

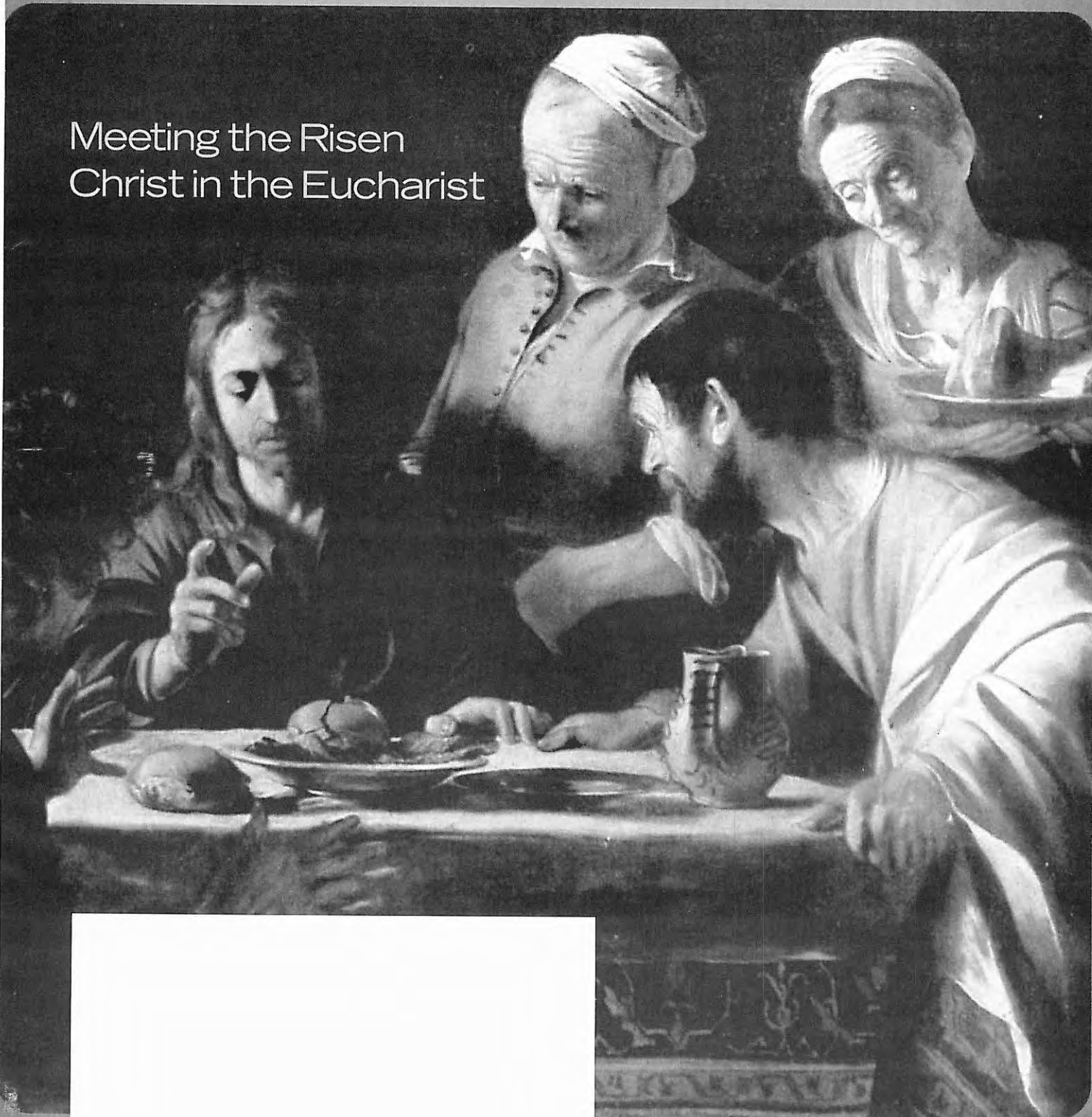
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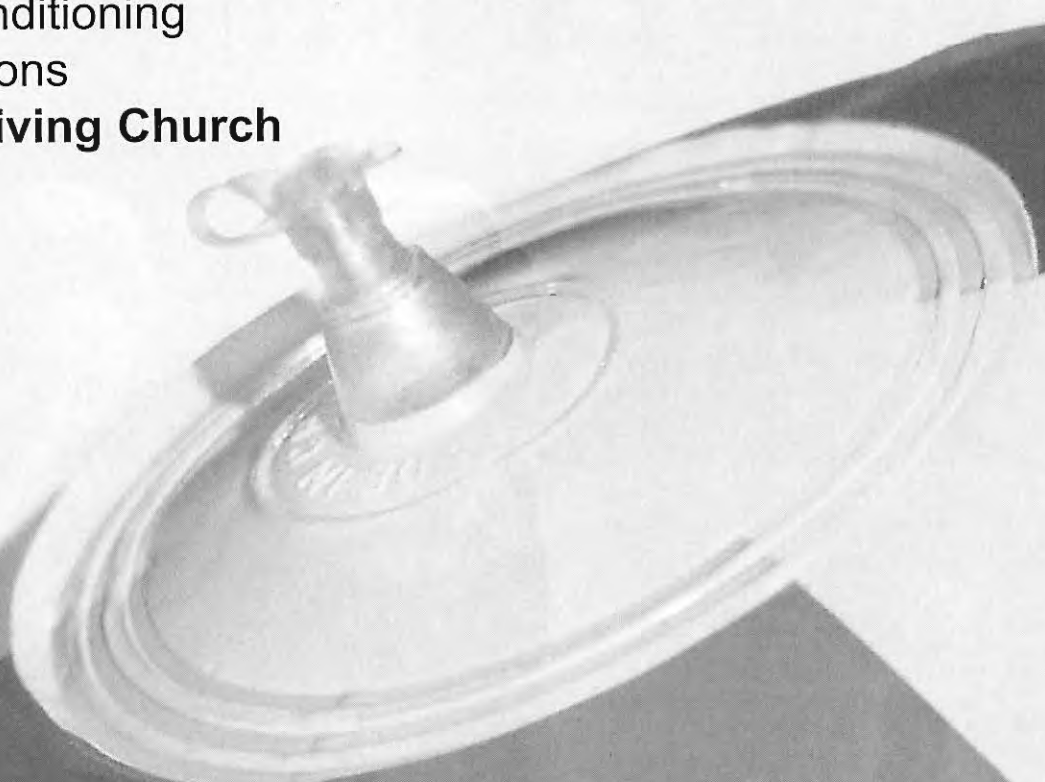
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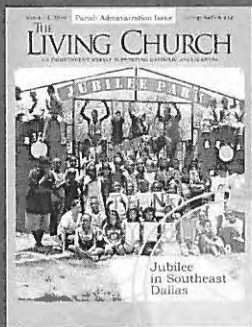
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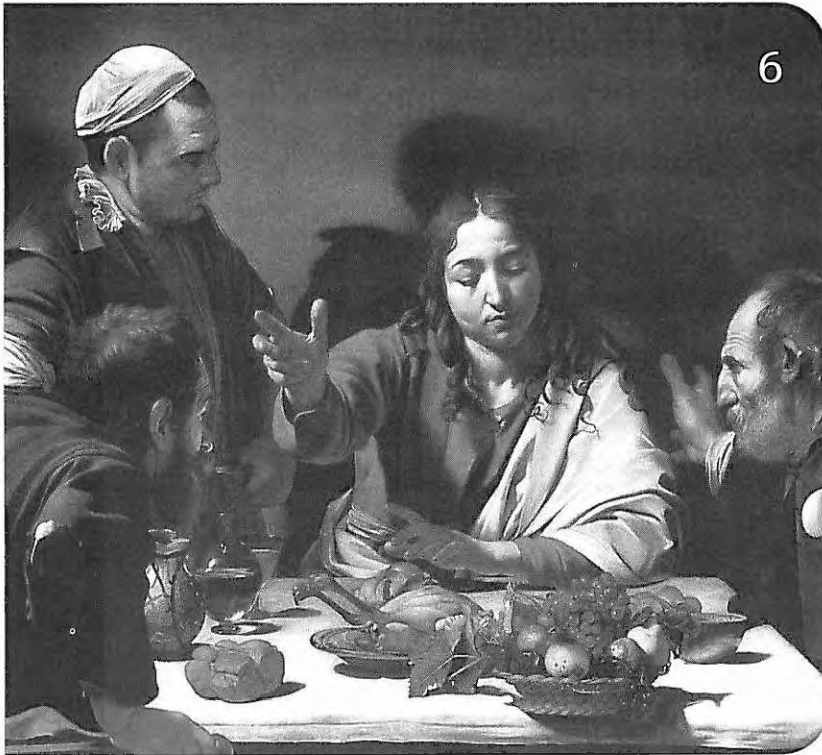
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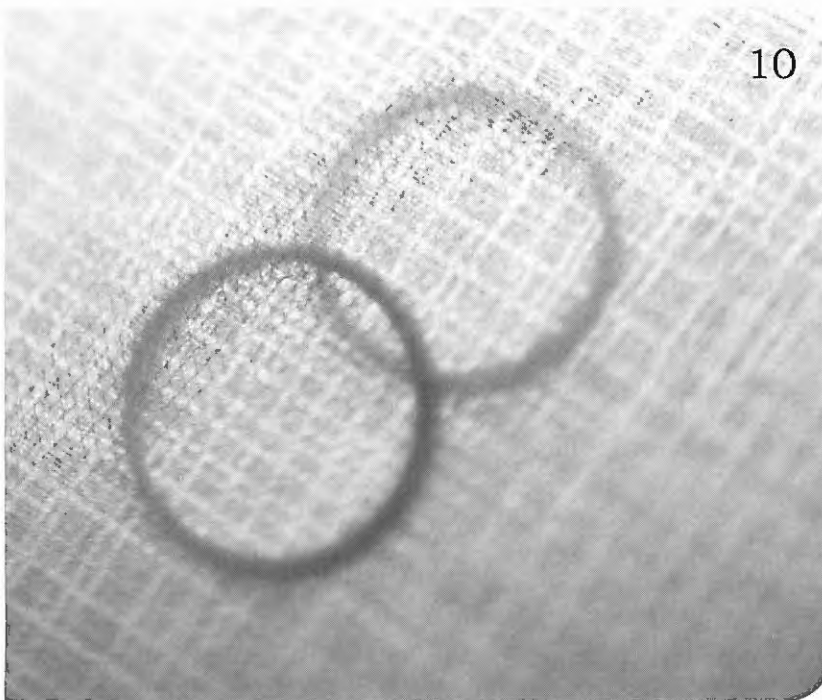
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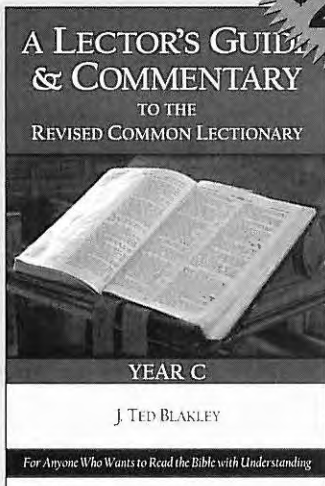
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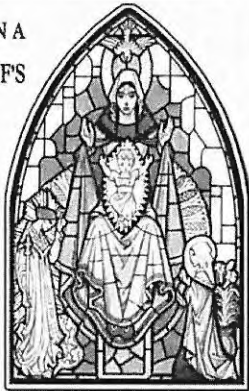
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news

Studying the Shroud as a 'Strange Icon'

An interest that began in incredulous laughter has led an Episcopalian to deep immersion in Shroud of Turin studies.

