

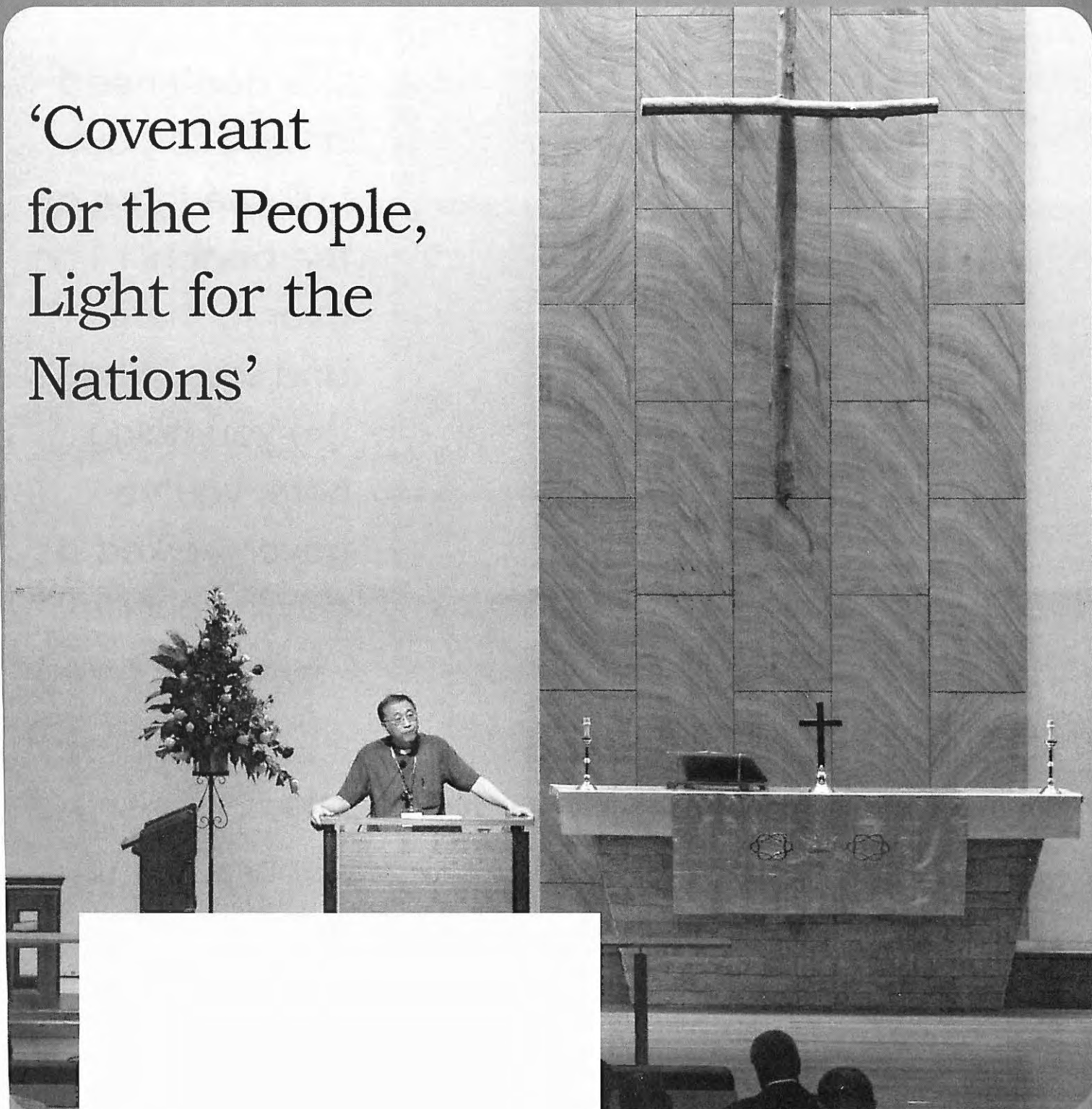
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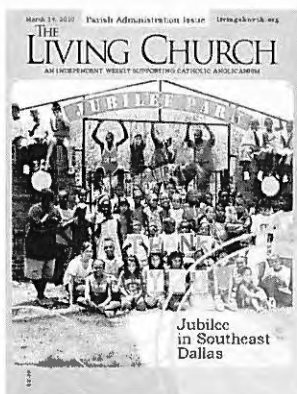


“Kids don’t need a vacation but I still see them at the beach. I’ll go over to them and say, ‘What are you doing here, you’ve never worked a day in your life!’”

Stephen Wright, Comedian

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this week | May 9, 2010



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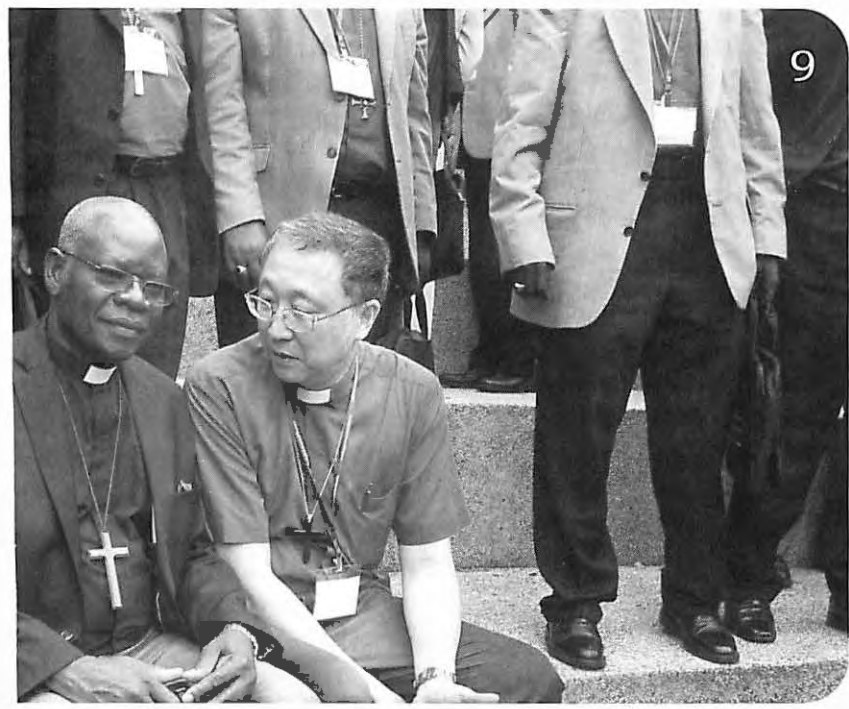
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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

Consecration Stresses International Mission

The consecration service for the Rev. Dr. Ian T. Douglas as 15th Bishop of Connecticut reflected his longtime emphases on God's mission and on reconciliation.

