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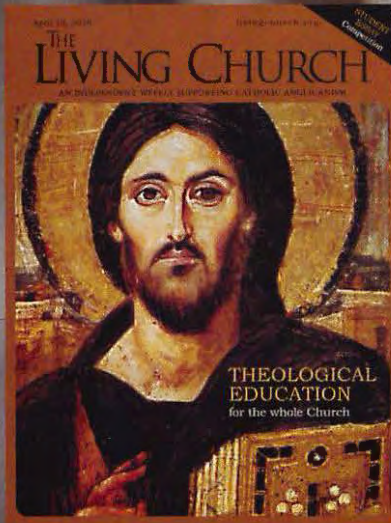
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this week | May 16, 2010



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Sharp Responses to Arizona Law

The Episcopal Church’s Office of Government Relations has called on Congress to enact comprehensive immigration reform, and the Rt. Rev. Kirk Smith, Bishop of Arizona, has decried his state’s tough new immigration policy.

“Today is a sad day in the struggle to see all God’s people treated in a humane and compassionate manner,” Bishop Smith wrote on April 23 in a letter to Spanish-speaking Episcopalians in his diocese. “I had hoped that our governor and lawmakers would listen to their consciences and not be swayed by the voices of bigotry and racism. With the governor’s signing of SB 1070, it seems that for now the advocates of fear and hatred have won over those of charity and love. Arizona claims to be a Golden Rule State. We have not lived up to that claim.”

The bishop also joined the Arizona Interfaith Network in condemning the new law.

“The lack of fair and humane immigration reform opens the door to misguided and divisive state and local attempts to address immigration enforcement,” said a statement from the Office of Government Relations. “We urge Congress to provide a solution to a broken immigration system that separates families, spreads fear and keeps millions living in the shadows. Every day, members of our congregations see the unacceptable consequences of our broken immigration system. We urge the Senate and House to enact bipartisan immigration reform that reunites families, protects the rights of all workers, and provides an opportunity for undocumented immigrants to earn legal status.”

SAMS Changes its Name

The missionary society known as SAMS is keeping its acronym but changing what the initials mean. What was the South American Missionary Society–USA is now the Society of Anglican Missionaries and Senders.

“We are offering more opportunities for people to serve,” said Stewart Wicker, president and mission director of SAMS.

Wicker said the society sent its first missionary outside of Central and South America 15 years ago. That missionary served in Spain, and today 20 of the society’s 78 missionaries are serving outside of South America.

“It’s been a gradual process for us,” Wicker told THE LIVING CHURCH. “We have more people serving in South America than at any point in our history.”

The society’s previous name was becoming a source of confusion,

both to local bishops and donors, when missionaries served on other continents, Wicker said.

Including the word *Anglican* in the society’s new name was an important reflection that the society works not only with Episcopalians but with a broad array of people within the Anglican tradition, Wicker said.

“We thought it probably would be the most explosive word, but in the best sense of the word it was inclusive,” he said.

SAMS–USA was founded in 1976, but its parent — the Britain-based South American Mission Society — dates to a vision by Capt. Allen Gardiner, a British missionary who died of starvation in Tierra del Fuego in 1851.

The SAMS General Council voted in 2008 to merge with the Church Mission Society. They merged on Feb. 1 of this year and are known as CMS.



Priest Serving in Rome Elected Bishop of Rio Grande

The Diocese of the Rio Grande has elected the Rev. Dr. Michael Louis Vono, rector of St. Paul's Within the Walls, Rome, as its ninth bishop.

Vono was elected on the third ballot. He led strongly among the laity from the first ballot, and quickly gained strength among the clergy as well.

Vono, 61, was ordained to the priesthood in 1977 and has served at St. Paul's since 1992.

The slate of six candidates also included:

- The Rev. Ellis Tucker Bow-erfind, 51, rector, St. Luke's Episcopal Church, Alexandria, Va.
- The Rev. Dr. Leander Harding, 61, dean of church relations and

seminary advancement and associate professor of pastoral theology at Trinity School for Ministry. Harding was a nominee by petition.

- The Rev. James Harlan, 43, rector, Church of the Ascension, Denver, Colo.

- The Rev. Jedediah D. Holdorph II, 51, rector of St. Mark's Church, Medford, Ore.

- The Rev. John Nieman, 50, rector, Holy Trinity Church, Clemson, S.C.

Rio Grande's eighth bishop, the Rt. Rev. Jeffrey Steenson (2005–07), left the Episcopal Church and became a Roman Catholic priest. Its seventh bishop, the Rt. Rev. M. Terence Kelshaw (1989–2005), left the Episcopal Church after his retire-

ment and affiliated with the Anglican Church of Uganda.

In a question-and-answer profile, Vono stressed his many years of experience and wrote of how he

responded when one of his parishes was in conflict over what style of cross to place above the altar.

"I proposed placing three different crosses over the Altar; a Christ the King cross, symbolic of an Anglo-Catholic spirituality, the original Celtic cross, symbolic of broad Anglican spirituality, and the simple



Vono

(Continued on next page)

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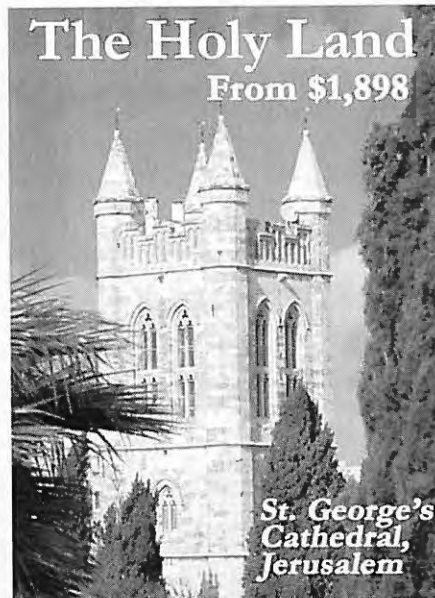

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news

RIO GRANDE

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wooden cross, symbolic of Evangelical spirituality," Vono wrote. "Each cross spiritually represented a particular understanding of mission as well as ministry. Each remained over the altar two months. Throughout those six months we held evening discussion forums which enabled us to address issues such as the Church's identity, history in the community, and mission priorities. ... Today the Celtic cross is in place as well as an effective broad Anglican mission."

The vestry of St. Paul's passed a resolution that affirmed the election of the Rt. Rev. Gene Robinson as the bishop of New Hampshire.