Daniel Porter, a longtime member of Trinity Church, Wall Street, joins other shroud scholars on The History Channel's Easter-season documentary, *The Real Face of Jesus?* The documentary premiered on April 3 and is available on DVD.

Porter said he became interested in the shroud while reading Thomas Cahill's *Desire of the Everlasting Hills: The World Before and After Jesus* during a flight. Porter was amazed that Cahill gave serious attention to the shroud, and began laughing aloud as he read.

Porter's curiosity was piqued, though, and he began research on whether the shroud could have covered the body of Jesus Christ after his crucifixion.

Today he tends toward considering the shroud authentic rather than a clever artistic forgery, and he writes on the topic frequently at his Shroud of Turin Story website (www.shroudstory.com).

"History is the part that fascinates me," he told THE LIVING CHURCH. "In fact, I think history gives the best argument for the shroud's authenticity."

Evidence of the shroud's presence at Edessa (present-day Urfa), Turkey, in the 3rd or 5th century argues against its being a medieval contrivance, Porter said.

He calls the shroud a "strange icon."

"Icons tend to be stylistic," he said. "They exaggerate features, they try to capture expressions."

The expression of the figure on the shroud is "subdued, realistic and serene," he said.

"It's almost what I would call an intellectual tease. I think it's real, but I would be the first to say I don't think we can know that," Porter said.

"God is not trying to provide

answers so much as raise questions," he said. "You can't entirely get your arms around it, and if you could it wouldn't be so interesting. God not only gave us free will; he also gave us a brain."

Porter credits the Rev. Albert R. "Kim" Dreisbach, a priest in the Diocese of Atlanta who died in 2006, with deepening his interest in the shroud.

"We didn't always agree about the shroud," Porter said. "He was a big fan of N.T. Wright — and got me reading his work — and of Rowan Williams."

Porter said he and Dreisbach became such good friends that he attended Dreisbach's funeral in Atlanta. He said three groups were prominent in the congregation that day: shroud scholars, civil rights leaders and other Atlanta-area clergy.

Porter has given occasional lectures about the shroud for the past decade. He says Episcopalians are receptive to his message, while both atheists and conservative believers are skeptical about it.

"I get more emotional rejection from fundamentalists," he said, because the New Testament refers to Jesus' body being wrapped in strips of cloth rather than an intact shroud.

Douglas LeBlanc



Daniel Porter

Irish Primate: 'Gracious Restraint' Is Over

By electing and approving a second bishop in a same-sex relationship, the Episcopal Church is no longer showing gracious restraint toward other Anglican provinces, the Archbishop of Ireland has said.

"This is a development which I deeply regret," said the Most Rev.

Alan Harper, Archbishop of Armagh and Primate of All Ireland, in a statement issued to *The Church of Ireland Gazette*.

The archbishop began his statement by quoting from a letter written to the primates of the Anglican Communion by Presiding Bishop Katharine Jefferts Schori.

The Presiding Bishop described the approval of the Rev. Canon Mary Glasspool, suffragan bishop-elect for the Diocese of Los Angeles, as representing "the mind of a majority of elected leaders in the Episcopal Church, lay, clergy, and bishops, who have carefully considered the opinions and feelings of other members of the Anglican Communion as well as the decades-long conversations within this Church."

"Whatever may be 'the mind of a majority of the elected leaders in the Episcopal Church,' it does not reflect the mind of a majority of those in positions of leadership in the Anglican Communion and it is bound to create even greater stresses within the Communion at a time when consultations on an Anglican Covenant are at an advanced stage," Harper wrote.

The archbishop also criticized "extraterritorial interventions by other provinces in the life of the Episcopal Church and the Anglican Church of Canada" and "the authorization of public rites of blessing for same-sex unions."

He referred to the Anglican Church in North America as an "overtly extra-territorial province-in-embryo, embracing the national integrities of both the United States of America and Canada."

"The position of the Church of Ireland in respect of the Churches with which it may be said to be 'in communion' will be determined, first and foremost, in light of the provisions of the Preamble and Declaration prefixed to the Statutes of the Church of Ireland passed at the General Convention in 1870," he said.

"It will also be governed by the response of the Church of Ireland to any future Anglican Covenant."

The passage to which Harper alluded says this: "The Church of Ireland will maintain communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this Declaration; and will set forward, so far as in it lieth, quietness, peace, and love, among all Christian people."

Springfield: Conservative but Unpredictable

In searching for its 11th bishop, the Diocese of Springfield describes itself as "more conservative than liberal" philosophically and theologically, "although several parishes likely would describe themselves as more liberal."

A survey included in the diocesan profile reinforces that description, but with some unpredictable results.

The Rt. Rev. Peter H. Beckwith was the diocese's 10th bishop from 1992 until February 2010. In addition to his diocesan duties, Bishop Beckwith

served as vice president of the American Anglican Council and as chairman of the AAC Bishops Network.

The diocese's election committee says 846 people completed the survey. That number "constitutes 40.61% of the diocese's average Sunday attendance of 2,083 taken from the 2008 parochial reports."

Under "Theological and Philosophical Ideals," respondents gave highest priority to five ideals in a new bishop:

- Has a personal relationship with Jesus Christ.
- Believes in the authority of Holy Scripture, the Apostles' and Nicene Creeds, and the 39 Articles.
- Supports the Episcopal Church.
- Promotes traditional Episcopal/Anglican teachings and the 1979 Book of Common Prayer.
- Will strive to heal and strengthen relationships within the diocese.