The 2,100 people who attended the April 17 service at Trinity College, Hartford, heard the Most Rev. Desmond Tutu, retired Archbishop of Cape Town, preach that Bishop Douglas should take the gospel to all people.

"Ian, please tell the children of God, each one of them is precious, the preciousness that cannot be computed," Tutu said. "Each one of them is a member of God's family in which there are no outsiders."

The service's lessons came from those appointed for the unity of the Church, rather than for a bishop's consecration. Tom Hirschi of St. James's Episcopal Church, Cambridge, Mass., led a Nigerian call-and-response melody for the Nicene Creed.

The Rt. Rev. Michael B. Curry, Bishop of North Carolina, and the Rt. Rev. Edward S. Little II, Bishop of Northern Indiana, joined the chief consecrator, Presiding Bishop Katharine Jefferts Schori.

"It's tradition that we need three bishops to guarantee the apostolic nature of the episcopate," Douglas said in background notes for the service. "As a result, this is not about me, or the Diocese of Connecticut. These three bishops together represent the catholicity of the Episcopal Church, the breadth of the Episcopal Church. In these three bishops, we get a snapshot of the whole Church."

Douglas is the first Bishop of Connecticut who had not served as a priest of the diocese when he was elected. He has been Episcopal Divinity School's Angus Dun Professor of Mission and World Christianity since 1991.



Marc Yves Regis photo

Newly-vested Bishop Douglas of Connecticut, with his wife, Kristin Harris.

"This is our diocese, our faithfulness to God's mission," the new bishop said after he was consecrated. "So now it begins."

New Yorker Article Features Archbishop of Canterbury

The New Yorker has published a 12-page article, "A Canterbury Tale," on the Church of England's debate regarding women in the episcopate. The article, reported by Jane Kramer, provides several insights into the Archbishop of Canterbury's efforts to keep both sides of the debate at the table.

Kramer writes that Archbishop Rowan Williams responded with a humorous rhetorical question — "How do you eat an elephant?" — when she asked how he hoped to keep the debating parties together.

"I suppose it's by using as best I can the existing consultative mech-

anisms to create a climate — and I think that's often the best, to create a climate," the archbishop said. "There's a phrase which has struck me very much: that you can actually ruin a good cause by pushing it at the wrong moment and not allowing the process of discernment and consent to go on, and that's part of my view."

The archbishop took a similar approach in weighing how traditionalists would respond to the Vatican's offer to welcome Anglicans who wish to become Roman Catholics.

The archbishop believes "there are many who would say, 'If I believed that it was necessary for salvation, for Catholic integrity, to be in [communion] with the Bishop of Rome, then I would do it — but I don't.'"

The archbishop said he is eager to see women become bishops of the Church of the England, "and at the same time very reluctant to see a decision made that will cost us

some very, very valuable people. ... There is something in that Catholic tradition, which is where I come from, which would be much poorer if we lost."

Kramer tosses the words *schismatic* and *fundamentalist* around loosely, and always in reference to conservatives. For example, she writes that Nigeria and Uganda are "hostage to two radically patriarchal archbishops and have been openly schismatic since the ordination of women began."

The Church of Uganda has officially ordained women priests since 1990. The Rev. Dr. Alison Barfoot has worked as Archbishop Henry Luke Orombi's assistant for international relations since 2004.

Kramer does, however, quote Archbishop Williams as describing both Akinola and Orombi in a more sympathetic light: "Occasionally, I've said to people, 'You think of Peter or Henry ... as ultra-conservative. Let me introduce you to a few of the people to their right so you can see that they are liberals in their own context.' They are trying to maintain some elements of traditional Anglicanism as a credible faith in their society, and it's not easy and they feel that we are making it harder."

Douglas LeBlanc

Bishop Reeves Dies at 91

The Rt. Rev. George Paul Reeves, the seventh Bishop of Georgia, died April 15 at Givens Estates United Methodist Retirement Community, Asheville, N.C. He was 91.

Born in Roanoke, Va., in 1918, he completed a bachelor of arts at Randolph-Macon College in 1940 and a bachelor of divinity at Yale Divinity School in 1943. He was ordained deacon in May 1948 and priest in November 1948. He was a Navy chaplain during World War II.

He was consecrated bishop coad-

jutor of the Diocese of Georgia in 1969, and was Bishop of Georgia from 1972 to 1985.

Before his election as a bishop, he was rector of three churches in Florida: All Saints' Church, Winter Park, 1950-59; Church of the Redeemer, Sarasota, 1959-65; and St. Stephen's Church, Coconut Grove, 1965-69. He was a member of the standing committee of the Diocese of Southeast Florida, 1954-69; and a General Convention deputy, 1964-69.

Bishop Reeves was a critic of women's ordination and of liturgical revisions in The Book of Common Prayer (1979).

"I greatly valued his wisdom, and recall his strong commitment to the historic traditions of the Church," the Rt. Rev. Harry W. Shipps, eighth Bishop of Georgia, told the *Savan-*

nah Morning News. "He had an ironic sense of humor that always amused."

