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no later than **June 15, 2010.**

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.



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# Bishop Bennison Makes His Final Appeal

Sitting in a church basement May 4, the Rt. Rev. Charles E. Bennison, Jr., faced his last chance at acquittal by a court of the Episcopal Church. Bennison, 66, served as Bishop of Pennsylvania until October 2007, when he was charged with conduct unbecoming a member of the clergy and Presiding Bishop Katharine Jefferts Schori inhibited him from ministry.

The charges emerged 35 years after the bishop's younger brother, John W. Bennison, engaged in sexual relations with a member of the youth group at St. Mark's Episcopal Church, Upland, Calif.

Charles Bennison was rector of St. Mark's and his brother, a married seminarian at the time, led the youth group. John Bennison was deposed in 1977, reinstated in 1979, and renounced his orders again in 2006.

After hearing four days of testimony in June 2008, the church's Court for the Trial of a Bishop found in February 2009 that Charles Bennison failed to protect the girl from further abuse and failed to provide pastoral care to her or her family. It recommended a sentence of deposition, which will be imposed if Bennison's appeals fail.

The Court of Review for the Trial of a Bishop met at Trinity Church, Wilmington, Del. The Rt. Rev. Wayne P. Wright, Bishop of Delaware, is among the nine bishops who comprise the court, but recused himself for personal reasons.

Debate between Bennison's lawyer, James A.A. Pabarue, and Episcopal Church attorneys Ralph Jacobs and Lawrence White focused on the severity of the sentence, whether the statute of limitations applied to Bishop Bennison, and whether the evidence presented at the original trial was sufficient to convict the bishop.

If the review court affirms the trial

court's decision, Bishop Bennison has the right to challenge the rulings in the House of Bishops.

The 2008 trial produced four days of testimony, but the appeal lasted only about three hours. The attorneys were interrupted only by occasional questions from bishops, who listened intently and took notes.

Pabarue argued that although many ecclesiastical authorities were aware of John Bennison's abuse for many years, no one questioned Bishop Bennison or intimated that what he had done was wrong until 2006.

Pabarue said that many documents he requested two years ago were withheld from the defense team, both by the Diocese of Los Angeles and by the Office of the Presiding Bishop.

The defense received some of these requested documents only in March 2010, Pabarue said.

The documents included about 200 letters written by the victim to John Bennison at the time of the abuse. Pabarue said the letters show the lengths to which John Bennison and his victim went to avoid being discovered by Charles Bennison and others.

Arguing that the statute of limitations had long run out on the case, and that Bennison was a secondary rather than a primary actor, Pabarue called for the appeals court to reverse the trial court's verdict.

In rebuttal, Jacobs argued that there were many times when Charles Bennison could have intervened, confronted his brother and moved to protect the victim.

But instead, Jacobs said, he "continued to pull a curtain of secrecy around him."

White disputed Pabarue's argument regarding the statute of limitations.



Bennison

"Courts don't focus on the parties," White said. "They focus on the harm."

In not stopping the abuse, or offering pastoral care to the victim, Charles Bennison was guilty of "serious misconduct" White said.

The victim and her mother attended the appeal, along with more than 40 other observers, who sat silently on orange plastic chairs.

Observers included many clergy from the Diocese of Pennsylvania and members of its Standing Committee, which has a long history of conflict with Bennison over control of diocesan assets and other issues.

The appeals court adjourned without saying when it will issue a ruling.

*(The Rev.) Elizabeth Eisenstadt Evans*

## Bishop Herzog Returns to Episcopal Church

The Rt. Rev. Daniel W. Herzog has returned to ministry as a bishop of the Episcopal Church, and will assist his successor, the Rt. Rev. William H. Love, in the Diocese of Albany.

Herzog was Bishop of Albany from 1998 to 2007, when he left the Episcopal Church and returned to the Roman Catholic Church.

The bishop, who grew up Roman Catholic, is a 1964 graduate of St. Bonaventure University. After graduation from Nashotah House in 1970, he was ordained an Episcopal priest in 1971.

"Though he has never really been absent from our common life, I want to formally welcome Bishop Dan and Carol back to the full communion of the diocese and the wider



Herzog

Church," said the Rt. Rev. William H. Love in a news release. "During the past three years, they have continued to support the work of the diocese and to participate in a non-ordained capacity."

Presiding Bishop Katharine Jefferts Schori approved Bishop Herzog's return to ministry as an Episcopal bishop after consulting with her Council of Advice.

"I am delighted at his return to ordained ministry in the Episcopal Church," she said.

"I want to extend my deep appreciation to Bishop Love and to Presiding Bishop Jefferts Schori for their kindness and pastoral solicitude," Herzog said in a statement. "Carol and I are grateful for the continuing opportunity to serve our Lord and his Church in the Diocese of Albany. My only plan is to assist in any way Bishop Bill directs. We are honored to resume a fuller place among the clergy and laity of the diocese."

## Priest Says His Passion Play Runs 'Closer to History'

The Rev. Robert R. Smith never felt enthusiasm for *The Passion of the Christ* by filmmaker Mel Gibson, but he watched the movie a few years ago while considering a way to respond to it.