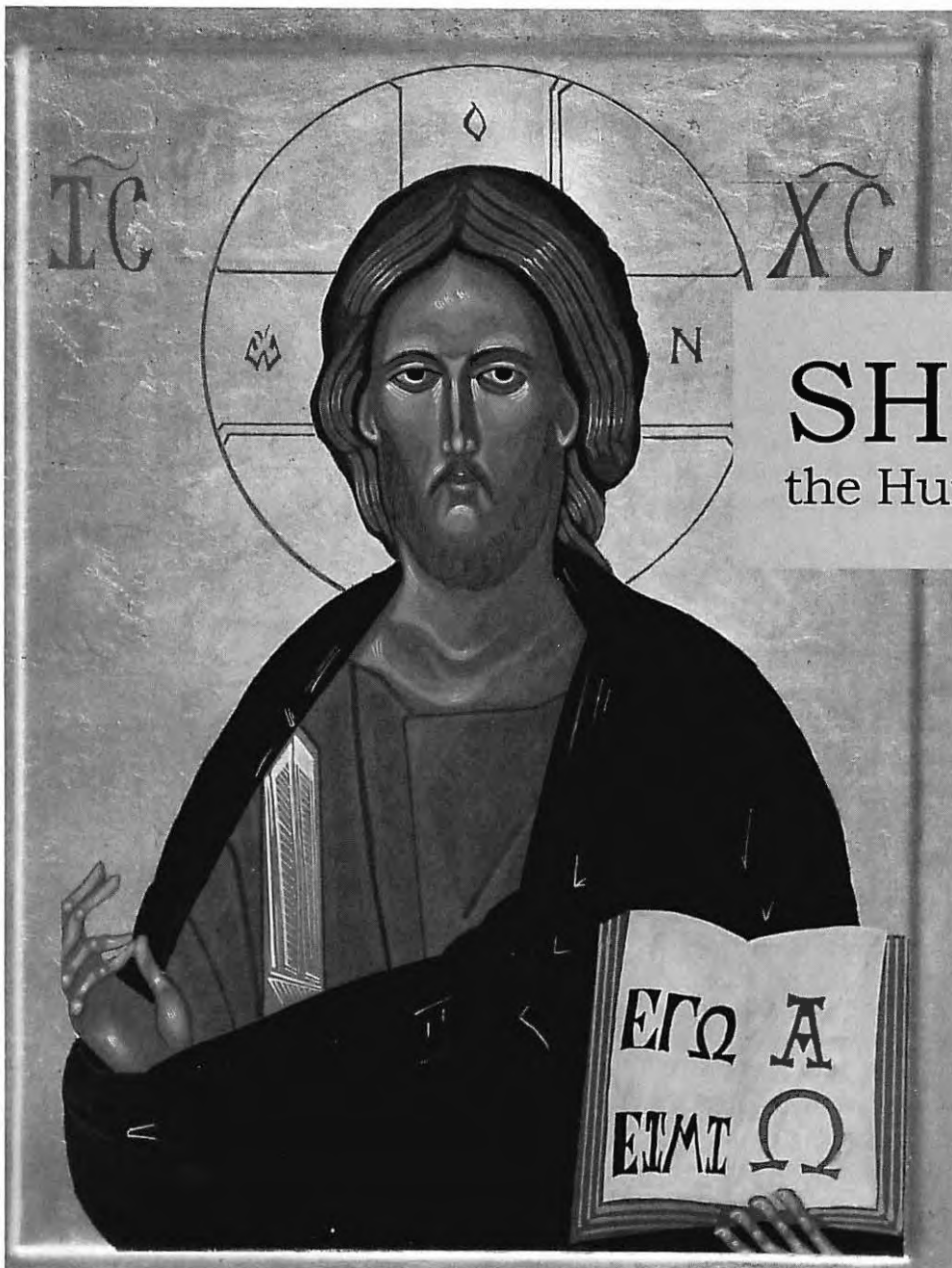
The vestry and Vono wrote that "we believe the Church in New Hampshire has been inspired and moved by God's Holy Spirit in calling Gene Robinson as bishop and in so doing has urged the Church at large to respect the dignity of faithful gay and lesbian persons within our Episcopal Church."

Vono also urged Bishop Robinson, however, to not visit a marketplace during the Lambeth Conference of 2008.

"Might not the crucial pastoral and theological work that needs to be done at Lambeth toward repairing the divisions within the Communion be better enabled by his

RIO GRANDE

Ballot	1		2		3		
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Needed to Elect						64	106
Bowerfind	1	5	0	0	-	-	
Harding	17	34	7	19	5	8	
Harlan	16	32	8	26	0	10	
Holdorph	1	6	0	1	0	0	
Nieman	26	35	28	37	12	21	
Vono	21	77	43	106	69	150	



feature

SHOWING

the Human Face of God

By Joseph Malham

In a broad sense evangelization means spreading the gospel to the world as Jesus commanded. That is simple and straightforward, but for contemporary westerners, especially Americans, evangelization may conjure images of street preachers, unsolicited home visits, and quickly discarded pamphlets. For a culture speaking an increasingly secular idiom, evangelization means Elmer Gantry and prayer tent-revivalism with a touch of the Fourth Crusade.

True evangelization, however, reveals God's love and the glory of our salvation won by Jesus Christ, not just with words but also through the movement of our hearts and the actions of our hands in the world around us. This exciting mission, as the late

Pope John Paul II said in his apostolic letter *Novo Millennio Ineunte* (*At the Beginning of the New Millennium*), is not only the duty of every baptized Christian but also presents challenges to "servants of the Word" in the 21st century.

The arts — telling stories of who we are and what we believe through sight and sound — are an often neglected means of sharing the gospel. What does it mean to evangelize with the arts, and how can large and small Christian communities use this as a vital and vibrant way of nourishing souls in a contemporary fashion? The answer, like the study of Scripture itself, lies in both a sense of renewal and a return to the sources.

All mainstream Christian churches — Roman Catholic, Protestant, and Orthodox — have rich tra-

(Continued on next page)

feature

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ditions of using art, architecture, music, and literature as outward signs of what they profess within. Of the three Abrahamic religions, Christianity is the only faith that embraces the Incarnation, the belief that God became enfleshed in our humanity in time and space.