Bishop Reeves was preceded in death by Adele Beer Reeves, his wife of 59 years. He is survived by a son, George Floyd Reeves II, of Cashiers, N.C.; a daughter, Cynthia Reeves Pond, of Asheville; four grandchildren; and four great-grandchildren.

The Rt. Rev. William H. Folwell, retired Bishop of Central Florida, helped the bishop's family care for him, and anointed him before his death.

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WALKING TO EMMAUS

Meeting the Risen Christ in the Eucharist

By Leander S. Harding

Part 2

For convenience different parts of the eucharistic prayer are known by different names. Inevitably these designations are somewhat arbitrary and vary among commentators. The body of the prayer is sometimes called the prayer of consecration, the canon, or the preface (in distinction to the proper preface). I have chosen to use the designation *anamnesis*, which in Greek means “the un-forgetting.” A person who has lost her memory has amnesia and literally does not know who she is. *Anamnesis* is the opposite of this condition. *Anamnesis* is the un-forgetting that causes a person or a people to remember and thereby regain identity.

Perhaps when you were a teenager and were just beginning to go out on your own, your mother or father stood in the door as you were leaving and said: “Remember who you are.” Likewise the prophets of Israel, when they wanted to recall God’s people to the Torah, would call Israel to remembrance. “Remember how God brought you up out of the house of slavery with signs and wonders and with an outstretched arm. Remember, O Israel, who you are and the sacred vocation for which you have been created.” In this part of the prayer the whole of salvation history is rehearsed. All of the mighty

deeds of God on behalf of God’s people are brought to mind in praise, awe, and thanksgiving, culminating in the sending of the savior and the remembrance of Christ’s death and resurrection, especially those things which he did and said on the night he was betrayed.

When we come to the words of institution, Jesus says: “Do this in remembrance (*anamnesis*) of me.” An English paraphrase might be: “Do this for recalling me,” or “Do this for making me present.” This prayer of un-forgetting on which we are embarking finds its completion as we have our identity restored as brothers and sisters of the living and risen Lord, *present* in our midst in this peculiar and unique way as he promised.

Just after the Sanctus (“holy, holy, holy”) we find in our prayer book an instruction in italics (or a rubric) which reads: “The people stand or kneel.” Many who are new to eucharistic worship find this an awkward moment in the liturgy. Most congregations follow a custom at the point, but rarely with total uniformity. If most kneel, therefore, while those nearest to you happen to remain standing, what do you do? My suggestion is that you follow the usage of the majority of the congregation until you develop your own preference.

In the time of St. John Chrysostom (A.D. 349–407) there was a prohibition against kneeling in the

Church during the great fifty days of Eastertide. During the Middle Ages kneeling became common as a sign of reverence for the sacred act of consecration; people bowed down in the presence of God. The liturgical movement that gave rise to the 1979 prayer book sought to restore as much as possible the forms and practices of antiquity, so that our worship would resemble the worship of the earliest Christians.

There is, however, somewhat less confidence now among scholars that the practice of the early Church was as uniform as was supposed when the 1979 book was being prepared. Some think that standing makes it easier to see the action at the altar and some feel that standing together conveys the feeling of a community gathered in a common action better than kneeling. Some think standing is a better sign that the gathered church is a priestly people offering its supreme act of thanksgiving, each according to his or her order.

In one congregation where I was rector I carefully led the parish in a change of its custom of kneeling during the prayer of consecration to standing. I explained the history and theology, and we introduced the change gradually, at first standing only during the Great Fifty Days. At the end of a year the change was complete. In retrospect, however, I wonder about the value of the change. The most notable consequence was that older people complained of fatigue from so much standing and the smallest children seemed more unhappy and fidgety.

It seemed to me there was little or nothing added in terms of praise, thanksgiving, and joy, and that there was a perceptible drop in the level of reverence. I thought one or two of the most skeptical members of the congregation had developed a gloating smirk that was not there before. C.S. Lewis once said that the average layman is more interested in whether something in the liturgy is meat or poison than in its original location on the menu. To that might be added that one person's meat is another's poison. Great latitude should be left in such things to accommodate the piety of different individuals and congregations.

"Holy and gracious Father": Notice that the prayer, like all Christian prayer, is addressed to God the

Father, through the Son, in the power of the Spirit. Speaking to the Father, we rehearse the history of salvation:

God in his infinite love made us for himself and endowed us with a measure of the freedom, creativity, and love that are the divine life. But we misused our freedom and turned from God; as the Bible says, we "fell" into sin and so were cut off from God. Once cut off, we became subject to — under the control of — evil and death: death of the spirit and death of the body. (Death is therefore not the "natural" destiny of humankind; it is *unnatural* — against God's intention and a tragedy.) God does not leave us in this terrible predicament, however. As we say: "you, in your mercy, sent Jesus Christ, your only and eternal

Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all."

Here, however, is a seeming conundrum: How is God to rescue us from sin and evil without compromising our freedom, including our freedom to love him in return? It cannot be by a show of power or force. A story attributed to the Danish theologian Søren Kierkegaard illustrates this point. Once there was a very wealthy king. He fell in love

with a poor peasant girl and wanted above all to have her return his love and be his wife. He thought of going to her to tell her of his love, but realized that she would be so taken with his wealth and title that he could not be sure that she was really responding out of freedom and love and not merely out of awe. Then he thought that he would send one of his ambassadors, but realized that this would not really solve the previous problem. He thought briefly about going to the girl in disguise and pledging his love as one poor person to another; but when she realized that he was only pretending to be poor she would feel betrayed. Finally, he recognized that if he wanted his love to love him freely in return he would have to lay aside his riches and become poor.

So God, wanting to reconcile us to his purposes and love, sent his eternal Son to share our human nature. The eternal Word of God's love that always

(Continued on next page)

How is God
to rescue us
from sin and evil
without
compromising
our freedom?