Responses were generally conservative on what the survey calls "Social-Sexual Opinions," but not by overwhelming percentages. When the highest percentage fell below 50 percent, the remainder of responses

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Summer 2010 in Sewanee

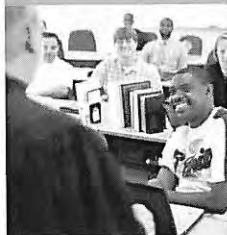
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Supper at Emmaus c. 1600-01; Michelangelo Caravaggio, National Gallery, London

WALKING TO EMMAUS

Meeting the Risen Christ in the Eucharist, Part 1

By Leander S. Harding

In the last chapter of the Gospel according to St. Luke, beginning in the 13th verse, there is one of the most beautiful and haunting recollections of the risen Christ in the entire New Testament. It is the third day since the crucifixion and two disciples are walking from Jerusalem to a town called Emmaus about seven miles distant. It is very likely that they were in a state of profound disappointment and confusion. The Lord in whom they had placed so much hope had died the cruel death Rome reserved for criminals and traitors. The fragile movement that had gathered around this Galilean rabbi had collapsed. People either fled the city like our two friends or went to ground like the group around Peter. As these two disciples are walking on their way to Emmaus they are talking about all the things that have happened.

As they are talking a stranger joins them. He asks them what they are talking about. They were stopped in their tracks by this question and looked sad. The Greek says lit-

erally that their faces fell. The disciple named Cleopas answered. "Are you the only stranger in Jerusalem that does not know the things that have taken place there in these days?"

"What things?" said the stranger.

"The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."

Then he said to them: "Oh, how foolish you are, and how slow of heart to believe all that the prophets have

declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then the stranger began to speak to the two disciples about what the Jewish Scriptures, Moses and the prophets taught about the Messiah, the Savior.

As they walked on their way engrossed in what the stranger was saying they came to the village. The stranger made as if to go further. They asked him to stay with them, "for evening is at hand." They went in together and he took the bread and blessed it and gave it to them. It was a very normal thing to do. It was the kind of thing done all the time at Jewish tables and especially when a group of disciples gathered with their rabbi. In that ordinary moment of the breaking of the bread, the eyes of the two disciples were opened and they recognized the Risen Christ and in that same instant he "vanished from their sight." They looked at each other. They had known it all along. "Were not our hearts burning within us while he was talking to us on the road, while he was opening the Scriptures to us?" The two disciples returned to Jerusalem and found the others who had had their own encounter with the risen One and heard the proclamation of eleven that the Lord was risen indeed. In answer Cleopas and his companion told them about how he had been made known to them in the breaking of the bread.

The Eucharist is a journey. It is a journey from the kingdom of death to the Kingdom of God. It is a journey from time of ticking clocks, the time of *chronos*, to the eternity of the Kingdom, the time of *Kairos*. It is a journey from fear and despair to courage and hope. It is a journey from weakness to power, and from power and privilege to weakness and vulnerability. It is a journey to a place where there is forgiveness and repentance and where itineraries are changed. It is a journey where the extraordinary becomes manifest and communicated through the ordinary. It is a journey upon which we become aware that Christ is with us, teaching us, feeding us and sending us. It is a journey that brings us into holy communion with God, with each other and with the whole creation. On such a journey it is important to have a map, so that we can visualize the whole journey, know what to expect and how to prepare, and see how far we have come and how far we have to go.

The story of the two disciples on the road to Emmaus is presented by St. Luke to his church as just such a map; it contains every part of the Eucharist. The church has gath-

The Eucharist is a journey. It is a journey from the kingdom of death to the Kingdom of God. It is a journey from fear and despair to courage and hope. It is a journey from weakness to power, and from power and privilege to weakness and vulnerability.

ered in the persons of the disciples. (Isn't it interesting that it is a rather discouraged church?) Remember how Jesus says "wherever two or three are gathered in my name, there am I in the midst of them." The first part of the eucharistic service is there, the service of the Word. As the two disciples walk along the road to Emmaus Jesus opens the Scriptures to them and their hearts burn within them. This is the part of the eucharistic service in which the Scripture is read and expounded by the priest in such a way that the presence of Christ in and through the Scripture is revealed and our hearts burn as he talks to us upon the way. Then we come to the Holy Communion itself where we sit with the Lord at the table and remember what he did and said on the night in which he was betrayed. In that act of thanksgiving the risen Lord becomes known to us in the breaking of the bread. In turn, the disciples respond to this encounter with Christ in Word and Table by going and telling others that they have been with the risen Christ who has taught and fed them.

For the remainder of this essay and in two more, I will meditate upon the words and actions of the most commonly celebrated eucharistic liturgy in the American Book of Common Prayer (1979). As I do this we will be walking the road to Emmaus with Cleopas and his friend on the first day of the week. I hope that, at the end of this walk through the Eucharist, our eyes will be less "holden" (as it says in the King James Version), and we will be more able to recognize him who is there in his life-giving Word and in the breaking of the bread.

At the top of page 355 of the BCP is written "The Holy Eucharist: Rite Two." *Rite* is a liturgical word for a fixed form. Rite I presents more traditional language (effectively dating from the 1662 English BCP); and a little-

(Continued on next page)



The Road to Emmaus.

(Continued from previous page)

used Rite III provides for a very free-form service. All rites of the Holy Eucharist, however, have the same basic structure. Indeed, much of what follows could apply equally well to the rites of other Christian traditions.

