvd. at Elm
www.ascensionchicago.org (312) 664-1271
Sisters of St. Anne (312) 642-3638
The Rev. Gary P. Fertig, r; the Rev. Kurt Olson, the Rev.
Geoffrey Ward
Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B
4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,
6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6,
Sun 10:30-10:50

RIVERSIDE, IL

(CHICAGO WEST SUBURBAN)
ST. PAUL'S PARISH 60 Akenside Rd.
www.stpaulsparish.org (708) 447-1604
The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly,
SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst.
Sat Vigil Mass 5, Sun Masses 8:30 (Solemn) & 10 (Sung)
Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconcilia-
tion 1st Sat 4-4:30 & by appt., Rosary 4th Tues 8:45, A/C

EDGARTOWN, MA

ST ANDREW'S Martha's Vineyard (508) 627-5330
www.standrewsmv.org Summer and Winter Sts.
The Rev. Vincent G. ("Chip") Seadale

PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues
Website: www.stjohnschurchpassaicnj.org (973) 779-0966
The Rev. William C. Thiele, r frthiele@gmail.com
Sun Low Mass 8, Sung Mass 10:30, HD anno.

RED BANK, NJ

TRINITY CHURCH 65 W. Front St.
Website: www.TrinityRedBank.org
The Rev. Christopher Rodriguez, r
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

NEW YORK, NY

TRINITY WALL STREET
The Rev. Dr. James H. Cooper, r
The Rev. Canon Anne Mallonee, v
(212) 602-0880
Website: www.trinitywallstreet.org

TRINITY CHURCH

Broadway at Wall Street
Sun H Eu 9 & 11:15*. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15
*Watch live or on-demand on the web.

ST. PAUL'S CHAPEL

Broadway and Fulton Street
Sun H Eu 8 & 10. Daily Prayers for Peace 12:30

CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. (843) 722-2024
Website: www.holycomm.org
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.
Patrick Allen, assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

PAWLEYS ISLAND, SC

HOLY CROSS FAITH MEMORIAL (843) 237 3459
www.hcfm.us holycross@sc.rr.com
The Rev. Tommy Tipton, r
Sun 8 & 10:30

MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

LUTHERAN

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HOPE & RESURRECTION CHURCHES (909) 989-3317
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CHURCH DIRECTORY KEY Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



AN IMPORTANT MESSAGE FROM VIRGINIA THEOLOGICAL SEMINARY

Dear Brothers and Sisters in Christ,

It was St. Paul who created the genre of the open letter to the churches. He used these letters for a variety of purposes, not the least to encourage and inform the people of God. In that spirit, we seek to reach out and update our Church with the work of Virginia Theological Seminary.

We are grateful to the many dioceses that continue to send students to Virginia Theological Seminary. With 60% of our student population under 30 and 20% of our junior class students of color, you can appreciate the energy, vitality, and hope we find on the campus. Despite the economic challenges of our time, we continue to realize our goal that students do not graduate with additional debt as a result of training for the ministry. Through the Seminary's Bishop Payne Scholarship Fund, African American Episcopalians are guaranteed 100% tuition by the Seminary.

Our work at the Seminary is to create leaders who can make a difference in the Episcopal Church. We continue to offer to every graduate of our traditional MDiv and Anglican Studies Programs three additional years of mentor support, continuing education funds, and peer learning groups that explore the challenges of leadership, church growth, and congregational vitality. Additionally, we will soon offer a four-year MDiv option for a limited number of students selected to intern with local congregations. The data is clear: if we can get these initial years in ministry right, then we can have clergy who make a difference for the long term. For more information about our degree programs, visit www.vts.edu.

We remain a Seminary at the center of the Episcopal Church. We are Incarnational and Trinitarian; we accept the authority of Scripture; and we celebrate the beauty of our liturgical tradition. Out of these convictions, we invite students to explore areas of disagreement together in a residential setting. We encourage students to forge friendships across the lines of difference and disagreement. We seek to model the capacity to disagree and, at the same time, to share the Holy Eucharist together.

If you have questions or suggestions, please contact me. If you are ever in the neighborhood, please make your way to our campus. Come and have lunch, as our guest, in the Refectory. Every day I am inspired by the commitment and passion for the Gospel among our students, faculty, and staff; if you join us for lunch, I am sure you will be too.

Yours as ever in Christ Jesus,

The Very Rev. Ian S. Markham, Ph.D.
Dean and President