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and eternally proceeds from the Father to accomplish his purposes becomes flesh in the man Jesus. The Word that revealed himself in the history of Israel, in the Ten Commandments, and in the words of the prophets becomes present in Jesus the man. In Jesus, therefore, we meet God — the creator come to confront us with a call to righteousness, holiness, and justice, from one who was tempted in every way as we are, who has lived in our skin.

In a time when many presume that all religions speak in different ways of the same “truth,” it is important to recognize the distinctiveness of the Christian assertion that God became human in Jesus Christ, and why this is great news. In a congregation I served there was a doctor, a world traveler who took very fine photographs. One time she traveled to Bali, a beautiful country with an ancient spiritual tradition, and upon returning she shared her photographs with the church. One cannot but admire the high sense of morality, truth, and beauty in Bali. At the same time, one picture of a temple was very revealing to me. The temple was a pyramid, and its sides consisted of steep steps. The doctor explained that the steps were designed to be higher than a person could easily reach in order to make a point: that it is very hard, indeed nearly impossible, to climb up to God. The laborious, exhausting climb to the top of the temple was a metaphor for the human search for God.

In the non-biblical religions there is great beauty and truth; but while men and women are trying with great difficulty to climb up to God, God has come down to be one of us. The knowledge of God, the

love of God, the mercy and forgiveness and grace of God are not only for the few, the favored, who can make the climb. God does not want to remain hidden, inaccessible. God wants human beings to know his love intimately, and yet in such a way that we can return to God with free and grateful hearts. This is gospel: great good news.

There is, sadly, more to the story. God reaches across the gulf that separates us from him but we do not embrace the outstretched hand. When Christ the savior appears we reject him. God has therefore not only to become one of us but also to overcome our hostility to him. Picture this. A child feels rejected by a parent. The parent stoops to pick up and comfort the child. The child struggles, even beats against the parent’s chest, before agreeing to be comforted. So Christ stretches out his arms on the hard wood of the cross so that the whole world might come within the reach of his saving embrace. God overcomes the hostility of the world not by a show of force or overwhelming power but by the cross, the power of weakness and suffering love.

The prayer of consecration speaks of this act of suffering love as “a perfect sacrifice for the whole world.” This persistent, patient love which overcomes and smothers hostility and evil is the eternal response of the Son to the Father’s goodness and love. This sacrifice is the Father’s love returned to him by the Son in the power of the Spirit. In the Eucharist, we are recognizing the gift of this sacrifice poured out for us, and we are joining ourselves with the Son by the power of the Holy Spirit in this same sacrifice of praise and thanksgiving to the Father.

When I preside at the Eucharist, at the words “a perfect sacrifice for the whole world” I point to the elements of bread and wine on the table. What Christ did with his whole life, offering it to the Father in thanksgiving for the sake of the world, he did with bread and wine for his disciples on the night in which he was betrayed. On that night he identified the offering of his life and his fast approaching death with this simple offering of bread and wine; an identification that takes place, over and over, whenever these same elements are offered in his name and with his words, for the forgiveness of sin, marking our reconciliation with God and one another.

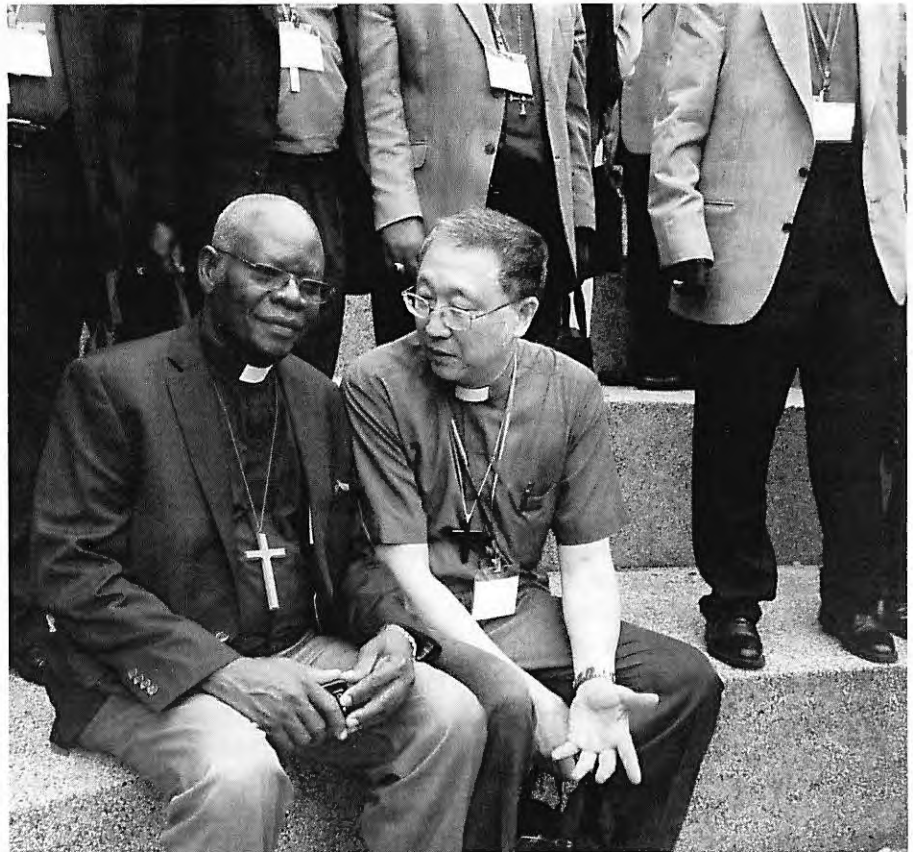
The Rev. Dr. Leander S. Harding is Associate Professor of Pastoral Theology at Trinity School for Ministry, Ambridge Pa.

Dispatch from Singapore: What is at Stake?