The first thing to notice is the title of the service, “The Holy Eucharist.” *Eucharist* is a Greek word, meaning thanksgiving or the act of thanksgiving. The name of the service of worship upon which we are about to enter is therefore literally the holy thanksgiving. As we go along in the service we will see some things which are obviously acts of thanksgiving. When the offerings of bread, wine and money are brought to the altar it is clear that an act of gratitude is taking place. There is a prayer at the heart of the Eucharist called the Great Thanksgiving in which specific thanks is offered for the ways in which God has blessed his people. What is not so obvious is that the entire act of worship that we call Eucharist is an act of thanksgiving from beginning to end. The reading and proclamation of the Word is every bit as much an act of thanksgiving as the communion of the bread and wine. The prayer book makes a powerful statement about Christian worship just by the way the title is laid out on the page. It says that the holy thanksgiving, the supreme act of Christian worship, is the Holy Eucharist, and that Eucharist consists of both parts of the journey to Emmaus — both Word and Table. They belong together and are part of one thing. To have Word without Table or Table without Word is to have half a Eucharist.

The point is made even more clearly elsewhere in the

BCP. On the title page introducing all the material pertaining to the Eucharist, one reads in bold type: “The Holy Eucharist,” and below in regular type, by way of explanation: “The Liturgy for the Proclamation of the Word of God and Celebration of the Holy Communion” (p. 315). *Liturgy* is an English form of a Greek word that means “the work of the people.” So we have here a plan for the holy work to which the people of God are called, namely, the proclamation of the Word of God and the celebration of Holy Communion. Through Christ, the eternal Son of God, we have a new and holy communion with God, one another, and the whole creation, and we are called to proclaim and celebrate this new reality through reading and meditating on

Scripture and fulfilling the command given by Jesus on the night in which he was betrayed: “Do this in remembrance of me.”

Another page in the prayer book, never used in the course of a service, says a great deal about how Christian worship is understood in the Episcopal Church. Under the heading “Concerning the Service of the Church,” the first sentence of the first paragraph reads: “The Holy Eucharist, the principal act of Christian worship on the Lord’s Day and other major Feasts, and Daily Morning and Evening Prayer, as set forth in this Book, are the regular services appointed for the public worship of this Church” (p. 13). This marks a change for many Episcopalians, and for others brought up in Protestant traditions, who grew accustomed to a Sunday morning service long centered upon Bible reading, preaching and hymnody — Morning Prayer. For such folk the present emphasis of the church on the Eucharist may seem like an innovation, and even an imitation of Roman Catholic worship.

It is in fact, however, a recovery of the most ancient practice of the Church. The present Book of Common Prayer reflects the result of 50 years of growing ecumenical consensus about the nature of worship in the early Church. This renaissance of liturgical scholarship gave rise not only to the revision of the BCP but to revisions of the Roman Catholic rite, and to the recognition by many Protestant churches that their worship neglected the sacraments in general and the Eucharist in particular. The revised Roman Catholic rite has placed more emphasis on the reading of Scripture and preaching, and much con-

temporary Protestant worship has recovered the regular celebration of the Eucharist. When the 1979 Book of Common Prayer was published, it stood on the forefront of an ecumenical movement of liturgical reform which recognized that a balanced celebration of Word and Table is the norm for Sunday morning worship.

Virtually all of the leaders of the Protestant Reformation in the 16th century believed from their study of Scripture and the history of the early Church that Scripture and preaching in the context of the Lord's Supper form the appropriate service for the celebration of the Lord's Day; and the first Book of Common Prayer stands in this tradition. Unfortunately, the piety of many people during the pre-Reformation period so stressed the unworthiness of sinful people to participate in Holy Communion that attendance at Mass without eating and drinking the sacred elements had become the norm. To combat this mentality, the Reformers forbade the celebration of the Eucharist without the congregation eating and drinking. Rather than promoting more frequent and meaningful communion, however, their rule had the opposite effect, leading to less and less frequent communion of the faithful.

In the United States, the service of Morning Prayer became especially well established because of the shortage of priests in the early days of the Episcopal Church. Until after the Revolutionary War there were no bishops on this side of the ocean; men had to make the dangerous voyage to England for ordination. As a result, many parishes saw a priest just several times a year, and the infrequent celebration of Communion became an entrenched tradition.

This quick historical overview may help people raised on Morning Prayer understand the theological and liturgical reason behind insisting on the Holy Eucharist as the primary act of Christian worship, but it will probably not help them with the emotional difficulties that a change of services provokes. The worship experience that we have as children and young people growing up in the church is deeply formative. In some ways, the worship of our childhood years is always the way it should be. Sung Morning Prayer is a beautiful and inspiring service. It is eucharistic in its own way. The

Canticles of Morning Prayer are hymns of praise to the God of creation. By comparison, the Holy Eucharist can seem somewhat solemn and somber. A carelessly said Holy Eucharist comes off very badly in comparison to a well-done sung Morning Prayer.

All of this may feel like salt in the wound to those whose childhood convinces them that Morning Prayer is normal and that preoccupation with the Eucharist is a modern aberration. Perhaps this is a problem that only God can fix. I am convinced, however, that one of the problems that the Church faces as she reclaims the way of worship of the New Testament and the ancient Church

One problem may be that we have made a shift in our practice of worship for the best of reasons without in some cases the formation, or information, that would enable worshipers to gain the full blessing that might be theirs from the recovery of the Eucharist.

is that the celebration of the Eucharist requires a greater degree of understanding on the part of the participant (especially for adults; children seem to have a natural intuitive way of relating to the Eucharist). One of the problems may be that we have made a shift in our practice of worship for the best of reasons without in some cases the formation, or information, that would enable worshipers to gain the full blessing that might be theirs from the recovery of the Eucharist.

For many, the Eucharist may be like the first part of that journey toward Emmaus. They are walking in disappointment, not yet realizing who it is that walks with them. In all events, I hope that, by working carefully through the service, our eyes may be more fully opened, to see, and share in, that sweet moment when the Lord is made known to us in the breaking of the bread.