"I was deeply offended by Gibson's film," said Smith, rector of St. Mark's Church, Perryville, Md., since 2006. "I had boycotted it, and had not wanted to see it."

Smith agreed with Gibson's critics that the film placed too much blame on Jews for the crucifixion of Jesus. Smith also found the film's depiction of Jesus' physical torment during his Passion both inaccurate and lurid.

Six years after Gibson released *The Passion of the Christ*, Smith has written *The Inquiry: A Story of*

*the Passion of Jesus*, which he calls "a Passion play from a different perspective."

His aim is to address a much older and ultimately timeless debate. Smith believes the gospels — and Christians throughout history — have placed an undue blame on the Jews of Jesus' time for his conviction and crucifixion.

He has been concerned about anti-Semitism since he learned about it from childhood friends in Englewood, N.J., who spoke of their ancestors' suffering. "Good Friday was never a good day if you were a Jew growing up in eastern Europe," he said.

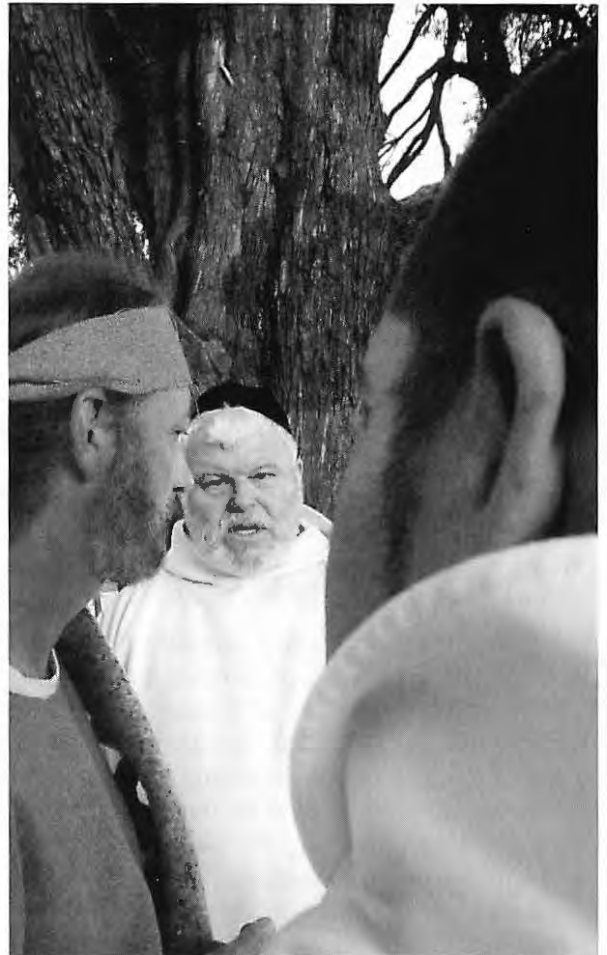
Smith had written comic sketches before — a series of chancel comedies with such titles as *I Dissed My Boss with His Own Dough* and *Parents Who Forgive Prodigals for Anything*. This was his first effort at a dramatic play.

"The play wrote itself," he said. "All the research I've been doing down through the years, it suddenly emerged as this. I want to show something closer to history: that there was a cruel Pontius Pilate, that there was a reluctance by the Jewish leaders to turn Jesus over."

Smith's play depicts Theophilus, mentioned in both Acts and the Gospel of Luke, as a Sadducee priest who conducts an investigation of Jesus as a possible threat to Roman rule.

In *The Inquiry*, Theophilus speaks some of the best-known dialogue in the gospels as he moves from a confident Sadducee to a man shaken by Jesus' teaching and his self-sacrifice.

Smith suggests that Jesus' crucifixion occurred because a ruthless



The Rev. Robert R. Smith (center) plays the role of Theophilus in his two-act play, *The Inquiry*.

Pontius Pilate demanded that Caiaphas the high priest surrender Jesus as a sacrifice on behalf of all Jews.

Smith credits Jewish scholar Harvey Falk, author of *Jesus the Pharisee*, for this understanding. Caiaphas cites the principle of one man suffering for his people at John 11:49-50.

"One way or the other, Jesus died as a martyr for the Jewish people at the hands of a Roman governor," Smith said.

Smith assembled a cast, including some fellow ministers, to perform the play May 14 and 15 at St. Mark's.

"I think this play has legs beyond May 14 and 15," Smith said. "This has been an exhilarating and a humbling experience. I feel like I've stumbled onto something."

Douglas LeBlanc

# The Work of the Soul Heals the Church

By John Backman



You might not expect a deputy from a liberal parish to look forward to the Diocese of Albany's annual convention. The weekend gathering is, after all, a center of conservatism, reflected in everything from the prevailing theology to the proposed resolutions. Why would anyone from a non-conservative church even set foot there?

Yet I do, and not just to represent my parish. I go in order to talk with those on the "other side" and, I hope, to build bridges. So far my conversation partners and I have not solved the world's problems; rather, we have swapped stories about our families and sought out common ground. But what I see at this grassroots level surprises me: a pleasure in dialogue, and a longing for the mutual respect it engenders.

Is it a fool's errand to foster that longing? Is the Episcopal Church, or Anglican Communion, too irretrievably broken for this to matter? If not, what would it take to make dialogue and mutual respect happen, person by person, notwithstanding our disagreements?