By Christopher Wells

North American Anglicans, like most everyone else, will know that “the global south” is on the rise within the Anglican family, as in other families of Christians. But I wonder how many of us have thought sympathetically into the implications of this, which would require theological, historical, and “cultural” (incorporating politics, economics, race, language, and society more generally) reflection, as well as travel, in order to begin really to know, and count as colleagues and friends, our sisters and brothers, most of whom live halfway around the world, God having placed us into one another’s lives in the space of the body of his Son. Who are these people, our siblings in Christ? And what has the ordinary round of “our” day-to-day lives to do with “them”?

These sorts of questions have confronted all of the participants in the fourth Global South to South Encounter in Singapore, a meeting of about 130 primates, bishops, and other participants, lay and ordained, from 20 global south provinces of the Anglican Communion, joined by 13 other “western associates” from Australia, New Zealand, and the United States, both ACNA and TEC. (Representatives from the Church of England weren’t able to make it due to the cloud of volcanic ash hanging over Europe for most of the week.) For we are, in many ways, just beginning to learn how to be a communion of Christians: working together as equal partners, mutually correcting, sustaining, and accountable, within a wider ecclesial ambit of a single Body. This kind of work is by definition painful and exhilarating, frightening and encouraging all at once. We are



Diocese of Singapore photo

Archbishops Peter Akinola (left) and John Chew talk during a plenary session.

striving to hear the Lord’s voice in what often seems like a desolate land. And yet we believe, and know, that he will not abandon us to the grave, nor let his holy one see corruption (Ps. 16:10; cf. Acts 2:27).

• • •

I write now before the end of the encounter; we await, among other things, the final communiqué, which will likely contain some indicators of what to expect in the near term with respect to the Anglican Covenant, as well as the shape of mission partnerships and theological education between “south” and “west.” Above all, however, I expect that it will attempt to set forth constructively an intra-southern agenda for church growth and maturation more or less in a non-reactive mode

to the present crisis of the Communion, which is largely taken as western induced. Thus Archbishop Henry Orombi of Uganda (via his representative, the archbishop himself having been stranded in London) invited on Wednesday the global south to commit itself anew to mission over the next ten years, with a goal of doubling the size of each province. To accomplish this he proposed reinvigorated evangelism and church planting, along with increased “regional collaboration” among and between global south Anglican provinces as well as ecumenically.

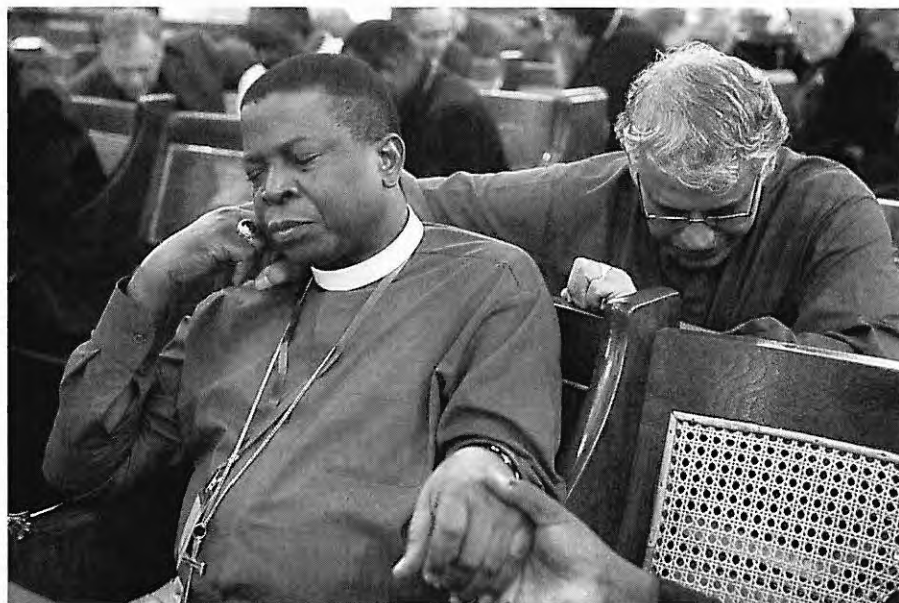
In this light, it has been fascinating to watch the shifting emphases of various speakers with respect to

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"western" Anglicanism, reflecting a more or less formal alienation that unfortunately is much in evidence here, not least through the apparently close ties between several southern provinces and ACNA leaders, led by Archbishop Robert Duncan and several others. The Nigerian Archbishops Peter Akinola and Nicholas Okoh kicked off the encounter in a fairly confrontational mode. "To deny [the fundamentals of the faith] is to abandon the way; it is apostasy; it is 'another gospel,' which is condemned in Scripture," thundered Okoh in the abrupt final sentence of his opening thematic address on "The Gospel of Jesus Christ." And similarly Akinola, via the searching questions of his homily at the opening celebration of Holy Communion: "If the churches in the global south sign up [to the Covenant], would they then become a new Communion? Wouldn't that further polarize the church? On the other hand, the churches in the global south cannot forever continue to merely react to the actions of the western churches. If TEC for political reasons chooses to sign — and we can't stop them — but continues to disregard the mind of the Communion on [matters of sexuality] that have caused us so much grief, it will make nonsense of the whole exercise."

The next day, however, quite different strains began to emerge from the southeast Asian bishops Rennis Ponniah and John Chew of Singapore, the former in the first of a series of morning Bible studies and the latter in a lecture, both given to contemporary appropriations of Isaiah in a devotional and ecclesiological mode, jumping off from Isaiah 42:6 for which this encounter is named: "I will make you to be a covenant for the people; and a light to the gentiles." Isaiah's exilic lament, recurring throughout the



Diocese of Singapore photo

Archbishop Nicholas Okoh (left) prays with Bishop Rennis Ponniah.

book, is placed alongside God's response in the form of his suffering servant, whose passion prefigures our Lord's, as the New Testament insists. And this passion becomes the means for our own sanctification in turn — as a "beautiful strength" that does not crush or snuff out, is not triumphalistic or coercive, but rather powerless, born of weakness. This is a power that "wins over" rather than "taking over," said Bishop Ponniah; and it is compassionate in its "indefatigable constancy." Accordingly, the first and recurring, most basic point in Isaiah would have us discipline human assertiveness at the feet of divine majesty. "The center of power is not Washington or Beijing, or for that matter us at this conference," noted Ponniah. "It is the Lord on the throne" (see Isa. 6:1).