From the Catacombs on, Christians not only boldly represented the Divine in dimensional form but also used art as means of catechesis and devotion. The arts are indeed a vital and integral part of the experience of our Christian faith. While they cannot do the work of the Holy Spirit, they can act as signs that point the way to the infinitesimal realities of the gospel. To have a crystalline, Christian understanding of the arts and how they can be employed in the great work of evangelization in our culture, it is essential to place them in a proper spiritual context.

For Christians, the word *image* has a particular resonance as it cuts to the heart of the incarnational mystery of our faith. When Saint Paul declares in his letter to the Colossians that Jesus “is the image of the invisible God” (1 Col. 1:15), he is in fact saying that Jesus is the “icon” of God and reflects him in a supremely unique way. As the Fathers declared to Christians who saw images as blasphemous violations of Mosaic law, the artist does not and cannot portray God’s essence but rather shows the human face of God in the beauty of his material being. The basic premise of Byzantine iconography is that images are not to be worshiped but instead venerated as vehicles of truth that point to greater realities than themselves.

Expanding on this idea, the great medieval cathedrals, frescoes, and altarpieces by Michelangelo, Raphael and Albrecht Dürer, Christopher Wren’s churches, and hymns by Martin Luther and Charles Wesley were not created to be ends unto themselves but mirrors of divine truths and windows into paradise. In that sense all sacred art, architecture, and music become images — icons, if you will — of the invisible that have the ability to move hearts, elevate minds, and open doors through which the Holy Spirit can enter and undertake the great and mysterious work of conversion.

The challenge facing evangelists today is that we are dwelling in a culture that is increasingly secular and, in some ways, hostile to people of faith; but the opportunities offered by a new Millennium and a



renewed call to evangelization are boundless. Church demographics have changed dramatically in the past fifty years, and women, minorities, and immigrants from Africa, Asia, and Central and South America have not only moved to the forefront of leadership but often constitute the majority of a congregation. The fruit of this phenomenon is that each group brings with it a unique heritage and voice that can enrich the experience of God through music, liturgy, environment, and culture. Whether it is dancing, drumming, tapestries, or a particular architectural or liturgical idiom, the arts have the ability to proclaim the universality of the gospel through the multicolored cultural fabric of the faithful.

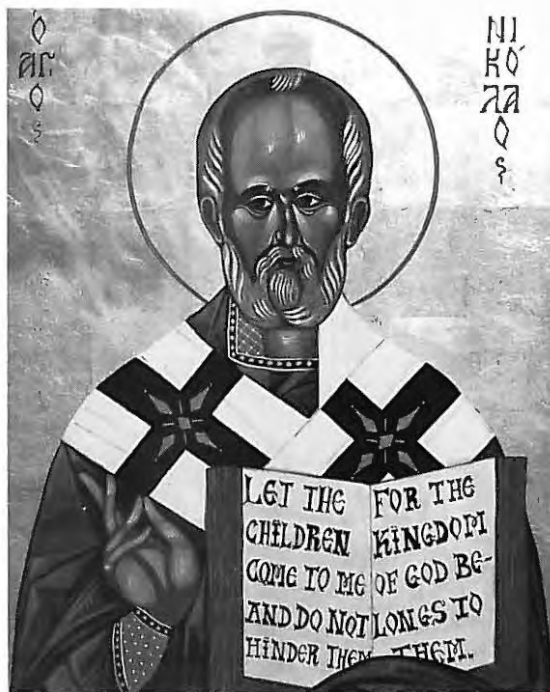
While I believe that we are on the threshold of a renaissance of sacred art, the process of renewal is intimately and inextricably linked to the idea of

resourcement, the recovery of sources that together constitute a bridge between the past and the present. Churches must reclaim their heritage of not only patronizing the arts but also encouraging and nurturing artists in their sacred endeavors.

Not every artist can hope to be a Michelangelo in search of a Pope Julius II; nor, for that matter, can every faith community afford to be a King George II bankrolling a George Frideric Handel. We cannot try to be patrons using ancient models, but we can use contemporary language and tools and achieve the same desired end, namely putting God-given talents to the service of others in a way that ultimately returns the glory to God. Seen through this lens, sacred art and architecture, music, and poetry, created from a sense of vocation and self-offering, can be just as powerful a symbol of God's loving presence in the community as a soup kitchen, homeless shelter, or mission school.

I have been blessed in being one of several artists in residence at St. Gregory the Great Church in Chicago, where I use a third-floor room in the parish center as a studio to "write" my icons and work on my books and articles. Along with the Quest Theatre Ensemble, International Chamber Artists and jazz musician Fr. John Moulder, I have been part of what is called the Evangelization Through the Arts Initiative, which is based on a model of patronage and outreach that, to quote St. Augustine of Hippo, is "ever ancient, ever new."

The Initiative uses St. Gregory the Great Church not so much as a solipsistic cloister where art is created as a means of personal gain and fulfillment, but as a catalytic agent that propels us into the community as artists of faith whose works witness to the Good News. Artists who could have potentially been marginalized and cast adrift due to lack of a home have not only found a community of love and support but a common purpose in the exercise of their



talents. We do indeed evangelize, but instead of missionary work, social service, or the ordained ministry, we deftly fold the Word into the pigments of our icons, the scripts of our plays and the sonorous notes of our Mozart sonatas and jazz riffs.

It is our fervent hope that others will emulate the St. Gregory artist in residence model and support the arts and the artists themselves, but it is up to faith communities to decide how high and how wide they want to go. While not every community may have the space or the inclination to accommodate one or two artists in residence, the mission could still

be served in hosting sacred music concerts and art exhibitions, and commissioning artwork and statuary for the worship space or even a peace and meditation garden on the church grounds.

Regardless of how a community wants to express the truth of its faith through the arts, an essential starting point is to see the image, the idea of God being beauty and beauty, as an integral part of that faith. A well integrated individual is one who is nourished in body, mind, and spirit and continually strives to exercise all three to avoid the flabbiness and boredom that result from indolence. In this sense, art is not a luxury or a pleasure that is bought by a community at the expense of a leaky roof, rusty boiler, or parking lot pothole. Art, especially when created for the service of God and others, nourishes the spirit and in showing us the Son can ultimately point the way, as Jesus himself said, to the Father.



Joseph Malham is an author and iconographer (trinityicons.com) who has been an artist in residence at St. Gregory the Great Church in Chicago for a decade. His first book, By Fire Into Light: Four Catholic Martyrs of the Nazi Camps (Peeters), was published in 2002.