Reams have been written about conflict resolution techniques. While they are valuable, I believe we must first prepare our inner selves by engaging in what the Church has tra-

ditionally called the "work of the soul." By actively cultivating the fruit of the Spirit within us, this work expands our capacity to reach across differences with kindness rather than hostility.

The work of the soul is nothing new; monastics have used it for centuries to open themselves to the work of the Spirit. Consider the following transformative practices:

- Sitting in silence and focusing our attention on God, we provide space for him to move freely in our souls.
- Praying the Daily Office, we often find ourselves giving voice to psalms we don't like, or passages that don't express our feelings at the moment.

- *Lectio divina*, the slow, contemplative reading of Scripture to hear God's voice, nudges us to grapple with whatever the text has to offer.

- Living in Christian community confronts us with ideas about God and the Scriptures that we never could have imagined on our own.

By their very nature these practices encourage the growth of godly virtues within us, virtues that can open us to dialogue. As we regularly pray texts of the lectionary's choosing, wrestle with difficult portions of Scripture, and encounter diverse

perspectives in community, we grow in humility. Our hunger for truth, for a deeper knowledge of this God whom we love and worship, motivates us to listen for the divine voice in these other perspectives, and the desire for dialogue grows.

What brings this desire to fruition is another virtue that the work of the soul fosters within us: a commitment to love. When experienced deeply, especially in silent prayer, God's presence cannot help but remold us in the image of love. As part of that love, we are better able to see others as God sees them: not so much "liberal" or "conservative" as essentially human. Committing ourselves to loving one another, come what may, helps create a safe place where we can express our views and listen deeply to each other.

Ultimately, these practices empower us to approach the other person, no matter how strident, with curiosity and compassion. And that approach can yield powerful results. In a bitter diocesan convention debate over a resolution on sexuality, I stepped to the microphone and proposed the need for a dialogue. In response, I was touched by the kind words of some of the convention's most vocal conservatives — offer-



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ing to engage me in discussion, pointing out Scriptures to ponder, expressing an appreciation for the “soft answer that turns away anger.”

This has little to do with me and everything to do with the work of the Spirit. Millions of people pursue these spiritual practices, often displaying humility, clarity of thought, gentleness, and passion for the Church as a result. What would happen if more of us pursued this path and directed it toward dialogue? What if, “transformed by the renewing of our minds,” we engaged the Church’s conflict with the soft word that turns away anger? Is it too much to hope that, even if the Episcopal Church as an institution continues to fracture, people on all sides might reach across various and sundry divides and pursue healing individually?

We are, each and every one of us, called to take up the most powerful Christian witness of all — a demonstration to the world of how we love one another. We must not neglect any chance to do so.

*John Backman is working on a book about dialogue with the working title Why Can't We Talk? He engages in dialogue on both politics and theology at [www.dialogueventure.com](http://www.dialogueventure.com).*



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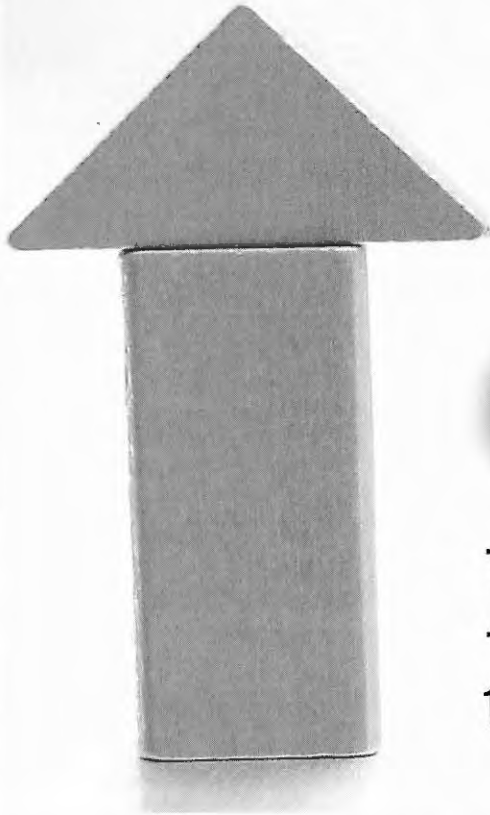
*-- St. John xiv. 15*

*The 1928 Book of Common Prayer, page 181*

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# Reversing the Church's Decline

## FOUR PROVEN STEPS AWAIT OUR ATTENTION

By Kevin Martin

Now that several leaders are acknowledging the seriousness of the Episcopal Church's declining attendance, membership and congregations, let's think about how to change this situation. How can we move toward a more hopeful future for the Episcopal Church? Do we have to accept decline as our fate because other denominations are also in decline and everyone knows Episcopalians have a low birthrate?

If you're trying to rescue a struggling institution, whether it is General Motors, Dell or Freemasonry, it's wise to identify what factors will turn the crisis around. These factors are not difficult to identify. Further, if leaders establish a core of critical priorities in time, energy and resources, they would yield fruitfulness.