• • •

What to make of these contrasting emphases? Time will tell; and, again, the encounter is not yet completed. Still, several points may be made.

I believe that most Episcopalians and Anglicans in the United States and Canada would be shocked by

the extent to which many, if not most, Anglicans of the global south presume that their formal, ecclesial relations with TEC and the Church of Canada are over. Declarations of broken or impaired communion of course tumbled quickly from the mouths of southern church leaders following Gene Robinson's confirmation and consecration in 2003, and those divisions have not been overcome; on the contrary, they have hardened, as we have all made excuses and our love has grown cold. Now, seven years on, after great labor — study, conversation, debate — and expense, as well as apologies for lack of consultation (if not so much for consecration) and other assurances, that TEC would charge once more into the same breach confirms to most of the world's Anglicans that we do not care about them, that we are unaccountable; and moreover, and more seriously, that we are embarrassed of the gospel of Jesus Christ, and therefore effectively are post-Christian. How else to understand our self-indulgence and moral decay, amidst a larger lack of missionary or

evangelistic zeal, materialism, and so on, they ask?

For these voices, a major question is: What form should Anglicanism take in the future? And bubbling under the surface (for the most part) is another, more uncomfortable question: can Canterbury/Lambeth, as well as the Church of England, be trusted going forward, or not? If not, then “global south Anglicanism,” presumably in the mold of Gafcon and the Fellowship of Confessing Anglicans, becomes something non-western because post-western, whatever that may mean. And here begins a reaching for new language as the old no longer serves, even in the teeth of paradox — as in our having sung at Holy Communion yesterday that missionary classic, “In Christ there is no East or West, in him no South or North.”

The western gesture is, however, meaningful for most of our southern brethren. Certainly profound cultural and historical differences between us remain, right alongside increasingly awkward and unresolved similarities. As I write, the hauntingly beautiful voice of the muezzin calls out from the mosque one block over from my hotel, piercing the dusk of this humid night, in a bustling city of nearly 5 million, just 15 percent of whom are Christians (for the record: Muslims also are just 15 percent, while Buddhists make up the majority at 45 percent): a reminder of where I am, to be sure; although this city might, for all its wealth and commercialism, be taken for a kind of tropical, more brown-skinned, cleaner London: a strange place for the Anglican “south” to reiterate its formal alienation from “western” consumer capitalism, but never mind! The *one world* presses in on us, and from one perspective it is hard to know anymore where any of us are from, or even who “we” are. East and west, south and north, have indeed

The Spirit Heals the Body of Christ

The Archbishop of Canterbury greeted the Global South Encounter through a recorded video message on April 20. This is an abridged version of his remarks. The full text is available at www.archbishopofcanterbury.org/2820.

... [W]hen, as an Anglican Communion we seek to bind ourselves in covenant, we’re not simply making a contract, we’re not simply trying to solve problems. We’re trying to find a way of grounding our mission in a new way, in the recognition of that interweaving of adoption and glory that all Christians share.

... But of course we are reflecting on the need for a covenant in the light of confusion, brokenness and tension within our Anglican family — a brokenness and a tension that has been made still more acute by recent decisions in some of our Provinces. In all your minds there will be questions around the election and consecration of Mary Glasspool in Los Angeles. All of us share the concern that in this decision and action the Episcopal Church has deepened the divide between itself and the rest of the Anglican family. And as I speak to you now, I am in discussion with a number of people around the world about what consequences might follow from that decision, and how we express the sense that most Anglicans will want to express, that this decision cannot speak for our common mind.

But I hope also in your thinking about this and in your reacting to it, you’ll bear in mind that there are no quick solutions for the wounds of the Body of Christ. It is the work of the Spirit that heals the Body of Christ, not the plans or the statements of any group, or any person, or any instrument of communion. Naturally we seek to minimize the damage, to heal the hurts, to strengthen our mission, to make sure that it goes forward with integrity and conviction. Naturally, there are decisions that have to be taken. But at the same time we must all — as indeed your own covering notes suggest for your conference — we must all share in a sense of repentance and willingness to be renewed by the Spirit. ...

joined hands in many ways, not all of them edifying. And yet there is, in our shrunken modern world, a glimmer of the old call — as old as Abraham, to whom God revealed his plan for “the nations”: a covenant, fulfilled precisely “in Christ,” as the old hymn avers, who even erases the distinction between Jew and Gentile (see Gal. 3:28). “In his flesh” Christ himself “has made both groups into one and has broken

down the dividing wall, that is, the hostility between us ... thus making peace” (Eph. 2:14-15).

A strange thing, this teaching, as we know it to be true, by faith and sometimes by experience, and also know it not yet to be true, or not fully true. Just so, the Church lives (and dies) in contradiction with its own identity, until it has finished “completing what is lacking in

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Why We Honor King Charles

Nigel A. Renton's recent letter [TLC, March 14] stimulated by Benjamin Guyer's very fine essay [TLC, Jan. 31] on King Charles I's place in history and his *cultus*, touching on the Society of King Charles the Martyr, calls for a response.

We honor Charles not for his methods of governance or his policies. From 1894, when she founded our Society, Mrs. Greville-Nugent made it clear that "the Society is emphatically non-political." We are not a monarchist, royalist, or Jacobite society, but a devotional society open to all who honor King Charles. He chose not to disregard his sacred coronation oath to protect the Church. Our Society's first Object is "to pray for the Anglican Communion."