WALKING TO EMMAUS

Meeting the Risen Christ in the Eucharist

By Leander S. Harding

Part 3

While touching the bread and the chalice, or elevating them, a priest recites “the words of institution.” These are the words that Christ said on the night in which he was betrayed, the words by which this sacrament of his body and blood was instituted. By these words Jesus has brought into being a means for his disciples to be in communion with his holy and life-giving presence. “This is my Body, which is given for you. Do this for the remembrance of me.” “This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

A hard word to explicate, this word *covenant*. It means so many things. A covenant is a solemn contract, a set of sacred promises, a set of well defined relationships and mutual obligations. In our world, where a person’s word is cheap and people are cynical about enduring promises and obligations, it is hard to catch the force of covenant. Though marriage is under great attack in our time, it is perhaps still the best equivalent. It is as though Christ says: “In my blood, in my life of love poured out for the forgiveness of sins, there is a new marriage between God and humanity. Feed upon my life, drink in this new relationship with God and with each other.”

At this point in the service in some parishes the bread will be elevated and silence kept or perhaps a bell rung after the words of institution over the bread and again over the wine. This is a medieval custom. It is good in that it betokens great respect for the holiness and sanctity of what is taking place and is a way of underlining the words of Jesus. It is a way of signaling that we are entering into the heart of the holy mystery. At one point in the history of theology there was a great interest in trying to fix the moment of consecration and identify the moment when the bread and wine ceased to be merely mundane and

became the body and blood of Christ. In the west this moment became associated with the words of institution. It was the words of the Word that brought about the transformation of the elements. Acts of reverence at this point reflect that theology.

In the east the moment of consecration was associated with the prayer to the Holy Spirit, to sanctify

the elements and make them the Body and Blood of Christ. Demonstrating our reverence toward Christ’s gift of himself to us in the Eucharist through the bread and wine is a good thing. Parishes will vary in their custom of these things, and rightly so. It is good also to remember from time to time the ideas and sentiments that originally gave rise to particu-

lar ceremonial and to ask if our acts of reverence still express our best understanding. Anglicans have traditionally been disinterested in localizing a moment of consecration and have looked to the whole prayer, including the Great Amen that is the response of the people, as the necessary condition for consecration. It is in my opinion more characteristically Anglican to elevate and reverence the elements after the prayer of consecration is complete and the people have said, Amen, let it be so.

Immediately after the words of institution the celebrant says: “Therefore we proclaim the mystery of faith.” In light of all that God has done for us in the whole history of salvation and especially in the life and death of Jesus Christ, having remembered who we are and who God is, we proclaim the mystery of faith. The word *mystery* here means the holy, surprising, and inexpressibly gracious act of God on our behalf. Our faith is that in these mysteries God acts for our healing and salvation. Notice that this summary of the Christian faith is not a list of the teachings of Jesus. It is not a list of doctrines or concepts. Our faith is that God has done things, has acted.

God has entered into human life and identified totally with us in our lostness, rebellion, and captivity to evil. God has come as savior, as Christ. Christ



has died for us, at our hands, taking to himself the full bitterness of our evil. Christ has risen. The life and love of Christ has overcome the death-dealing hate in us. God has raised Jesus from the grave. Christ will come again. This kingdom of which we have a foretaste in this Eucharist will come in fullness and power. The relationship of peace, love, and justice with each other and God in Christ which we celebrate in this sacrament is God's will for the whole creation. He will bring his will to perfection and completion. There will come a time when the Son will completely restore the creation and offer this completed work to the Father in the power of the Spirit.

The light of that future radiates in this Eucharist. We proclaim this faith together. We are identifying ourselves as people who live in the light of this awesome reality. We know that the savior has come and has died and risen and is making all things new. We are part of this new creation and we look forward to the perfection of God's work of love in the life of the world to come. Sacrificial love which brings life out of death and makes all things new, which tokens and promises a new future — that is the paradigm, the pattern of God's dealing with us, that is the mystery of our faith.

The celebrant continues, "We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection and ascension, we offer you these gifts." I understand that a person who has had a serious head injury sometimes must learn to move and walk all over again. The therapist will move the arms and legs of the patient over and over again in a particular way which instills in the patient's nervous system the building blocks of autonomous movement. This process is called repatterning. The patient's brain is being reprogrammed so that the patient can ultimately regain the use of a function which has become impaired.

We are impaired. Our human function is damaged. Our humanity lurches and wobbles and is unsteady on its feet. Sometimes when we know we should act in a certain way, and act decisively, we find we are paralyzed. In Jesus, God is repatterning the human race, putting into us those building blocks of goodness and holiness so that ultimately we freely return praise and love to God and share justice and peace with each other. When the therapist works with the

patient it is a remembering, a memorial. This is the sort of thing we mean when we say that we celebrate the memorial of our redemption. It is not memorial in the sense of memorial stone, a monument to what once happened. It is memorial in the sense of active remembering, of reliving, re-experiencing. It is memorial in the sense of a real and healing intervention which restores and empowers.

Now recalling, remembering in this active, vital sense and not merely as a human act alone but by the power of God's Holy Spirit working in us, the self-giving death of Christ, his victory over evil, sin and death, his new and risen life and his ascension, his raising of our life to the life of the Father, are at work in us to restore and redeem us. Only by virtue of this remembering, this repatterning, this work of God in us, are we able to offer God thanks and

praise. All we have to offer in thanks and praise are these gifts. These gifts are our lives in the process of being redeemed and restored by Christ's life. Here the priest points to or lifts up the bread and the wine. Christ's offering of himself to the Father on our behalf; his offering of bread and wine on the night in which he was betrayed; our offering of the bread and wine in his name, according to his words; our joining with him

in his holy offering — all these things have become one in this prayer, in this Eucharist. We are praying in Christ and he is praying in us.

Now comes the prayer to the Holy Spirit, or the *Epiclesis*, mentioned earlier in this series. The priest makes the sign of the cross over the elements, or holds hands crossed over the elements and prays that the Father will sanctify them by the power of the Holy Spirit to "be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him." It is the role of the Holy Spirit to bring to perfection the work of the Son. The work of the Son is to restore the creation so that it once again becomes the feast of God's love and we once again become the priests of that feast, recognizing its holiness and giving thanks to our Provider. This restoration of all things begins with this bread and wine and through the power of the Spirit all that we have prayed over them is brought to completion and perfection.

The *Epiclesis*, the invocation of the Holy Spirit, continues: "sanctify us also." Here is the most appro-

(Continued on page 20)

The life and love
of Christ has
overcome the
death-dealing
hate in us.