The Rev. Dr. Leander S. Harding is Associate Professor of Pastoral Theology at Trinity School for Ministry, Ambridge Pa.



CASE NOT CLOSED

Those Who Would Redefine Marriage Have More Work to Do

By Philip W. Turner III

The report of the Theology Committee of the House of Bishops on same-sex blessings is now in the public domain, and some basic points need to be discussed punctually.

The first is what the timing of the report's release tells us about the way in which the House of Bishops operates. The two affinity groups worked for two years before their report was ready. Their work clearly reflects this time and effort. Nevertheless, the bishops passed on the matter about which their theology group was to inform them before the report of that group was in hand. The justifying theology appeared after the fact it was intended to justify. The body charged with upholding the doctrine and order of the church has declared that it can act prior to the theological work it has commissioned.

There is also an issue about the format in which the report appeared. It reminds me of *The PBS NewsHour*: on any issue of importance, representatives of the two sides are allowed to speak. This arrangement is fine for the *NewsHour*; on which a level playing field prevails. Within the Anglican Communion, however, the playing field is not level, and properly so. On the *NewsHour*, generally speaking, the burden of proof does not lie on one side. Within the Anglican Communion, the burden of proof clearly lies with those who would change church teaching and practice on the matter of marriage.

The report does not make clear where the burden of proof lies, although those who would expand marriage are proposing changes not favored by the vast majority of Anglicans and other Christians, and certainly nowhere approved in Christian tradition. In accepting, perhaps even defending, the *NewsHour* format, the traditionalist identity group guaranteed a place in the report for a full presentation of its position. One can only say that, in the present environment, this is a huge achievement for which those who hold a traditional position should be grateful. In its present form, the

report makes clear that within the Episcopal Church, those who hold traditional views are not an odd fringe group.

Nevertheless, the *NewsHour* format also does serious harm to the traditionalist position because, in adopting this format without clear insistence on the location of the burden of proof, the traditional identity group gave away much of the high ground it rightly occupies. Too often conservatives enter these conversations without insisting upon the location of the burden of proof and as a result assume a defensive position when they need not do so.

A third problem with the report concerns the reasons given for expanding the institution of marriage. The liberal affinity group claims the expansion is necessary for both missional and pastoral reasons. In putting their argument in this form liberals clearly leave aside the more common assertion that expanding the meaning of marriage is a matter of justice and thus right. Let me say, I am delighted they have not placed the justice argument front and center. Nevertheless, if all or some of them indeed wish to abandon it, they owe their readers an account of why they wish to make this change. The justice claim is, after all (along with the argument from creation), basic to the liberal case. Does the liberal affinity group abandon the argument from justice because it doesn't work? Or does the group wish for the time being to operate in a different rhetorical register? This shift in the liberal argument demands far more comment if it is to be taken with any degree of seriousness.

The fourth issue has to do with liberals' failure to establish their position in a clear and convincing fashion. To do so, since the burden of proof lies on their shoulders, it is necessary to establish several things. One is the truth and relevance of the claim that people simply are born with a sexual orientation. The committee was asked to address this issue, but the liberal affinity group did not do so. That claim is simply passed

over, as the traditionalist report makes clear. Thus, the liberal affinity group passes over the two pillars of liberal argument (the argument from creation and the argument from justice). An extraordinary omission!

More important than this omission, however, is the fact that an argument from Scripture is required that either refutes the case made by the traditionalists or, at a minimum, reverses the burden of proof. This the liberal report has not accomplished. Indeed, as the conservative response makes clear, the argument the liberal affinity group makes is both novel and tendentious, based as it is on a highly questionable interpretation of Paul and the Letter to the Ephesians. It will take far more than an admittedly novel interpretation of the basic texts to shift the burden of proof.

Also, in respect to shifting the burden of proof, the liberal argument must show that the proposed changes in the institution of marriage are faithful to the goods of marriage as the churches have understood them and that these goods are not compromised or eliminated in ways that do harm to the institution of marriage, to individuals and society as a whole. In brief, the liberal case separates *in principle* and not simply *in fact* the unitive and procreative goods of marriage. As the traditional affinity group

points out, moral theologians of the stature of Oliver O'Donovan (*Begotten or Made*) and Paul Ramsey (*Fabricated Man*) have repeatedly observed the dire results of this separation. Sexual relations separated in principle from procreation become linked to variable notions of self-fulfillment, and procreation when separated in principle from the unitive good becomes a personal project that may be pursued for any number of reasons apart from marriage, apart from a sexual partner, apart even from gametes that belong in any way to the parent or parents involved. Though the conservative report poses these issues they are simply ignored by the liberals. As a result, the burden of proof remains with them.

Since they do not address the arguments from creation and justice, one suspects the liberals will respond to traditionalist objections by saying that the actions of the Episcopal Church constitute a prophetic witness to a new thing

being done by the Spirit. They are perfectly free to make this claim, but in doing so they must submit to a test on the basis of the witness of Scripture. The traditionalist report makes perfectly clear that the claim to prophetic truth does not pass the necessary test.

The burden of proof remains firmly on the shoulders of the liberals. If this be the case, it is difficult to understand how the Episcopal Church, claiming as it does to be an expression of Catholic Christianity, can make changes in the tradition of the Church without more convincing argument on its part and more extensive agreement on the part of other provinces. To do so comes close to showing contempt for the mind of the Anglican Communion. Indeed,

as the traditionalist response rightly notes, though the liberal report apologizes for rushing ahead without adequate consideration of the Communion as a whole, it nonetheless sounds no note of caution about the aggressive stance the Episcopal Church has assumed in its relations with the rest of the Communion.