We honor King Charles as a saint and a martyr. These two words are used in the 1662 BCP's 30 Jan. State Service, which enjoyed the wide, spontaneous popular support, the unanimous vote of the convocations of Canterbury and York, meeting jointly, and the approval of Parliament. Mr. Renton would not accord King Charles the honor of sainthood or martyrdom. The Bishop of London and Dixie Professor of Ecclesiastical History at Cambridge (unlike Oxford, not known for "Royalist sympathies"), Mandell Creighton, stated in 1895 that, although episcopacy was a key target of his opponents, "on this point Charles stood firm; for this he died, and by dying saved it for the future."

If episcopacy had been lost, our church would lack that apostolic institution requisite for catholicity and orthodoxy. Here in the U.S. it is inherent in our church's very name.

Mr. Renton's objection to deceased saints is puzzling, given all the saints' abode is the Church Triumphant. God chooses the saints; we merely recognize those he has chosen, even if foreign or royal.

Mark A. Wuonola
Publications Editor
Society of King Charles the Martyr, Inc.
Waverly, Mass.

Still Praying the Prayer

The Rev. Dr. Patrick Malloy has stated that "the prayer of humble access . . . has fallen on hard times" [TLC, April 4]. Dr. Malloy should attend worship at Ascension. We recite this prayer at every celebration of the Mass.

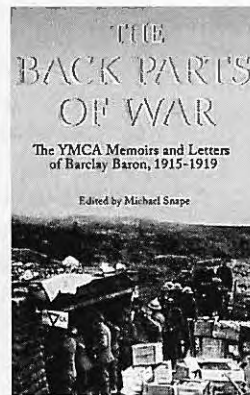
(The Rev.) Steve Norcross
Ascension Parish
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The Back Parts of War

The YMCA Memoirs and Letters of Barclay Baron, 1915 to 1919

Edited by **Michael Snape**. The Boydell Press/Church of England Record Society. Pp. 287. ISBN 978-1-84383-519-6.

Last year marked the end of almost all living memory of the First World War with the deaths of Harry Patch (111) and Henry Allingham (113), the last two veterans of the Great War in England. With the passing of this generation, firsthand accounts of the "war to end all wars" can now be found only in books, photographs, and recorded interviews. Thankfully, scholars are still beginning to sift through the unpublished letters and journals written by those who participated in the conflict, and Michael Snape has brought one more such voice to the reading public.



The recollections of serious Anglican Barclay Baron (1884–1964) tell the story of a lay worker — rejected for enlistment on medical grounds — who worked between 1915 and 1919 in France, Belgium, and Germany. Through the pan-Christian YMCA, Baron was one of almost 2,000 workers who assisted soldiers with medical care, religious instruction, reading material,

rest homes, recreational activities, and meals. (Some soldiers joked that YMCA stood for "You Make Christianity Attractive.")

Snape's annotated edition of Baron's careful private observations and letters to family gives an insider's view of one Anglican's religious work during the war. This is all the more valuable for the lack of very much published material on the role of the Church of England's chaplains in World War I. Popular portrayals have generally depicted churches as woefully unprepared for the tasks of ministry in total war, but Baron's memoirs show us the earnestness and courage of many who stepped into the breach.

The extremely high price of this book (\$95) puts it unfortunately outside of the wide audience it could have. It is, however, available for free as part of the annual dues for members of the Church of England Record Society (\$37, \$20 for students; see www.coers.org).

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

What Do You Want?

"I do not give to you as the world gives" (John 14:27).

BCP: Acts 14:8-18 or Joel 2:21-27; Psalm 67; Rev. 21:22-22:5 or Acts 14:8-18; John 14:23-29

RCL: Acts 16:9-15; Psalm 67; Rev. 21:10, 22-22:5; John 14:23-29 or John 5:1-9

In today's lessons we can find the themes of what people want and what God wants. On the one hand, these two wants are congruent; on the other, they are in conflict.

The contradiction is in the human heart, of course. In the lesson from John 5 there is the account of the lame man who had lain beside the pool of Beth-zatha for 38 years. The site was a place of healing, but only at times when the waters of the pool were agitated. The implication is that the man wanted only the appearance of seeking healing but not the healing itself, since he had been there for nearly four decades without ever immersing himself in the water. Jesus, in one of the very few miracles of healing granted to people without an expression of faith, enables him to walk with a word. He does so in spite of the man's ambivalent answer to Jesus' ques-

Look It Up

Investigate 2 Cor. 8:1-5 to read Paul's expansive praise of the Macedonian churches.

tion, "Do you want to be healed?" Not much later, the healed man points Jesus out to those who oppose him for breaking the Sabbath — a contemptible action of ingratitude. Apparently the man preferred to be an invalid, for such a state likely provided him with excuses for his resistance to taking responsibility for seeking spiritual maturity. When Jesus asked him, "Do you want to be healed?" he dissembled rather than answer truthfully, "No."

In contrast, there is Paul's vision of a Macedonian as recounted in Acts 16, in which the man in the vision pleads, "Come over to Macedonia and help us." Apparently representing an entire area where there are many people eager to hear the gospel and respond to it, the man's appeal sends Paul and his companions to the territory at the north of the Aegean Sea where they preach. Sev-

eral healthy and joy-filled congregations of willing and determined converts are soon founded. These include the cities of Thessalonica and Philippi, to which Paul wrote letters that are included in the New Testament, as well as Berea, Neapolis, Amphipolis, and Apollonia. The people of these churches soon suffered persecution, but remained faithful. They were among those whom Paul commended for their perseverance, and used as an example of fidelity to the gospel.

Psalm 67 and the lesson from Revelation show that a willingness to hear and respond to the gospel is only the beginning. Genuine conversion must result in eventual complete transformation of the faithful into those who are characterized by unending praise of God and full healing in which the faithful partake of the divine vision.

Think About It

What is it about (fallen) human nature that drives people to want good things like true love, genuine and reliable happiness, and peace, but resist God who is the only source of these things and who desires to give them to people?