Our problem is not that we do not know the way toward a turnaround but that, like most failing organizations, we lack the corporate will to make it happen. For example, when General Motors faced its most recent crisis and sought a government bailout,

numerous experts in the auto industry addressed what the management of GM needed to do. There was a strong cluster of agreement among the suggestions. Why did GM executives not try those proposed solutions?

The answer, best articulated by John Kotter a decade ago, is that many leaders are too complacent and too invested in the status quo, even if it is failing. Change is often difficult because it means letting go of what we know and moving toward what we do not know.

Throughout the wider North American Church, there are many thoughtful and wise mission leaders who keep pointing to proven strategies and methods. The Episcopal Church's leadership occasionally plays with these strategies and methods, but we have yet to see a systematic and determined effort to make them dedicated priorities.

What might these strategies be? Here are four proven areas that would help us dramatically turn around the decline in the Episcopal Church:

*Develop younger lay and ordained leaders with an emphasis on reaching younger generations of*



*unchurched people.* In the 10 years since Presiding Bishop Frank Griswold announced this as a priority, the average age of seminarians has risen by nearly 10 years. We clearly need to do a better job of identifying and developing younger leaders who have hearts to reach their generations for Christ and for the Episcopal Church. A key tool would be to create a Mission Training Center for these leaders and recruit our most successful, innovative, and creative leaders to provide the training.

*Start new congregations using proven innovative methods to reach newer and younger communities for the Church.* New church planting continues to be the singularly most proven method for reaching the unchurched in North America. If we could learn from other churches how to move away from our Episcopal obsession with buildings, property, and parochial boundaries, we could liberate those new leaders to seek the lost — or those lost to the Church. The Church of England is doing very creative work in this area through Fresh Expressions, much of which can be translated into the North American scene.

*Intentionally identify 10 to 20 percent of congregations that demonstrate a readiness for revitalization and give them the leadership and tools to accomplish this.* The key word here is *readiness*. Not all declining congregations are truly ready for revitalization, but some are. Research in congregations shows us the marks of these communities. Once identified, they can receive the resources they need to make a substantial turnaround. These churches are not the hundreds of congregations that would like to have 25 younger families who will join their church, giving on the same level as the most committed givers, and who will *not ask* that anything change. Such churches are not ready for revitaliza-

tion. If we could assist 20 percent of our churches and add this to the just over 20 percent showing steady numerical growth now, we would make a substantial change in our future.

*Enact a plan to reach different ethnic populations, especially Latinos in the U.S.* There are two important points here. First, whenever Latinos are mentioned as a target for development for Episcopalians, a coalition of other ethnic and minority

groups within the church undermine this emphasis by insisting that we should aim at all people. The sad but simple truth is that few of these other groups show the openness and receptivity to the Episcopal Church currently shown by Latinos.

Of course we should welcome all people, but we need to give ourselves permission to pick the low-hanging fruit first. We have a great advantage in this area because we already have just such a plan. This plan was presented at the 2009 General Convention. Sadly, it failed to receive sufficient funding to make it more than a mere token effort, but every Episcopal leader should read “The Strategic Vision of the Episcopal Church for Reaching Latinos and Hispanics” ([bit.ly/Estrategica](http://bit.ly/Estrategica)) by Anthony Guillen, who wrote it in collaboration with many of our outstanding Hispanic leaders.

There are other areas that would work, but these four comprise a workable cluster of strategies that would lead to dramatic results. It is not too late for those of us who care about this community to start to demand it. It is also worth noting that these strategies can begin right now on the local, diocesan, and regional level and do not need leadership, staff or funding from 815 Second Avenue to happen. We all can contribute to making these our priorities for the days ahead.

*The Very Rev. Kevin Martin is dean of St. Matthew's Cathedral, Dallas, Texas.*

## How can we move toward a more hopeful future for the Episcopal Church?



## Redeemed Bodies

Women Martyrs  
in Early Christianity

By Gail P.C. Streete. Westminster John  
Knox Press. Pp. 177. \$24.95. ISBN 978-0-  
664-23329-7.

## Pilgrim Holiness

Martyrdom  
as Descriptive Witness

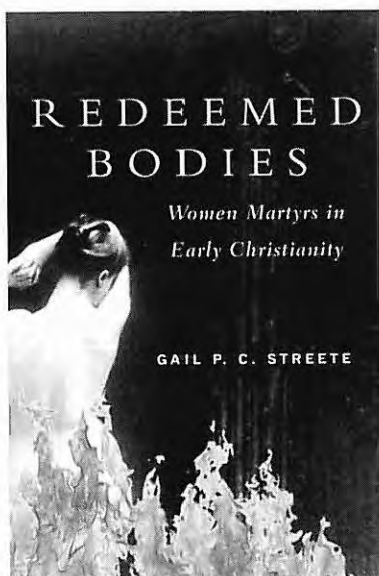
By Joshua J. Whitfield. Cascade Books.  
Pp. 134. \$17. ISBN 978-1-60608-175-4.

When Christians are actively persecuted today in many parts of the world — Sudan, Nigeria, India — it is hardly surprising that martyrs and martyrdom are current topics in the media, and now in these two books.