Prayers of the Incarnate Son

By Kevin Joseph Haley

After glancing at the relevant library shelves, it is fitting to paraphrase the author of Ecclesiastes: "Of the making of many books about the psalms there is no end." And yet each of these three new books offers something new to the reader of the psalms. The first two are suitable for a variety of occasions, whether in the context of liturgy, retreats, study, or personal devotions. The third, while interesting in its premise, is suitable only for personal use. If one were to use it at a liturgy, this singular event would henceforth be known as An Awkward Affair to Remember, probably without any of the romance of the similarly titled film.

In *Praying with the Body*, Roy DeLeon seeks to link Christianity's high theology of the body with the Christian's prayer of the psalms. Since we are embodied creatures and even, as St. Paul says, temples of the Holy Spirit, we ought to glorify God in our bodies, especially when we pray. DeLeon also quotes from the Catholic Encyclopedia to reinforce the importance of posture in prayer. Sitting, standing, kneeling, and various gestures all communicate something different and are appropriate at various times in the liturgy. DeLeon also notes that our bodies need care and attention just as our souls do. In our country especially, it is no secret that more than a few people would benefit from some moderate exercise and calorie reduction. So far so good.

Each of these ideas, good in themselves, combine to form the novel contribution of this book, the attempt to combine prayer of the psalms with various body postures, many of which are akin to yoga. He

offers a warm-up session before each prayer much like what one would do at the beginning of a yoga class or video. The book is divided into three main sections. There are ten *Alleluia* sessions suitable for morning prayer or the beginning of an undertaking, 20 *Sanctus* sessions for midday prayer or the middle of some activity, and 10 *Amen* sessions for evening prayer or the end of a project or activity.

After reading the given psalm for each session and asking some reflective questions, the reader is invited to prayer through a paraphrased version of the psalm with a drawing of a posed stick figure accompanying each line. Some of the drawings do correspond to the words next to them (the magnificent birds of the air from Psalm 8). Others, however, are less clearly connected ("I am ready to be with you,

O God" from Psalm 38).

Like the Revised Common Lectionary, DeLeon unfortunately leaves out some verses from certain psalms. It would have been interesting to see the chosen movement for the final verse of Psalm 137 in his *Sanctus* 18 session. There may be some enthusiasts who will choose to incorporate this book into their prayer of the psalms. Given the difficulty of performing many of these postures while trying to hold the book open and read the prayers, I predict that most will choose to keep praying the psalms and keep exercising but to keep each in its own domain.

Kriegshauser notes on the first page of *Praying the Psalms in Christ*, citing the *General Instruction for the Liturgy of the Hours*, that the dignity of Christian prayer is that it shares in the prayer of Christ, the Incarnate Son of God, himself. By virtue of baptism, each

(Continued on page 21)

Praying the Psalms in Christ

By **Laurence Kriegshauser**, OSB. University of Notre Dame Press. Pp. ix + 356. \$35. ISBN 978-0-268-03320-0.

Psalms for Preaching and Worship

A Lectionary Commentary

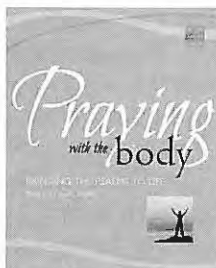
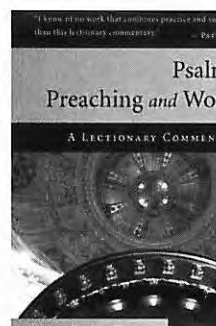
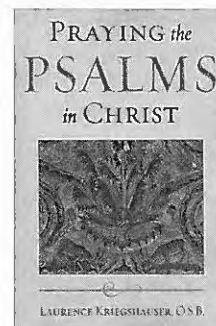
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Praying with the Body

Bringing the Psalms to Life

By **Roy DeLeon**, OBlSB. Paraclete Press. Pp. xxiv + 150. \$16.99. ISBN 978-1-55725-589-1.



Editorial

After Singapore

Like those from previous encounters, the communiqué or “trumpet” from the fourth Global South to South Encounter in Singapore (<http://bit.ly/GSE4th>) strives to address at once the Anglican churches of the global south and the wider Communion, and this is as it should be. The communion of Christ calls us both to speak to our own contexts — in this case, to cultivate a conversation among “the vast majority of the active membership of the Anglican Communion” that happens to share many challenges in church and society as well as a largely evangelical theological and missionary idiom — and the larger Body and its members, spread throughout the earth. At the intersection of these two audiences this latest communiqué speaks reflexively of a singular *Church*, following the theme of the encounter: “The Gospel of Jesus Christ — Covenant for the People, Light for the Nations,” from Isaiah. Unfortunately, the text falls short of the ecclesial confidence, and clarity, that it rightly aims for, even in the narrowed context of specifically Anglican communion.

The thesis of the communiqué may be found in its ninth paragraph: “We encourage Provinces to develop intentional plans and structures for Church growth in the post-Christendom context of today’s world. Above all, we call for a new quest for personal and corporate holiness in the [Anglican] Communion.” The final seven paragraphs, aimed at the wider Communion, break very little new ground, and where new suggestions are made they are underdeveloped, as in the intriguing final sentence of the communiqué proper: “We believe that there is a need to review the entire Anglican Communion structure; especially the Instruments of Communion and the Anglican Communion office; in order to achieve an authentic expression of the current reality of our Anglican Communion.” What precisely is being proposed here? The recently convened Inter-Anglican Standing Commission on Unity, Faith and Order has been tasked with this very work, following on and consolidating the foundation of the Covenant text. Are the global south leaders effectively commending this labor, or rather suggesting a parallel, and perhaps quite different, kind of “review”? It is impossible to say. Similarly, the text proposes in a single sentence that “the Primates Meeting . . . should be the body to oversee the Covenant in its implementation” because they are “responsible for Faith and Order” (para. 21) — a suggestion that would need to be shown with reference to current Anglican structures or otherwise argued for on independent grounds.