Next Sunday **The Seventh Sunday of Easter (Year C), May 16, 2010**

BCP: Acts 16:16-34 or 1 Sam. 12:19-24; Psalm 68:1-20 or 47; Rev. 22:12-14, 16-17, 20 or Acts 16:16-34; John 17:20-26

RCL: Acts 16:16-34; Psalm 97; Rev. 22:12-14, 16-17, 20-21; John 17:20-26

THE LIVING CHURCH

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St. John's Episcopal Church

Ketchikan, Alaska

SEEKING A PART-TIME RECTOR

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You may also contact **Betty Wilt** (907) 225-7256 or email: bettystjohn@in.com.



FULL-TIME RECTOR Stuart, Florida St. Mary's Episcopal Church

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- Lead us in the glorification of God in our worship; and,
- Assist us in serving Christ through our mission and outreach.

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Timothy Kimes, Chair, Rector Search Committee
St. Mary's Episcopal Church, 623 East Ocean Boulevard,
Stuart, Florida 34994

melissa@stmarys-stuart.org For additional information,
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Dispatch from Singapore

(Continued from page 11)

Christ's afflictions for the sake of his Body" (Col. 1:24).

This, it seems, must be the key for the Anglican Communion, as for the Body, going forward: that we rejoice in our sufferings for one another's sake, as Paul says, beginning from a place of utter dependence on the Lord. Accordingly, the first task for all must be repentance. "We in the Global South and the Anglican Communion have sinned. We are deeply estranged one from the other," observed Archbishop Okoh. What to do? "Everyone thinks it is the other person who needs to repent; but it is all of us." We must, therefore, "pray for a new Exodus," he said, in a moment of convergence with Archbishop Chew, who suggested that it can't first of all be a question of "who is right or wrong" but rather allowing ourselves to be drawn into and formed by the depth of Isaiah's sacrificial plea: "O that you would tear open the heavens

and come down, so that the mountains would quake at your presence" (Isa. 64:1).

• • •

If the leaders of our Communion, ordained and lay, would turn away from this vocation, perhaps because it seems abstract or not especially important for our Christian lives, then we have no business with an Anglican Communion of any shape or size, and already have betrayed her, and our Lord as well. "Are you still sleeping and taking your rest? See, the hour is at hand" (Matt. 26:45). And for our ignorance, we will have merited its mirror reply: "I never knew you; go away from me, you evildoers" (Matt. 7:23).

It is not too late, however, to turn again to the Lord, individually and all together — to "set" him before us; "because he is at my right hand I shall not fall. My heart, therefore, is glad, and my spirit rejoices; my body also shall rest in hope" (Ps. 16:8-9; cf. Acts 2:25-26).

people & places

Deaths

The Rev. **William L. Russell** of Fort Worth, TX, died Feb. 15 at the age of 78.

He was born in Palmerton, PA, graduated from Lehigh University in 1952 and was ordained priest and deacon after graduating from Yale Divinity School in 1955. Fr. Russell served churches in Texas, North Carolina, England, New Hampshire, Virginia, Tennessee, Georgia and Alabama, and was the interim for many churches. From 1961 to 1974, he was chaplain at Midwestern State University in Wichita Falls, TX, where he was also rector of St. Stephen's, 1964-1972. He was rector of Emmanuel, Houston, 1993-2001. He served as a U.S. Navy Reserve Chaplain. At the time of his death, he was curate at Grace Church, Galveston. Fr. Russell is survived by his six children, ten grandchildren, and one great-granddaughter.

The Rev. **Robert Morgan Shaw**, rector emeritus of All Souls' Church, Oklahoma City, OK, died Feb 23. He was 91.

Born in Pittsburgh, PA, he attended the

University of Pittsburgh and graduated in 1941 with a bachelor's degree in history education. In 1943 he received a master of divinity degree from Virginia Theological Seminary. After serving three missions in the Pittsburgh area, he enlisted in the U.S. Navy as a chaplain. He served in the South Pacific aboard two Navy assault transport ships. In 1946, Chaplain Shaw returned to Pittsburgh as rector of All Saints' Church. He was associate at Emmanuel, Boston, MA, 1949-51, then rector of St. George's, Nashville, TN. During his seven years at St. George's, the congregation grew from 300 to 1,200. He was dean of St. Paul's Cathedral in Buffalo, NY, from 1958 until he was called to Oklahoma City in 1962, where he was rector for 25 years. He retired in 1987. Fr. Shaw is survived by his three daughters, Sandra Good of Hendersonville, TN, Suzanne Spradling of Oklahoma City, and Mary Hughes of Montgomery, AL; six grandchildren and nine great-grandchildren.

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FULL-TIME CANON PASTOR: *St. Mary's Cathedral, Memphis, TN.* Seeking an assertive, creative, organized, Spirit-led priest to oversee the work of pastoral care, Christian formation offerings and Cathedral committee structure. St. Mary's is the seat of the Bishop of West Tennessee, located in a blighted area of downtown Memphis experiencing a renaissance. ASA 210. Robust worship honoring the diverse riches of our Anglican tradition. Five years experience preferred. Must be social-justice oriented and have strong preaching and teaching skills. Submit information to Dean Andy Andrews, St. Mary's Episcopal Cathedral, 692 Poplar Ave., Memphis, TN 38104. Profile available at www.stmarysmemphis.org. Application deadline May 21.

FULL-TIME RECTOR: *St. John's Episcopal Church, Troy, NY.* Energetic rector committed to growth, education, and outreach sought by mid-sized parish in upstate New York. Well-established parish, active with lay leadership, fellowship, and spreading God's Word. Historic church building and a parish house. Culturally and educationally rich community. Competitive salary and benefits. For more information contact: Elizabeth Strickland, Deployment, Diocese of Albany, (518) 692-3350, ext 504. E-mail estrickland@albanydiocese.org or visit www.saintjohnstroy.org.

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