The root meaning of *martyria* is of course “witness,” in any of several senses. It has, however, come to refer specifically to bearing witness, holding fast, to a faith or principle in the face of great suffering. In Christian tradition the title *martyr* is reserved for those who have actually died for their faith; the martyrs in Roman persecutions, for instance, were the first Christians after the apostles to be honored as saints. Sometimes the term is used more broadly in political causes, more recently of Islamic suicide bombers, or even rather flip-pantly of someone who makes a great show of “self-sacrifice.”

Both of these books deal primarily with Christian martyrs in the narrower sense. Interestingly, both authors choose to discuss some of the same early witnesses: Perpetua and Felicitas, whose *Acta* are rather solidly authentic, and Thecla, whose story exists in several different and probably embroidered forms. The two authors have chosen, however, to take their discussions in quite different directions.

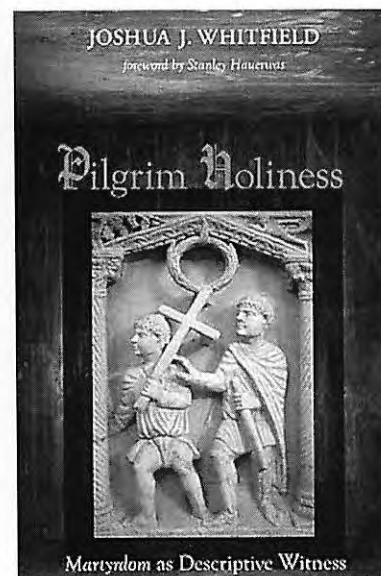
As one might suspect from her



subtitle, Gail Streete is interested in these, and other, women martyrs primarily *as women*. She quotes extensively from early Christian writings to stress how these women, many of them young, most of them defending their virginity as well as their faith, overcame the “weakness” of their sex and their youth to bear witness in “manly” ways.

Although she cautions herself and her readers against the dangers of “presentism” — reading older texts through the lens of one’s modern concerns — she seems in a sense to do exactly that herself. She styles herself a feminist scholar. Her “martyrs” are indeed bearing witness to Christ, and seeking a way to heaven, but it almost seems that they are even more interested in redefining the role of women in their culture, and, especially in the case of Thecla, in seeking the “power” and authority claimed by men.

Joshua Whitfield provides a similar warning, that martyrs, Christian or otherwise, should be understood according to their own values rather than the reader’s. Therefore, one should “listen to the martyrs, to



believe them for a moment and to test the coherence of their claims within the horizon of the stories that have spoken these martyrs.”

While some of his discussion is dense and rather difficult, it does emerge into a very lucid conclusion: “Their task was to live and speak to the ultimate rule of Jesus. . . . Martyrs performed the Christian story, and by their performance and through the Church’s memory, they offered an imitable pattern of faithfulness for countless ordinary Christians.”

Both authors compare the Christian understanding of martyrdom with that of suicide bombers, most of whom have been Muslim. Whitfield points out that Christian martyrdom is in a sense passive, submitting to violence but refusing to become violent in return. It therefore becomes a form of peace witness.

Streete considers a different theme, that many of the Islamic bombers — and she looks chiefly at women — express less interest in promoting Islam than in avenging a family or personal injury. They also

transgress the customary subordinate, passive role of women in their culture, often in very dramatic ways.

She also raises the subject of the young people shot at Columbine in 1999, asking in what sense they can be called “martyrs,” especially since some of the reports of their asserting belief in God may have been exaggerated. This point loops back in an interesting way to the earliest martyr *Acta*, suggesting that martyr narratives — and for that matter other stories — may have great influence regardless of whether they are strictly factual. The many versions of Thecla are another case in point.

Both of these books are somewhat heavy reading; both show an academic origin, with dozens of footnotes and much technical vocabulary. Both, though, may be useful for introducing readers to many heroes (and heroines) of the faith who are too often overlooked.

They might form a kind of sequel to the panegyric in Hebrews: Time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; of the Maccabees, of the aged Polycarp refusing to deny his Master, of Perpetua and Felicitas and Thecla; of John Coleridge Patteson in Melanesia, mistaken for a slave trader, and James Hannington, purchasing the road into Uganda with his blood; of the martyrs of Sudan and Pakistan and Nigeria. ... Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.

*Sister Mary Jean, CSM  
Greenwich, N.Y.*

## Heresy

A History of Defending the Truth

By Alister McGrath. Pp. 288. \$24.99. HarperOne.  
ISBN 9780060822149.

I do not know how Alister McGrath finds time to eat or sleep; he writes books faster than I can read them. But when I do read his works I am never disappointed. *Heresy: A History of Defending the Truth* is a most readable but awesomely scholarly work on an urgently important subject.

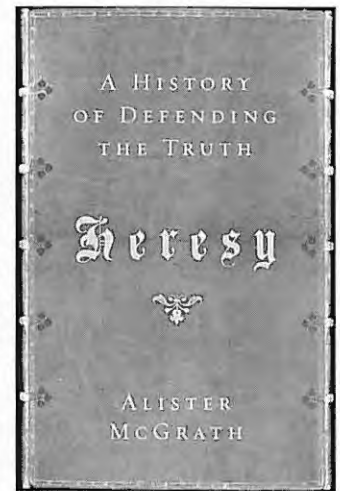
In the days of Bishop James Pike of California a committee headed by Bishop Stephen Bayne was charged with the task of responding to Pike’s denial of the creedal affirmations of Christ and the Trinity. They recommended that “the word heresy should be abandoned” except in the case of controversies in “early formative years of Christian doctrine. ... [The word] presumes to a measure of theological prejudice which is inappropriate to the mature Christian community” (*Theological Freedom and Social Responsibility* [Seabury Press, 1967]).