Meanwhile, signs of compromise at best, disagreement

or indecision at worst, on the part of global south leaders appear in the carefully worded gratitude for “the recently formed Anglican Church in North America (ACNA) [as] a faithful expression of Anglicanism,” falling short of full recognition of ACNA as a church. Thus the communiqué expresses only “hope . . . that all provinces will be in full communion with the clergy and people of the ACNA *and the Communion Partners*,” prescinding from a principled or strategic preference for either group of American conservatives. And while the communiqué commends the “courageous” refusal of archbishops Mouneer Anis, Henry Orombi, and Ian Ernest “to participate in meetings of the various Instruments of Communion at which representatives” from TEC and the Church of Canada are present, it also urges the Archbishop of Canterbury to implement the primates’ earlier recommendations for discipline of TEC and the Church of Canada. Sheer evacuation of the given structures of the Communion, including Canterbury as a focus, has not (yet) taken place, notwithstanding the suggestions of some more radical renovators, but something less than business as usual is encouraged.

Finally, the encounter failed “to affirm the Anglican Covenant as the basis in intensifying the ecclesial life between churches in the Communion,” to quote the Global South Anglican Primates Steering Committee’s stated agenda of Dec. 10, 2009. Why? Because the Covenant was found in Singapore to need strengthening — reflecting the fear of some that it has been taken captive by a less than trustworthy Anglican Communion Office and/or Archbishop of Canterbury. Hence the need for an encouraging word from Archbishop John Chew in his closing address to the meeting: “In the communiqué we have talked about the Covenant. Many have expressed their hope and desire for it. I am aware that there are challenges and concerns. But let us deal with it. Because it involves the wider body.”

There are still reasons to be hopeful about the future of the Anglican Communion, that we may manage to reform ourselves along covenantal lines, and so intensify our life together in Christ. Let us not deceive ourselves, however, that there is a unified conservative (or any other) bloc — in the global south, or among Communion-minded *cognoscenti* the world over — with a clear plan, based on a commonly received and articulated theology of the Church, that will prevail at any moment. Rather, it seems that we remain at a more rudimentary level of discernment, debate, and study, amid competing schools of thought that long for quite different Anglican unities, along more or less “evangelical” and “Catholic” lines; watch how the words *structure* and *institution* are used variously and divergently. And the See of Canterbury sits in the crossfire, asked by all sides to act and lead.

Pray for the Church.

JEREMIAS 46
... shall know whose
... in their
... shall
... shall

Let Everyone Who Is Thirsty Come

“All gods bow down before him” (Psalm 97:7b).

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

Throughout the lessons in the Revised Common Lectionary, there is a note of determined excitement — the most appropriate state for those who know the truth of Jesus’ resurrection and his invitation to the whole world. Believers have good news to share, and they are dedicated to doing just that regardless of opposition and difficulty.

The theme is set squarely in the gospel, whose text chronologically precedes the texts of the other lessons. The gospel is a portion of the deep and lengthy prayer that Jesus offered to the Father after the Last Supper and before he took his disciples to the Garden of Gethsemane. His prayer in the Garden before his arrest is about his imminent suffering and death, but the prayer he offers in today’s reading is for his disciples and “those who will believe in [Jesus] through their word” — namely,

the billions of future believers that include us. In his prayer Jesus mentions glory, unity with himself and the Father, and love that will be deeply infused into believers. He prays about witnessing to the world of these things, the world that “does not know” the Father. A sharp divide is revealed in this prayer, a divide between the unbelieving and ignorant world and believers who are not of the world (even though they are in it) who do know the Father — and who therefore know glory, love, and union with God.

In the lesson from Acts we see this divide lived out. The owners of a fortune-telling slave girl have Paul and Silas beaten and thrown into prison after Paul casts the spirit of divination out of her. The owners’ objection is clearly over the loss of income they suffer from the removal of the girl’s “tal-

ent,” since they made no objection to the preaching of the gospel before Paul’s exorcism of the girl. The owners are of “the world that does not know the Father.” Paul and Silas are not downcast by their reversal of fortune; on the contrary, they pray and sing even in their imprisonment. The situation becomes the means of further preaching when the jailer is brought to Christ. He who was ready to take his life when he thought the prisoners had escaped is very soon thereafter heedless of the danger of their escaping when he takes them home to wash their wounds, receive baptism for himself and his family, and set out food.

The final word comes from the lesson from Revelation — the words with which the entire Bible closes. In this lesson is the invitation to the world to “take the water of life as a gift.”

Look It Up

Examine 2 Cor. 5:17 for how Paul described what happens at conversion. Consider also the meaning of Jesus’ words in Matt. 10:34.

Think About It

What shall we think about people who claim to believe in Jesus but live no differently than unbelievers?

Next Sunday The Day of Pentecost, May 23, 2010

BCP: Acts 2:1-11 or Joel 2:28-32; Psalm 104:25-37 or 104:25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or 14:8-17
RCL: Acts 2:1-21 or Genesis 11:1-9; Psalm 104:25-35, 37; Romans 8:14-17 or Acts 2:1-21; John 14:8-17, (25-27)

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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. | Volume 240 Number 20

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

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Two Challenging Articles Two Train Wrecks

Thank you for the review of Daniel Bell's book *Just War and Christian Discipleship* by Jordan Hylden, who must be a very bright theologian in the making [TLC, March 28]. What a rigorous shaping of the Christian conscience — and challenge to the Church — Bell's thought implies!

It reminds us how gravely we have slipped into being conformed by present political realities in our acceptance of war as simply a reality we must accept. My thinking is clarified, reminded of our call to holiness, and shaken once more by its demands.

The sermon by Hylden's mentor, Stanley Hauerwas, in the same issue also demonstrates theological teaching at its best. Keep up the challenge to engage us in our theological fundamentals, from which we have been corrupted.

*(The Rev.) Joseph Mazza
Sturgeon Bay, Wis.*

My family lived very close to the New York, New Haven, and Hartford railroad when I was growing up. I still remember the time when there was a freight train derailment in our neighborhood. I was maybe twelve.

The *Providence Journal* sent reporters to cover the disaster as it never covered the daily safe passage of any train. Mercifully, no injuries occurred as a result of the derailment. There had been no actual witnesses to this disaster, but the neighborhood turned out a significant number of people to gawk.

Various law enforcement and railroad officials were on hand to determine the cause and who was to blame. Lastly, there were the looters.

This episode came flooding back from my memory as I read the April 11 issue of TLC. Did the picture on

the cover depict the "railroaders" who are responsible for the safe conduct of our ecclesiastical freight train? Were the articles on the inside written by those who took upon themselves the task of reporting and analyzing of the "train wreck" that is now TEC? Was I one of the people who stood only to gawk at the mess?

Will there be looters? Probably yes. Other bodies and denominations will come to snap up those of our membership that litter the landscape. Free stuff is, after all, free stuff.