It seems fair to conclude that this report, despite many interesting and important points made by both sides, and although it has given conservatives a rare place at the table, in many ways floats above the place where

It seems fair to conclude that this report in many ways floats above the place where matters actually stand within the Episcopal Church and the Anglican Communion.

matters actually stand within the Episcopal Church and the Anglican Communion. In respect to blessing same-sex unions, it comes after the fact. Further, it fails to point out where the burden of proof for this great change in practice actually lies, and it fails to relocate that burden. It also highlights the failure of the House of Bishops to operate in a theologically responsible manner. Finally, it brings into focus the failure of the Episcopal Church to give an adequate account of itself to its Communion partners, even though its actions have brought about a fearful disruption of the common life of the church in North America and the Anglican Communion as a whole.

The Very Rev. Dr. Philip W. Turner III is former dean of Berkeley Divinity School at Yale and vice president of the Anglican Communion Institute.



THE LIVING CHURCH

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Student Essays in Christian Wisdom Competition

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Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom, and radiate a love of God and the communion of the Church.

Students may send essays (in Word or RTF)
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Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

'Tell Us Plainly'

"I have told you, and you do not believe" (John 10:25a).

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

In the first lessons selected for this day (in the Revised Common Lectionary), the theme is one of miraculous power over death, safe intimacy with God, and exultant triumph after trials. In the lesson from Acts, Peter raises the Joppa disciple Tabitha from the dead. Not only is this an astounding miracle worked through the intercession of Peter, but the faith of the believers in Joppa who sent for Peter is equally astounding. They sent for Peter after Tabitha's death, apparently still hoping for a miracle — which they received.

Psalm 23 is the best-loved psalm, describing the Lord as a shepherd who comforts and provides for his disciple even in the "shadow of death" and in the presence of "enemies." And the lesson from Revelation is the vision of the vast multitude of the redeemed, presumably from all parts, cultures, and

times of the earth, rejoicing before God's immediate presence. They have passed through a "great ordeal" and been purified by Jesus' blood, and are now eternally joyful.

But the key lesson, which holds these other lessons together, is the gospel, for it is about Jesus' identity. The "Jews" gather around him in the Temple area itself, the holiest and most central, obvious, and public place in the land, and urge him to clarify whether he is the Messiah or not. "Tell us plainly," they beg, accusing him of being deliberately unclear so as to keep them "in suspense."

Jesus responds that he is not keeping them in suspense, but in fact has already answered their question by the works he has done. That is, the reason they do not have an answer is because they do not belong to Jesus. And they do not

belong to Jesus because they seek proof and are unwilling to love him, trust him, or accept the revelation that has already been made.

It is not so much lack of faith, but lack of a willingness to consider faith, that makes it impossible for the challengers to receive what has, in fact, already been given to them. With faith, one is able to believe that the dead can be raised, one can pass safely through the "shadow of death," and come through "the great ordeal" — in each case into a state of bliss. But without the willingness to consider faith, one cannot even see what is directly in front of one's face.

Jesus will never give undisputable proof (though he will give and still gives many "signs"), for to do so immediately and forever takes away the possibility of ever having faith, through which alone genuine love may emerge and grow.

Look It Up

Contrast the faith of those in Joppa after the death of Tabitha with the statement of the servants of Jairus after his daughter had died. See Mark 5:35.

Think About It

When Jesus was on trial before the Sanhedrin and Pilate, as well as on other occasions during his ministry, why was the most important question the matter of who he was?

Next Sunday The Fifth Sunday of Easter (Year C), May 2, 2010

BCP: Acts 13:44-52 or Lev. 19:1-2, 9-18; Psalm 145 or 145:1-9; Rev. 19:1, 4-9 or Acts 13:44-52; John 13:31-35

RCL: Acts 11:1-18; Psalm 148; Rev. 21:1-6; John 13:31-35

THE LIVING CHURCH

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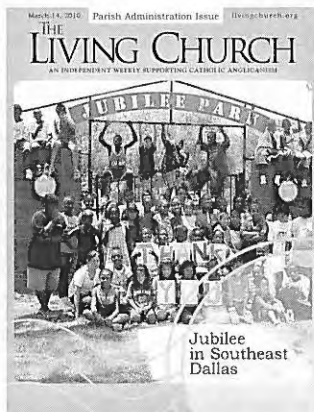
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To be Anglican, and Not

I write to commend Dr. Wells on two articles in the March 14 issue of THE LIVING CHURCH. The essay “Jubilee in Southeast Dallas” was not only a first-rate bit of journalism, but a substantial article about an amazing ministry of St. Michael’s and All Angels’ Church in Dallas, exactly the right kind of reaching out to a needy neighborhood through a congregation that obviously believes in the gospel and worshipping our Lord in a beautiful building with a beautiful liturgy and how that grows outward into serving the people in need among whom they live.

Then the very next article, “Educating Anglicans,” scores highly again, providing parish clergy with a possible and topnotch adult education program that affirms the fundamentals of what it means to be Anglicans and offers a practical way of teaching those fundamentals to parishioners. Give us more of this sort of ecclesiastical journalism, and I shall continue happily to renew my subscription of many years duration.

On the other hand, my bile rose up when I got to page 22 and found that whole-page advertisement urging Anglican clergy to “go home to Rome.” Are you trying to put us and

yourselves out of business? Surely there must be some standards at THE LIVING CHURCH as to what advertisements you will run!

*(The Rev) Paul B. Clayton, Jr., Ph.D.
Ecumenical Officer
Episcopal Diocese of New York*

Christopher Wells responds:

Many thanks to Fr. Clayton for his appreciation of several pieces in the March 14 issue, and for his general encouragement. Regarding the “Anglican Use” advertisement: I admit that I also struggle with the very notion of it, not least as a barely suppressed (if it is suppressed at all) Roman Catholic triumphalism often accompanies Anglican Use culture, and all the more in the wake of *Anglicanorum Coetibus*.