Denial of contemporary departures from the Christian faith, the dismissal of many biblical warnings regarding heresies (see 2 Cor. 11, Gal. 5, 2 Peter 2) and unsound doctrines (see 1 Tim. 1, 2 Tim. 4, Titus 1–2), and the presumption of such maturity that we need no doctrinal vigilance marks the path of the decline of the Episcopal Church. McGrath has given us a most worthy path to follow in the recovery of our church from its captivity to this present age. He describes the classic heresies simply and clearly, with footnotes noting the most recent scholarship on various subjects.

He shows how heresy comes both from within and without the Church, and how distortions of the faith inevitably occur and reoccur. He also shows how the concept of heresy has sometimes been misused, for instance as an agent of control. I only wish he had made more of the relationship between sin and heresy — how heresy is congenial with and panders to our self-centered nature. He shows convincingly that heresy is not just a problem of the past but a continuing issue which we must face.

The recognition of truth implies the recognition of its opposite, heresy; for heresy destroys the coherence of the Christian faith. McGrath illustrates this coherence by quoting C.S. Lewis: “I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.” And McGrath adds: “Christian faith makes possible a transformation of the mind that allows us to see things in a new, more exciting, and above all more coherent way. Christianity makes sense in itself; it also makes sense of everything else.”

*(The Rt. Rev.) C. FitzSimons Allison  
Georgetown, S.C.*



### TEAC Connection

I was delighted to read the extensive feature on theological education [TLC, April 18], and particularly pleased that it incorporated a contribution written by Prof. Cynthia Briggs Kittredge who is, as she says in her comments, a member of the Steering Group of the working party on Theological Education in the Anglican Communion (TEAC 2).

May I also take the opportunity to draw your attention to some significant work to support theological education already undertaken by its

and encourage exploration of aspects of this key statement. These booklets (and other resources) can be obtained from me via email (Clare.amos@anglicancommunion.org).

I would like to echo the comment made by Prof. Michael Poon (who has also collaborated closely with the work of TEAC) that “The Anglican Communion’s present crisis is an indictment of the neglect of intentional theological formation programs among Anglican churches worldwide.” Those of us involved

for all members of the Church.

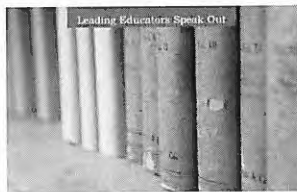
I notice, however, that all your contributing writers were members of seminaries or theological colleges. This might give the impression to those who are unfamiliar with theological education that attendance at such institutions is the only way to obtain further religious education beyond what is available in Sunday school and rector’s classes.

In fact, another avenue for obtaining a quality religious education is by taking courses from a local college or university. While most local institutions may offer only a limited range of religious and biblical courses, there are some state universities which have a complete department of religion offering a wide range of courses at the bachelor’s and associate’s level, which might be more appropriate for the beginning student.

I would like to encourage your readers to explore the possibilities of local or online courses. Not only is there generally no requirement for residence on campus, but course fees are usually moderate, with special provisions for auditing courses and for senior citizens.

I speak mainly from experience as the chair of the religion department at a small state university in New Mexico. The department has about six “regular” faculty, supplied by Roman Catholic, Presbyterian, Anglican, Methodist, Baptist, Church of Christ and Lutheran churches, and several “resource faculty” who teach specialized courses.

While our seminaries are our main sources for theological education, please do not overlook the many excellent local opportunities. And for those who already have a doctorate or an M.Div., and who have the gift of teaching, please consider



THEOLOGICAL EDUCATION for the whole Church

#### Turning Our Thought to God

By Sarah Wright

The growing emphasis on theological education in the Anglican Communion is a timely response to the challenges of the 21st century. Theological education is not just about learning about God, but about learning to live with God in a world that is increasingly secular and fragmented.

It is a challenge to our faith, to our identity, and to our future. We must find ways to engage with the world around us, to listen to the voices of those who are different from us, and to find common ground in our shared humanity.

Those of us involved with the ongoing work of TEAC are deeply committed to improving theological education for all the Anglican people of God.

predecessor working group TEAC 1. Of particular interest are the series of “grids” which set out the attributes and competencies which we believe should be demonstrable by those exercising various forms of ministry (bishops, priests, vocational deacons, licensed lay ministers) and by adult lay disciples. These grids can be found online at [bit.ly/TEACGrids](http://bit.ly/TEACGrids).

Also of importance is the “Signposts Statement” ([bit.ly/TEACsignposts](http://bit.ly/TEACsignposts)), which seeks to set out in a succinct form the essentials of “the Anglican Way,” particularly aiming to assist its teaching.

We are developing a series of booklets, “the Signposts series,” which are intended to expand on

with the ongoing work of TEAC are deeply committed to improving theological education for all the Anglican people of God. We believe that good theological education is their duty and right.