Did we proceed with excessive speed that old equipment could not bear? Will, in the final analysis, the responsibility for this disaster, if that is indeed what it is, be placed at the feet of those who were supposed to have cared but failed to

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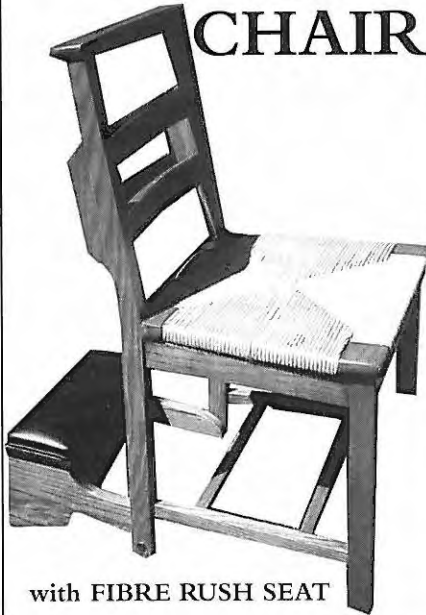
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letters to the editor

(Continued from previous page)

do so? Am I directly or indirectly responsible for this? Did I leave something undone that I ought to have done, or do something that I ought not to have?

At this point there is a dark heaviness that pervades my life in this church. Like the two disciples on the road to Emmaus I find myself just standing still and looking sad. I am not altogether convinced that my heart will not once again be warmed by the sharing of Scripture that seems to have lost its place as the tradition by which all Tradition is judged, or the breaking of the bread in a big tent that has only a roof without discernable walls to support it.

But, like St. Paul, "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

(The Rev.) Peter D. Quinn
St. John the Evangelist Church
Yalesville, Conn.

pal Church confirmed that call.

It would be a shame (a sin?) to deny Los Angeles and the greater Church the pastoral and leadership gifts that Mary Glasspool will bring to the episcopate. My hope and prayer is that all in the Church can celebrate the Holy Spirit working through this woman.

The Rev. Mark Stanley
Old St. Paul's Church
Baltimore, Md.

Absolutely

The Fulcrum Leadership Team's "Concern For Progress" [TLC, April 11] stated that "The more serious and deep rooted problem is TEC's particular polity (which allows for confusion and assertion in the place of coherent policy and practice) and its understanding of how the Spirit leads."

I would go even further and state that TEC's ultimate problem has to deal with its view of what truth is. The vast majority of clergy within TEC today believe that all truth is relative or subjective. The only absolute truth that they claim to believe in is that there is no absolute truth!

This same type of thinking is found in the statement by one TEC bishop that the House of Bishops' former assurance that they would not consent to "non-celibate gay and lesbian persons" as Episcopal candidates "simply expressed where the bishops were in 2007 and they may be somewhere different now."

What will be true tomorrow? Should the teacher in a classroom give everyone an A-plus based on what they believe is true?

As Christian believers we need to stand up for the absolute truthfulness found in Jesus Christ. We need to challenge these progressive types. Are they willing to jump off the cliff because they claim not to believe in the law of gravity?

Rob Kirschner
Lakeville, Mass.

To Consecrate or Not?

For anyone who is concerned about the Rev. Canon Mary Glasspool becoming a bishop — I have a few questions for you. Have you met Mary Glasspool? Have you heard her preach? Have you seen her engage with a conflicted congregation? Have you had a pastoral conversation with her?

Well, I have. I have been ordained 20 years and it is the rare person about whom I say, "That person should be a bishop." Mary Glasspool is one of those people.

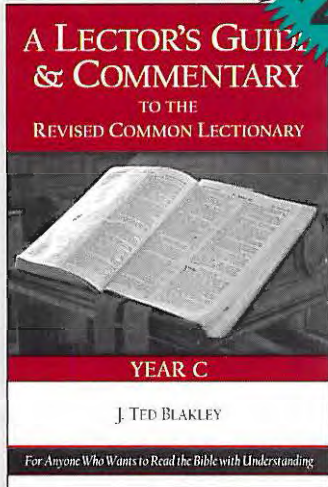
After decades of vibrant ministry, this thoroughly Christ-centered priest felt a tug that God might be calling her to be a bishop. The Diocese of Los Angeles went through a lengthy process and prayerfully discerned a call that she should be one of its bishops. Then the House of Bishops and standing committees of the Episco-



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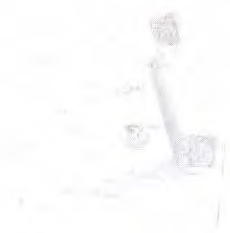
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Influence Continues

There are many who have been blessed for having known the late Rev. Robert S.S. Whitman [TLC, March 14] and followed his distinguished career. We were classmates in seminary and both of us were ordained in 1944. My ordination was at St. Stephen's Church in Pittsfield, Mass.

On our 50th ordination anniversary, we celebrated the occasion together in the chapel of the former diocesan conference center at Becket in nearby Pittsfield. My older brother officiated and made note of how many parishioners of Fr. Whitman came from near and far to show gratitude and support.

His articles in *THE LIVING CHURCH* indicated his ability to evaluate trends in worship and outreach that continue to strengthen the church of the future.

*(The Rev.) John H. Evans
Tiverton, R.I.*

Still a Celebrant

I would like to protest strongly Dr. Patrick Malloy's suggestion [TLC, April 4] that the celebrant of the Eucharist be referred to as the *presider*.

Presider has all the connotations of *President*. It suggests the American model of autocratic authority, as well as the corruption of other countries.

By contrast, the ancient word *Celebrant* suggests that the Eucharist is a joyful celebration. In 50 years of attending the Eucharist I have never considered that the word meant only the priest was a celebrant, or that the rest of us were distanced.

Of course, as I write this I remember the saying: "What's the difference between a liturgist and a terrorist? You can negotiate with a terrorist!"

*(The Rev.) Tony Noble
San Diego, Calif.*



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priate place in all of Christian liturgy to make the sign of the cross. Here we ask that by the power of the Spirit we will be transformed and become ourselves the Body of Christ, life-giving Blood of his love in the world. Here we pray that the Spirit will complete his work in us and bring us to the perfection of the Kingdom.