In fact both initiatives may be ecumenically misguided — because ecumenically disinterested — on Roman Catholic grounds, an intriguing thought that I believe has some plausibility. I find little to object to in the letter of the ad, however; and more to the point: for better or worse, the movement to “preserve the Anglican Patrimony in the Roman Catholic Church” is now a fact on the ground.

It should therefore be engaged constructively and, if possible, appropriated by thoughtful, ecumenically committed, and certainly “Catholic” Anglicans. I say: Let many Anglicans and RCs both attend the June conference in Newark, and argue zealously for a courageous commingling of our traditions to the end of visible ecclesial reconciliation, so that the world may believe.

This has long been the mission of ARCIC; and the Vatican apparently still finds some “use” for bilateral

ecumenism, even with us poor Canterbury Christians. Along these lines, the Anglican Use conference could serve a grand purpose indeed in the providence of God!

No Squatters Here

I appreciated “Lent and Lawsuits” (Editorial, March 14) very much, but I must take issue with one word, “squatters.” Squatters are people who move onto property they did not buy and claim it as their own. That is not who we are.

In the case of my parish, like most churches that have left the Episcopal Church, the property was bought by the people of this church. They built the buildings, improved, expanded and maintained them for 115 years. And above that, they sent almost \$1 million to the diocese in “Fair Share” payments.

Now that we have been compelled to leave the Episcopal Church because of changes in doctrine that no Christian can accept, the assumption is that we are in the wrong and must be treated as if we have no prior interest in the property. That is unfair.

We have acknowledged from the outset that the laws of our state and the canons of the Episcopal Church are against us. We accept that, and have only asked the diocese to negotiate fairly with us out of respect for the tremendous investment we have in this property.

To be demeaned and labeled as squatters is yet another example of what you yourself call “carnal ... sick ... hubris-laden sin.”

*(The Rev.) William R. Guerard
St. George’s Church (CANA)
Helmetta, N.J.*

SPRINGFIELD

(Continued from page 5)

divided (sometimes closely) between disagreeing with the statement and expressing neutrality.

Respondents showed greater concern for the next bishop's policies than for whether that bishop is a man or woman, a heterosexual, married, or divorced and remarried. These were the highest percentages of consensus on each topic:

- The bishop must be heterosexual (49.68% agreed)
- The bishop can be a woman (63.10% agreed)
- The bishop will support civil unions and same-sex blessings (43.13% disagreed)
- The bishop will support ordaining gay and lesbian clergy (51.02% disagreed)
- The bishop can be single and celibate (65.49% agreed)
- The bishop should be married (58.91% neutral)
- The bishop has never been divorced and remarried (48.48% neutral)

"It is safe to say that members of the diocese believe 'having a personal relationship with Jesus Christ' is the most important factor for consideration when selecting the next Bishop of Springfield," the Very Rev. Dr. Anthony B. Holder, president of Springfield's standing committee, told THE LIVING CHURCH. "They also feel that open communication with all persons in the diocese and taking 'ultimate responsibility for problems within the diocese' are also crucial."

The diocese will accept nominations until April 12. Choosing a slate of nominees will rest with a nominating synod, which will meet Aug. 6-7.

"Thus instead of 12 or 15 persons providing the final list, 100 or more clerical and lay persons will have that responsibility," Dean Holder said.

An electing synod will meet on Sept. 17 and 18. Pending approval of the bishop-elect by a majority of bishops and standing committees, a consecration service will occur in February or March of 2011.

Douglas LeBlanc

people & places

Appointments

The Rev. Canon **Rene Somodevilla** is associate at St. Andrew's, 106 Walnut St., Collierville, TN 38017.

The Rev. **Robert J.A. Zito** is parish deacon at Trinity Wall Street, 74 Trinity Pl., New York, NY 10006-2088.

Ordinations

Priests

Priests

Texas — Douglas N. Lasiter, Jr., J. Dean Lawrence, Chester J. Makowski, Cynthia P. Tobola.

West Tennessee — Gayle McCarty, Grace-St. Luke's, 1720 Peabody Ave., Memphis, TN 38104.

Deacons

Western North Carolina — Tim Jones, Anita Ware.

Deaths

The Rev. **Albert Lawrence Leveridge** of Corpus Christi, TX, and the former vicar of Trinity-by-the-Sea, Port Aransas, died Feb. 28. He was 76.

Born in Fort Worth, he graduated from North Texas University. He returned from two years in the U.S. Army to run two family grocery businesses. He completed a master's of divinity at Seabury-Western Theological Seminary in 1977, was ordained deacon in 1980 and priest in 1981. Fr. Leveridge was vicar of Holy Apostles', Wauconda, IL, 1980-96, then returned to the Diocese of West Texas to serve churches in Brady, Devine, and Cotulla before becoming vicar of Trinity in Port Aransas in 2001, retiring after seven years at the church. He is survived by his wife, Judy; three daughters, Cindi Madalone Leveridge, Kelly Curley, and Amy Osorio; and five grandchildren.

Other deaths as reported by the Church Pension Fund:

Charles D. Barksdale II	73	Nokomis, FL
Donald R. Barton	81	Springfield, MO
Robert A. Horner	86	Clearwater, FL
Sue Costanzo James	88	Redmond, OR
Driss R. Knickerbocker	70	Chestnut Hill, MA
Leonard N. Shaheen	74	Reno, NV
Sydney C. Swann, Jr.	96	Williamsburg, VA
David B. Tarbet	68	Houston, TX
James B. Trost	82	State College, PA

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ANGLICAN BIBLIOPOLE: theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com/www.AnglicanBooks.klink.net

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 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,
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 Sun 10:30-10:50

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