*Clare Amos  
Director for Theological Studies  
Anglican Communion Office  
Secretary to TEAC*

### Religion Studies Thrive

Thank you for the excellent essays on Theological Education [TLC, April 18], and for highlighting the importance of education, not only for those called to the priesthood and the diaconate, but also

contacting your local colleges and exploring the possibility of becoming resource faculty.

*Shirley J. Rollinson  
Chair, Department of Religion  
Eastern New Mexico University  
Portales, N.M.*

## New Life for an Old Friend

I have just received my April 18 edition of *THE LIVING CHURCH*. It is my first “hard copy” TLC since resuming this method of delivery after a year or so of reading online. While I have appreciated that “higher tech” approach, I find that I need more time to savor, and even re-read, some of the fine articles and material to be found in the magazine these days.

While I may not always agree with a particular article or editorial position, the theological depth and thoughtfulness of TLC of late has inspired me to recommit myself to this “independent weekly supporting Catholic Anglicanism.” “*Caeli enarrant*” and “catholic voices” are particularly welcome additions. Congratulations on what I believe to be new life for an old friend, *THE LIVING CHURCH*.

*(The Rt. Rev.) C. Christopher Epting  
Interim Dean  
Trinity Episcopal Cathedral  
Davenport, Iowa*

## Friendship vs. Marriage

I have just finished reading “Same-Sex Relationships in the Life of the Church.” [TLC, April 25]. The liberal argument makes some points that are of very dubious validity. The writers downplay the importance of procreation in marriage in the teachings of St. Paul because of his clear preference for celibacy. But St. Paul

expected the day of judgment to occur in the very near future. Therefore, trying to have children in such a time would be foolhardy.

The liberal argument also downplays complementarity between the sexes and rejects our Old Testament and Jewish heritage. St. Paul’s attitudes toward homosexuality were common for a Jew of his time. And the fathers of the Church were very generous in their quoting from the Old Testament. One does not have to be a fundamentalist to have some respect for the book of Genesis.

It is unfortunate that the authors did not study the value of friendship, as seen in the writings of St. Aelred of Rievaulx. Friendship is highly valued in the New Testament (“Greater love has no man than this ...”) and can be experienced by persons of both sexes, either married or unmarried. Some of us can see a role for celebrating friendships in the life of the Church, but the idea of same-sex “marriage” is a contradiction in terms.

*(The Rev.) Robert L. Rible  
Calvary Episcopal Church  
Santa Cruz, Calif.*

## Why Canonize?

As a former Roman Catholic who in his early 20s studied in one of the major Roman religious orders, I seriously question the General Convention’s rationale for including Cardinal Newman in the 2009 volume *Holy Women, Holy Men* [TLC, April 4].

How often does Rome canonize Anglican holy men and women (who died as Anglicans)? Of course never. It has canonized and called *some* British men and women “Beati” (blessed) who left Anglicanism for the Roman Church convinced that Anglicanism was defective and its catholicity incomplete without the papacy.

Newman very reluctantly left

Anglicanism for Rome. To be sure, he most certainly was one of the outstanding 19th century prose stylists in England.

As much as I have been inspired by Cardinal Newman’s writings, and while there have been occasions homiletically when I quoted him in some appropriate context over the past 32 years, I will not in good conscience observe a Lesser Feast Day in his memory; any more so than I would St. Elizabeth Bailey Seton (“Mother Seton”), the founder of the American Roman Catholic parochial school system, whom I revere and admire and who was a very holy woman.

Rome will continue to look upon TEC and the Anglican Communion in its historically and predictably patronizing manner; inclusion of former Anglicans who became Roman Catholic will not advance ecumenical relations with the papacy one bit. Why? Because it is always “Romeward” and not the other way around.

*(The Rev.) Steven M. Giovangelo  
Indianapolis, Ind.*

## Even and Thoughtful

I want to thank you for the outstanding work you do. I enjoy each and every issue of TLC, which I began receiving last year. Having been brought up in the Lutheran tradition and ordained in the same, I have chosen the Anglican tradition, and the Episcopal Church, to be my “home” and the context for the ministry to which I have been called. The writing I find in your pages is an even and thoughtful voice in our often noisy age.

*(The Rev.) Charles Earl Mahan  
St. Matthew’s Church and School  
Edinburg, Texas*

JEREMIAH 46  
see shall know whose  
... of them ...  
...  
...  
...

# In Our Own Languages We Hear Them

“The Spirit himself bears witness with our spirit” (Rom. 8:16a).

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)

After the Ascension all the believers knew that Jesus had departed from the world they knew, and they would never see him nor spend time with him as they had. Jesus' last words are, “Behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (Luke 24:49). The city is Jerusalem, where Jesus had been crucified and where his first resurrection appearances had taken place. “Stay in the city,” he had said — surely so that the Spirit would be manifested by the believers in the same place, the capital of the nation.

Like Passover when the last days of Jesus' earthly life had been played out, Pentecost is also a feast of the Jews. This meant that the city was full of celebrants. As the lesson from Acts shows, there were “devout Jews from every nation under heaven” in the city. The

outpouring of the Spirit is accompanied by a phenomenon that draws a large crowd — the sound of the disciples speaking in languages that the many foreigners recognize as their own, which the disciples could not have learned.