This is our prayer. We ask it through Christ, by his intercession. We ask it with him. We join with him in his sacrifice of praise and thanksgiving. We ask it in him because we are his body by the unifying power of the Holy Spirit and are brought with him to give you, Father, all honor and glory. This feast of love, praise, thanksgiving, this celebration of holy communion with each

other and the Father through the Son and in the power of the Spirit, this abundant participation in the eternal conversation and exchange of divine love, is what we do now and shall do forever. Here the elements may be elevated as the offering of Christ to the Father and our offering of this Eucharist in and with him become one.

At this point the people say Amen. This is called the Great Amen. In *The Book of Common Prayer* (1979) it is the only Amen that is in all-capital letters. The culmination of the most solemn and sacred prayer in Christian liturgy is the people saying Amen, let it be so. In the Anglican tradition the priest cannot celebrate the Eucharist alone; there must be a congregation. There must be a faithful people who

say let it be so. Let this work of God come to pass in and through us. Amen. At this point the most reverential and celebratory ceremonial is appropriate. I place the elements which have been elevated on the altar and make a profound bow. Singing the Great Amen is a good way of underlining the crescendo of praise which these words denote. The ringing of bells and the use of incense would not be amiss. Most important is that the response of the people, their Amen, be hearty, full voiced and full of awe and reverence at that which is taking place.

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

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books

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Christian can pray with St. Paul: "I live, no longer I, but Christ lives in me." In some manner, when we pray, whether as a liturgical assembly or in private prayer, our prayer is taken up into the dialogue and communion of love shared by the Father and the Son.

Thus rooted in the theology that developed from St. Paul and subsequently St. Augustine, Kriegshauser offers a refreshing new commentary on the Hebrew text of the Psalter. Like few others he bridges the gap between devotional concerns on the one hand and historical-critical ones on the other. Normally, the literature devoted to each of these is hermetically sealed with little crossover between the genres. Kriegshauser begins each psalm by selecting a word, image, or motif to which the reader is invited to pay especial attention while reading the commentary (Psalm 1: tree; Psalm 30: resurrection; Psalm 118: stone). This is clearly a creative exercise, and Kriegshauser, in the introduction, invites the reader to choose a word or image for each psalm.

Following the recommendations of the major magisterial documents on Scripture from the 20th century (*Divino Afflante Spiritu* and *Dei Verbum*), Kriegshauser works directly from the Hebrew text in order to link the historical, sociological, and linguistic concerns of the "original" author(s) of the text with the ways a Christian can now read the psalms as distinctively Christian prayers. As he says, "For this reason a Christian understanding of the psalms cannot neglect any dimension of these prayers that contributed to their original meaning, since that is the meaning taken up into the prayer of Christ."

This requires Kriegshauser's attention to the categories of form, genre, and the presence of various poetical elements that characterize the


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books

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Hebrew poetry of the Psalter. Kriegshauser's commentary on each of the psalms is followed by a helpful glossary as well as a table of transliterated Hebrew words, their English equivalents, and the number of occurrences of each in the Psalter. I do not hesitate to recommend this book to a wide audience of readers, whether that be a priest or pastor preparing for a daily or weekly liturgy; liturgical or retreat planners; students of the Bible, whether beginning or advanced; or anyone seeking a deeper understanding of the psalms as distinctively Christian prayers, even while rooted in their original contexts in First and Second Temple Judaism.

Psalms for Preaching and Worship is a collection of exegetical essays on the psalms used for every Sunday and major feast day of the three-year Revised Common Lectionary cycle. It was written to be a companion to *The Lectionary Commentary: Theological Exegesis for Sunday's Texts* (Eerdmans, 2006). After too many readers noticed the absence of the psalms in the prior book, the editors, with help from a variety of scholars, put this new volume together. I noted, with regard to the previous book in this review, that it combines two distinct fields of interest in the psalms. This book is designed as a resource to even more audiences. As John Witvliet notes in his extensive introduction and guide to resources near the end, this book provides orientation and direction to four distinct bodies of literature that remain largely disconnected from each other:

- Biblical scholarship on the Old Testament and Hebrew Bible;
- Writings on the history, theology, and pastoral practice of worship, liturgy, and preaching;
- Writings on the history and practice of church music;
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people & places

Anyone familiar with any of these worlds can acknowledge Witvliet's diagnosis as correct.

Before the exegetical essays themselves, Brent Strawn provides an excellent introductory essay on the psalms, along with a thorough history of scholarship from the past century. He includes the important contributions made by such scholars as Hermann Gunkel, Sigmund Mowinckel, Walter Brueggemann (who wrote the foreword), and Ellen Davis, not to mention the many others.

This introductory essay, along with the rest of the book, exhorts preachers to take more seriously the presence of the psalms in the liturgy. As Davis notes, each psalm is not merely a freestanding disconnected poem but rather "a structural element of the great cathedral that is the totality of Scripture."

If the authors and redactors of the psalms wrote them and handed them on in a way that links them to the rest of the narrative of Scripture, how can preachers justify avoiding them? And, if we follow St. Augustine's hermeneutic seeing the *Totus Christus* as the author of the psalms, we can see each psalm not merely as the work of its original author(s) but as the prayer of the Incarnate Son, both head and body, to the Father.

Not even bad liturgical music from the 1970s and '80s can quench this love, even though some composers inadvertently tried. I hope that this book, like *The Lectionary Commentary*, will be well received, especially by preachers but also by all students of the Bible. The editors did a commendable job bringing together scholars from many Christian traditions, with their own specialties shining through each essay.

Kevin Joseph Haley is a doctoral student in the University of Notre Dame's Christianity and Judaism in Antiquity program.

Appointments

The Rev. **Laura B. Brecht** is rector of St. Barnabas', 2680 Country Club Dr., Borrego Springs CA 92004-0691.

The Rev. **Monique A. Ellison** is vicar of Resurrection, 2900 E Fayette St., Baltimore, MD 21224.

The Rev. **Timothy Grayson** is rector of Messiah, 5801 Harford Rd., Baltimore, MD 21214-1848.

The Rev. **Margaret Rhodes** is rector of St. Paul's, 22 Dillman Dr., Council Bluffs, IA 51503.

Ordinations

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Iowa — **Kathryn Halverson-Rigatuso**.

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Retirements

The Rev. **Sathi Bunyan**, as rector of All Saints', Loveland, CO.

The Rev. **Alex Howard**, as rector of St. Peter's, Pueblo, CO.

The Rev. **Tim Vann**, as rector of St. Paul's, Council Bluffs, IA.

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Due to a database error, the following names did not appear with other 2009 contributors listed in the March 7 issue of THE LIVING CHURCH.

Mrs. Philip C. Bentley
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