This “speaking in tongues” — described elsewhere in the New Testament as one of the gifts of the Spirit — is apparently not the ability to converse in a foreign language that one had not learned, but rather inspired speech that arises from the heart rather than the mind, and in this case limited to the praises of God. The lesson does not mention whether the disciples themselves knew what they were saying, but it is clear that those who heard the sound did know what was being said, for it is they who announce that they are hearing the praises of God.

As is almost always the case when

there is a powerful sign from God, there are some who postulate a purely natural (but illogical and unreasonable) explanation: “They are filled with new wine” — as if a bunch of drunks could praise God in languages they have never learned. Peter explains the event as the fulfillment of the prophecy in Joel that the Spirit would be poured out upon all flesh, i.e. no longer limited to those called to be prophets and visionaries.

The lectionary also sets it over against the account in Genesis 11 of the confusion of languages that God effected when the human race, in rebellion against him but unified as a single race, attempted to build a tower up to heaven. By the gift of the Spirit to believers in Jesus, the dispersion of human rebels begins to be reversed with a harmony of tongues blending in the praises of God.

## Look It Up

What “inspired word” (see Rom. 8:15) did Paul teach is the one (perhaps above all) that believers are able to utter by the indwelling of the Spirit?

## Think About It

What makes it difficult even for devout Christians to believe that God works supernaturally?

## Next Sunday The First Sunday After Pentecost/Trinity Sunday, May 30, 2010

BCP: Isaiah 6:1-8; Psalm 29 or Canticle 2 or 13; Rev. 4:1-11; John 16:(5-11)12-15

RCL: Prov. 8:1-4, 22-31; Psalm 8 or Canticle 2 or 13; Rom. 5:1-5; John 16:12-15

## THE LIVING CHURCH

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**Deaths**

The Rev. **John H. Jordan, Jr.**, a rector of Galilee Church in Virginia Beach for 25 years, died April 20 at Windermere Nursing Facility. He was 82.

Born in St. Louis, MO, he graduated in 1951 from Virginia Military Institute where he was a conference champion wrestler and later was inducted into the VMI Sports Hall of Fame. He graduated from Virginia Theological Seminary, was ordained deacon in 1958 and priest in 1959. He was curate at St. Stephen's, Richmond, 1958-60; assistant at Christ Church, Winchester, 1960-62; and rector of St. Stephen's Church, Culpeper, 1962-67. While at Galilee in Virginia Beach (1967-92), he was a deputy to General Convention, and served on several diocesan committees and commissions in the Diocese of Southern Virginia. He served on both state and local boards concerning Mental Health, Retardation, and Substance Abuse, and was instrumental in founding The Sugar Plum Bakery, a business employing people with special needs. Among other honors, he received the Humanitarian Award from the National Conference for Community and Justice. He is survived by his wife of 48 years, Robbin, of Winchester, VA; four sons, John of Virginia Beach, Carter of Raleigh, NC, Christopher of Athens, GA, and Timothy of Richmond, VA; six grandchildren; and a sister, Katherine Rogers Moody of Fort Worth, TX.

The Rev. Canon **L. Lynn Parker**, a priest of the Diocese of Los Angeles, died April 15 at the age 85.

Born in Edmond, OK, he served in the U.S. Navy medical corps in the South Pacific during World War II. Following the war, he earned degrees from Whittier College and Church Divinity School of the Pacific, was ordained deacon in 1953 and priest in 1954. He served as curate at St. Mary's, Los Angeles, 1953; vicar of St. Mark's in-the-Valley, Solvang, 1953-56; curate at St. Michael and All Angels', Studio City, 1956-59; curate at St. Mark's, Glendale, 1957-59; and vicar of St. Michael's, Riverside, 1959-61. Canon Parker then served as a counselor for the the California Department of Corrections for 25 years. He and his wife, Ruby (who died March 23, also after a long illness) were active in Marriage Encounter, serving on the national board, and in the diocesan Cursillo community. Survivors include three sons, Roger, Ronald, and Gordon, and their families.

Send your clergy changes to:  
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The right person will have an advanced degree (M.Div or higher) as well as five or more years experience as a rector. The successful candidate must be well acquainted with the challenges faced by the local church. We invite you to send your cover letter, resume and CDO to: **Timothy Kimes, Chair, Rector Search Committee, St. Mary's Episcopal Church, 623 East Ocean Blvd., Stuart, FL 34994.** E-mail: [melissa@stmarys-stuart.org](mailto:melissa@stmarys-stuart.org). For additional information, please visit our parish profile at: [www.stmarys-stuart.org](http://www.stmarys-stuart.org).

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## TLC's 2010 Summer Services Church Directory

If your parish is not included in TLC's regular Church Directory, take advantage of this wonderful service!

This directory is a valuable resource for those who travel and vacation during the summer months and seek a place of worship while away from their home parishes.

Your listing will also run in TLC's Online Church Directory from May 30 to August 28 **free of charge!**

For more information or to place a listing, contact Amber Muma, [amber@livingchurch.org](mailto:amber@livingchurch.org).

# TLC

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